

The Lutheran.

God's word and Luther's teaching will never perish.

--

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The Lord will provide.

Whether adversity surrounds us, danger confines us, The friend leaves us, the enemy oppresses us: We know whatever may happen. The Bible promises us: The Lord will provide.

Without barns the Lord feeds the little birds;

So they teach us who provides us with bread. The Lord always hears the supplication of the faithful, for it is written: The Lord will provide.

And even if the storm breaks our mast, On cliffs chases us, but we do not sink.

Whether the waves roar, whether the storms blow, the promise stands firm: The Lord will provide.

As Abraham once did, so we gladly follow the call of the Lord, confident in our faith.

We trust our leader wherever we go, and believe that the Lord will provide.

When Satan seeks to overthrow us through fear, faith always puts him to flight;

He cannot rob us of the ground on which we stand, The blessed word of comfort: The Lord will provide.

He speaks: "You are weak! Futile toil!

The salvation you seek, you will never attain!" But all these doubts must pass away. This silences them; the Lord will provide.

The glory of our power and dignity be far!

But since we have known the Lord in faith, He is our strength in which we stand, This is our hope: The Lord will provide.

And if now death devours life. This comforting word also brings death-smooth.

If Christ is only for us, everything may pass away. We die in faith: the Lord will provide.

(Newton.)

Foreword.

The "Lutheran" has always been reproached from various sides for having gone into battle too seriously and decisively against all church communities that do not accept and profess the Lutheran doctrine. This strict adherence to the Lutheran doctrine has been interpreted as carnal bossiness and partisanship, and they have tried to discredit him in the widest possible circles. But truly, it was not out of self-righteousness and partisanship that he raised his testifying, warning and punishing voice against all doctrines that were in conflict with the Lutheran doctrine, but rather in the conviction that the Lutheran doctrine, as the only one that is completely in accordance with the Scriptures, is also the only one that can make a person truly certain of the divine grace acquired for him by Christ. Thus, his teaching and defense had the purpose to make his readers certain of divine grace and to maintain them in this certainty. And should not this purpose be the right one? Let me speak of this, dear reader, in a little more detail at the beginning of this new year.

When our first parents, Adam and Eve, fell from the state of created holiness into the state of sin by transgression of God's commandment: "Of the tree of knowledge, good and evil, thou shalt not eat," Genesis 2:17, fear, trembling and fright before God immediately came into their hearts. We read Gen. 3:8: "And they heard the voice of God the Lord walking in the garden, when the day was cool. And Adam hid himself and his wife from the presence of God the LORD, under the trees of the garden." To God's call, "Where art thou?" answers Adam, "I heard thy voice in the garden, and was afraid." So, as soon as sin entered our first parents, their relationship with God became completely different. They felt that they had fallen from God's grace, that God must now be angry with them. Childlike trust was replaced by mistrust, childlike love was replaced by servile fear, blessed security was replaced by unhappy restlessness.

All people are now in this terrible state by nature. The sin that brought distrust, fear and fright into the hearts of Adam and Eve has penetrated all people (Rom. 5:12) and must now have the same effect in all of them. Although the natural man in his original sin does not recognize the full extent of his guilt, nor the full extent of God's wrath over it, he still knows through the remnants of the divine law still written in his heart (Rom. 2,15.) that something lies between him and the holy God, which is why God is angry with him. No matter how often he tries to convince himself that he is in good terms with God; no matter how much he may succeed in deceiving himself in this respect for a while: in the depths of his heart a voice always speaks out: "There is a holy God who sees you by day and by night, who knows all your thoughts, words and deeds. He will also demand an account from you one day. This life is not over yet. After death there is another life, in which the sinner will be rewarded according to his deeds. Thus the natural man, through fear of death and what follows, must be a servant in this whole life. Cain with his statement: "I must be iniquitous and fugitive on earth" describes the evil conscience of every natural man. - But the real misery starts only after this life, if man is not freed from his evil conscience still in this life. Whoever leaves this life without the regained confidence that God is merciful to him, will surely fall prey to eternal damnation.

But how can a person regain this confidence? For this purpose, the pagans have devised a worship service with the most diverse sacrifices, penances and self-torture. But with what success? The apostle Paul says of them Eph. 2,12. that they had no hope and were without God in the world. Even all human science, no matter how it explores the land and the sea, how it searches the earth and the heavens, cannot answer the question: How can I be sure that I have a gracious God?

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Only God Himself can answer this question for us. And he has answered it for us. According to his infinite grace and mercy, he does not want people to be in temporal and eternal misery, to spend this life in inner fear and terror, and then to go into eternal torment. He himself has made peace between himself and sinful men. He Himself has cleared away that which makes people have an evil conscience. According to an eternal, all-wise, but now revealed in the holy scriptures, he let his only begotten son become man, take the place of man and make good by him everything that man had corrupted. The incarnate Son of God atoned for everything that mankind had done wrong and performed the justice that God must demand from mankind. Thus St. Paul writes 2 Cor. 5, 19, 21: "God was in Christ reconciling the world to Himself and not imputing their sins to them. For he made him who knew no sin to be sin for us, that we might have in him the righteousness that is before God." And this fact, that through the vicarious life, suffering and death of the Son of God, the cause of God's wrath against men was taken away, that through Christ God was perfectly reconciled to all men, is to be preached to men and accepted by them in faith as divine truth, so that distrust, fear and terror of God may depart from their hearts, and confidence may come to them that God is gracious to them for Christ's sake. So we read in 2 Cor. 5: "God has given the ministry of preaching reconciliation . . . and has established among us the word of reconciliation. We are therefore ambassadors in Christ's stead, for God admonishes through us; we therefore pray in Christ's stead: Be reconciled to God." Thus this most important of all questions is clearly answered for us by the gracious God.

Mark well, dear reader: it is God's will that man, through faith in Christ, should come to the firm confidence that God is again gracious to him, yes, God looks down upon him with such favor for Christ's sake as if he had never fallen into sin. For this purpose God made his Son man, for this purpose he gave the Holy Scriptures to men and revealed Christ and his work in them. For this purpose, he gave and gives many and varied spiritual gifts in his church, through whose ministry, under the action of the Holy Spirit, such trust in God is to be created in the hearts of men.

And such confidence is indeed found in the hearts of all who believe in Christ through the action of the Holy Spirit. St. Paul says Rom. 8:38, 39: "I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord. St. John writes 1 John 3:14: "We know that we have passed out of death into life."

No one may interject either: St. Paul, St. John and other men who were especially pardoned by God could be so sure of their state of grace. They could of course boast: I know it for certain, I am with God in grace. But can and should every Christian also stand in this certainty of his state of grace, or is it not rather criminal to be sure of it?

Is it blasphemous presumption for every believer to step out and say: I am sure that God is no longer angry with me; for the sake of Christ, he looks at me as if I had no sin and no guilt before him?

No, dear Christian, this is by no means presumption and criminal foolhardiness. On the contrary, it is God's will that a person, through faith in Christ, should be completely sure of God's grace and cheerfully boast of it. All believers should confess and boast: I know this for certain: God is no longer angry with me, for Christ has quenched God's wrath against me; I know this for certain: I am with God in grace through Christ's blood and death; I know this for certain: when I die this moment, I will enter into eternal joy and glory.

That every believer should come to this certainty is the testimony of the entire Holy Scripture. When the apostle Paul speaks so confidently that he is certain that nothing can separate him from the love of God in Christ, he does not speak this of himself because he is an apostle and especially pardoned, but because he is also a Christian, also a believer. He sets himself up as an example to all believers precisely in the words mentioned. He does not speak these words in order to point out something that was granted to him, the high apostle of Jesus Christ, who was raptured even to the third heaven, before others and as an exception: but he speaks these words for the purpose of reminding all Christians of the grace that has become theirs through faith in Christ, that they can and should certainly believe under all circumstances,

even in the greatest outer and inner temptations, that they are God's dear children for the sake of Christ. That this is the apostle's intention is irrefutable from the previous words. He writes Rom. 8, 31 ff: "If God is for us, who can be against us? Who also spared not His own Son, but gave Him up for us all: how shall He not with Him give us all things? Who will accuse the elect of God? God is here who justifies. Who wants to condemn? Christ is here, who died, and rather, who was also raised from the dead; who is at the right hand of God, and represents us. Who shall separate us from the love of God?" So all for whom Christ died, all who are justified by faith in Christ, all whom Christ represents as the one High Priest at the right hand of God, in short, all believers should be sure that they have God's grace. And what does St. John say in 1 John 5:13? He says: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." John says to all Christians that you should not doubt, but know, i.e. consider it a certain, foregone conclusion, that you have God's grace and salvation. This is why the gospel is called the gospel of peace in Ephesians 6:15, because it has the purpose and power to establish spiritual peace in the conscience, the unshakable certainty: God has nothing more against me, through Christ he has made peace with me. - Therefore, it is not a criminal, but a boldness required by God and pleasing to Him, when we sing:

Nothing, nothing can condemn me, nothing takes my heart.

Hell and its flames are only a joke to me.

No judgment frightens me, no calamity grieves me, Because my Savior, who loves me, covers me with wings.

Yes, even further! Not only is the certainty of grace not a criminal presumption, but its opposite, the doubt about the grace of God in Christ, is criminal and extremely displeasing to God. For what does a man do to whom the grace and blessedness acquired by Christ are proclaimed and presented in the preaching of the gospel, and who nevertheless doubts whether God is gracious to him? He thereby actually casts doubt on the work of redemption of our highly praised Lord and Savior, namely, whether through the same our guilt of sin has really been expiated and perfect righteousness has been acquired for us, as the Lord Himself and all the holy apostles so often and emphatically testify! He actually doubts God's truthfulness, whether God really wants to bestow the grace acquired by His only begotten Son on all men, as He again testifies in the entire Holy Scripture, e.g. 1 Tim. 2, 5: "God wants all men to be helped and to come to the knowledge of the truth. Therefore, St. John writes in 1 John 5:10-12: "He that believeth not God maketh him a liar: for he believeth not the testimony which God bare record of his Son. And this is the testimony that God has given us eternal life, and such life is in His Son. He that hath the Son of God hath life."

And one more thing. The certainty that I have God's grace is the very heartbeat of the spiritual life. It is the source of all God-pleasing behavior and actions in thoughts, words and deeds. Without it, no sincere "Glory to God alone in the highest" can come from our hearts and lips. Without it, we cannot pray an "Our Father," and if our mouths speak it anyway, it is a lie, because we do not really consider God to be our gracious Father. Without the certainty of grace we cannot do any work pleasing to God, because the source of all good works, love, which is only a consequence of the certainty of grace in Christ, is missing. Without it, therefore, all our works, even if they are outwardly done according to God's commandment, are damnable servant's work. Without it, we also lack all strength to behave godly in the tribulation; we must become miserably ashamed in it. We cannot regard the tribulation as a salutary chastening and thank God for it, but we will allow ourselves to grumble, despair and despair.

Of course, this is not to deny that even a true Christian can be in such a state of challenge in which he thinks that there is nothing but unbelief in his heart. But even in such a challenged person there is and remains that inexpressible groaning for grace, with which the Holy Spirit represents him, which for this very reason never completely ceases in him and keeps him from despair, because this groaning is connected with a confidence, however hidden, in God's grace. Hosea may have been in such a state of temptation when he added to the glorious promise of Christ's redemption: "But the consolation is hidden from my eyes," Hos. 13, 14. John also speaks of this state when he writes: "By this we know that we are of the truth, and can still our heart before him, that if our heart condemns us, that God is greater than

our heart, and know all things," 1 John 3:19, 20.

Thus we have seen how it is God's will that a person, through faith in Christ, should come to the complete certainty that he has a reconciled, gracious God, so that in this certainty he may lead a life pleasing to God here and be eternally blessed there.

Here, my dear reader, you now have an unmistakable standard to judge the numerous Christian church communities correctly, to recognize the one which is the right one, which you should therefore join and in which you should remain. A church fellowship that either downright denies that a Christian can and must be certain of God's grace in this life, or that teaches doctrines that do not allow a person to attain this certainty or that endanger it again - such a church fellowship cannot be the right one. But more about this next time.

(To be continued.)

(Submitted.)

Well-meaning advice to all congregations that are forced to build a new church.

What moves the sender to address the following lines as a well-meaning advice to such congregations, which are forced to undertake a new church building, are the many petitions for support received by him from indebted sister congregations within and outside our synodal association. There have always been individual congregations which, in their external distress, have had to appeal to their fellow believers for help; but in recent years their number has always grown and become astonishingly large. The writer of this issue considers it useless to list the number of petitions for support from distressed congregations that he has received in the past year, because he must expect that his readers will think that the number is only a typographical error that will be corrected in the next issue. But it is precisely the large number of petitions, which bring to my attention and heart the bitter financial plight of so many sister congregations, that prompted me to present this matter to my congregation at its last meeting for a more detailed discussion. The result of this discussion was the decision that, as in the past, so also in the future, we will gladly fulfill the request for support in individual urgent cases; on the other hand, we also recognized that it is impossible, even with the best will in the world, to come to the aid of all those who ask for help according to need.

The fact that in the last few years the petitions from distressed congregations have increased more and more is probably connected with the fact that in many places new and often magnificent churches have been built, as the "Lutheraner" has reported to us in its church news. However, some congregations seem to have rushed into this. This I conclude from the fact that requests for support come not only from those congregations that still want to build, but also from those that have already built, and as a result are burdened with a heavy debt load. These communities, I think, have rushed into things. They incurred debts on the basis of certain good hopes, but these hopes did not materialize. They hoped for good times and fat years, but it

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have fallen on hard times and lean years; they hoped for an increase in the number of their members, but instead it has remained the same, if it has not even diminished through departures. This failure of their hopes has especially affected the congregations in the cities; as it is mainly they who have to appeal to their sister congregations for help, because they are deeply in debt.

That these communities, so deeply in debt, can have little hope of growth is easy to consider. How seldom does anyone want to join such a deeply indebted and hard-pressed congregation? This requires an already existing good Christian knowledge, which is rarely found in those who are yet to be won for the church. That is why such churches are in a bad situation. Even the wealthy members who are willing to give finally become despondent and discouraged when they see that, despite all their efforts, the debt is still increasing and paying it off is becoming more and more prohibitive. And what a depressing impression such conditions make on the spiritual mood of the congregation! He who is of good courage, says the Scripture, sings psalms. But how can a congregation burdened with debts exceeding its strength be of good cheer and sing psalms with a joyful spirit? I know it well and believe it also, that all things must be for the good of those who love God, even their own rashness; why not also their church debts? Nevertheless, it remains true that an excessive burden of debt dampens the spirit of a congregation and hinders its joyful growth, quite apart from the fact that it can also gradually create a deep resentment in the minds, which easily turns into bitterness, and then manifests itself, especially in the congregational meetings, by much bickering and arguing and by a useless waste of time.

But what is it, in particular, that weighs so heavily on those deeply indebted communities and eats away at their marrow? Answer: It is not the debt itself, but rather the usurious interest, yes, dear reader, the usurious interest! This undeniable sad fact should not be overlooked by the reader. I call it a sad fact, because I consider it unjust that a municipality should so carelessly (I do not want to say recklessly) throw itself into the bear's claws of the usurers, who so miserably tear it apart and suck out its marrow; for which love (!) it also has to pay its most humble thanks to these benefactors (!). And when a year has passed since she received the money, she must still, with her hat under her arm, and with an agitated voice, ask these bloodsuckers to show her the same love (!) again next year, to suck out her marrow, and she should also prove herself nicely grateful for it. For isn't it true that after one year the poor indebted community has become richer by so and so many hundreds of dollars due to the kindness (!) of the usurer? Yes, friend, the reverse is true! Your debt has not only remained unchanged, but it, the community, has in fact become poorer by so and so many hundreds of dollars. If anywhere, you can see in indebted communities what a voracious monster usury is. How could a community, sucked dry by usurers, ever get into a position to pay off its debts, if not for very extraordinarily favorable circumstances arise that pull her out of her distress? But aren't these sad circumstances which can finally make even a Christian who is strong in faith and zealous for love despondent? And I ask: Is it right in the sight of God if a congregation rashly plunges into such a sad situation? I do not ask whether it is right for a congregation to build a magnificent church; that is left entirely to its freedom. For the glory of God and His Word, a congregation may build a church of cedar wood from Lebanon and cover it with dense gold from Ophir - if it can and wants to pay for it, provided that the poor are not deprived of charitable gifts because of it. But if she cannot do this? Then she had better refrain and reach for her blanket. Yes, you say, this may be good advice for churches that still want to build in the future; but what would you advise those who have already built and have thereby loaded a heavy debt on their backs, which is to be paid interest on with usury? I confess that good advice is expensive here.

When I first look at the many requests for support and at the little that we can do, I think: What is that among so many? and one would like to lower one's hands despondently even before one has put them to the plow. If I then further consider that it is basically only the usurious interest to be paid that urges those communities to cry for help, then I also feel no desire at all in me to do something for these communities, on the contrary: my heart is outraged against the fact that I should pay usurious interest for others. If I also consider that my own congregation has enough to pay for its current expenses even without a special burden of debt; that the synodal institutions must be maintained; that the various charitable institutions demand our support; that the expenses for missions must be met; that the funds for the studying youth must be raised, etc., then it seems difficult to ask one's congregation for support for the

congregations that have fallen into the hands of the usurers. In short, insofar as I look to human aid, I do not know how those communities can be helped out of their distress. And yet I feel something in me that worries me, that I cannot pass by the plight of those communities in such a cold-hearted way.

What particularly moved me to pity is the cry of distress of the congregation in Philadelphia. It must inevitably sink to the ground under the burden of debt on its church property and lose its existence if it is not supported with strong aid. Our synod has already twice urgently recommended its congregations to support the aforementioned congregation, namely at its meetings in 1866 and 1869, and has encouraged that congregation to build a church. Of course, this encouragement was accompanied by an explicit warning from Prof. Walther, the then president of the synod, that the congregation should not overstretch itself in its construction; for, he said, the support to be hoped for from its sister congregations might be meager, because the congregations would have enough to dispute about the needs of the synod, which were closer to them. Now, however, both seem to have occurred, namely that this congregation has overstretched itself in its church building, and that the support expected from outside has turned out to be only meager. To this now be

But whatever the case, this much is certain: if this congregation is not to lose its existence, it must be given strong support. However, I do not believe that it can be helped with collections alone. Why not? Because I do not believe that so much will be collected in this way that it will provide it with tangible relief. The community expects ten thousand dollars if its burden is to be noticeably lightened! I believe, however, that it would be unnecessary if this sum had to be raised for one of our synodal institutions at the present time, for which, praise God, there is still a lively interest in our dear congregations; but to want to collect this sum for an indebted individual congregation from congregations that are in part also still indebted, seems to me almost unbelievable. Assuming, however, that this sum would be collected in the described way, the community would not be helped for the future; the usurious interest would still eat it up. In my firm opinion, the community can only be helped thoroughly and for the future by an interest-free loan for a longer period of time. This would put it in a position to pay off its debts itself in time; and with what joy would it not do so! Therefore, my wish, which I carry in my heart for that congregation, is that God would awaken compassionate hearts, which would remedy their crying need in the manner indicated. Of course, I take it for granted that the congregation has already embarked on this path itself, that all its members, both poor and poor, have already placed at the feet of the congregation as an interest-free loan everything that they do not absolutely need for daily use in their business and profession. I mention this because it really does happen that members of the congregation want to grow on their own congregation, that is, rich children on their own poor spiritual mother. Who does not think of what the naturalists claim, that the cuckoo sometimes eats its own mother who has cooked it up? It would be quite irresponsible before God and man if such a congregation were to approach its sister congregations with a petition for support; it would thereby transgress both tables of God's commandments, which I hereby offer to prove if it were requested. I do not want to support such a congregation, not even with a red cent. And if such a congregation moves me to support it, let it know that it is committing an injustice against me.

Dear communities! Allow me to use a profane expression and say: "There is something rotten in the state of Denmark!" There is something rotten in our communities. Usury has eaten away at our churches. Oh, that God would raise up a Christian Gerber to reproach our churches for their "unconcealed sins"! O dear churches, put away usury from you! Do not worry that the world will then be turned upside down, or that the Mississippi River will go out in flames; - foolish fear! Just take the matter seriously, and the result will be that the communities will easily be able to bear their debts and pay them off from their own resources. Individual cases are of course excluded.

But because the situation is such that a whole number of communities in their distress are asking for support

it would be time to raise the question: What is to be advised to the congregations that have to undertake a church building in the future, so that they do not get into the same bad situation in which many of their sister congregations find themselves at present? In writing down this question, I put another question to myself, namely: What gives you the vocation to want to advise other congregations in church building matters that have not sought your advice? I answer: First of all, love gives me a vocation for this; but also my conscience, which has really become embarrassed as a result of the many petitions for support that have come to me. Furthermore, it does not even remotely occur to me to want to give advice to communities that do not need my miserable advice. Nor do I ask for any thanks for my advice, nor does it cost any money, except a little printer's fee. But perhaps some community, which has not yet become wise through damage, could be warned by my advice at times not to get into deep debts in a rash manner, in consequence of which it would have to go begging afterwards. And because I have only recently been asked by members of another congregation for advice in a church building matter; and because even my own congregation (also as a result of the many petitions for support sent to it) has thought it about time that once in the "Lutheran" there should be talk of church building matters, of church building - incurring debts, of church building - giving and taking usurious interest: so I take all the less decency to express my opinion concerning this matter, and to share my intemperate advice, which has been known to everyone for a long time, but is often not heeded enough. (Conclusion follows.)

(Submitted.)

† Pastor Wilhelm Michael Karl Sommer, †

Once again it has pleased God to transfer a member of our Synod from the contending church to the triumphant one. It is our dear brother Pastor Sommer, who this time was allowed to celebrate Christmas in heaven. The same died on December 19, 1878, after an illness of only ten days, of abdominal inflammation in Baltimore, Md.

Pastor Sommer was born on March 27, 1826 in Bautzen, Saxony. His parents were Peter Sommer and Eleonore, née Uhlig. As an only son, he enjoyed a careful education. After he had spent some years at the Gymnasium in his hometown and had matured into a youth, he was awakened and won for the mission through contact with some Lutheran friends. Through the mediation of Prof. Gerhard v. Zezschwitz he came in 1849 to Neuendettelsau, Bavaria, to the missionary institution of Pastor W. Löhe, and in the following year he willingly allowed himself to be sent to America; for his motto was: *Illi-600lo8ia, idi patria* (Where the church is, there is my fatherland). On May 22, 1850, he landed in New York and immediately went to Michigan to visit the abandoned brethren in accordance with his mission and possibly to gather them into congregations. After staying with Pastor Sievers for a while and doing missionary work in his vicinity, he came to Detroit, where he assisted Pastor Schalter in preaching and teaching school. From there he went to Fort Wayne to the seminary and studied until the end of his studies.

February 1852, during which time he received a call from the Franklinville, Long Green and Harford County, Md. churches, which he followed in God's name. On August 22, 1852, he married his bereaved deeply afflicted widow, Emilie Henriette, née Fritzsche, in Washington. In the 26 years of happy marriage that he led with her, God gave him a right Jacob's blessing, namely 13 healthy children, of whom only one preceded him into eternity.

Until July 1858 he worked with good success in his congregations; then he accepted a call to the Lutheran St. John's congregation in Philadelphia. There, too, he worked in blessing until October 1861, but because the cross must not be absent from the Christian life, it pleased God to afflict him with sickness: he contracted throat disease, and as a result of the continuous agonizing cough, he could no longer administer his ministry.

On the advice of the doctor and the blessed Pastor Keyl, he undertook a journey to Germany to restore his health. On October 5, 1861, he embarked with his wife and 6 children in New York and, once outside, took up residence in Dresden. When, however, after a longer stay in this city, the illness did not improve, but became worse, he finally went, on the advice of the royal physician Walter, to the spa of Ems, where, after two summer cures, he finally regained his hoped-for health with God's help and then, in September 1864, embarked again for America with his family, which now consisted of 8 children.

Arriving here, he left his family for the time being in Philadelphia, while he himself traveled to Fort Wayne for the Synodal Assembly. There he met the deputy from his old vacant congregation in Baltimore County, Md, Mr. Wolfram, and through his agency and at the counsel of the blessed Rev. Keyl he again followed a calling of his first congregations. Since then he has now resided 13 years more in Long Green, and since last summer in Franklinville or Kingsville. But after so many hardships, sorrows, and journeys in wind and weather, his health was undermined, his strength broken. On the advice of his fellow ministers and with the consent of his last congregation in Franklinville, he therefore resigned his office on the 19th Sunday after Trinity (October 27, 1878) and moved to the city of Baltimore.

According to God's inscrutable counsel, however, he was not destined to enjoy a longer evening with his family. He had longed for a short rest, and behold, the Lord hastened with him to eternal, heavenly rest. He was to be stretched out forever and delivered from all evil.

Last November he had attended the conference in good health, had taken an active part in the discussion of the article on sanctification, and had enjoyed Holy Communion with it. It seemed to be dysentery, but for the first eight days there was no serious fear for his life, but it soon became apparent that it was the abdominal inflammation; already on the ninth day he began to talk intermittently and his strength dwindled rapidly. The local pastors visited him daily, strengthened his faith with God's Word and prayed with him; he accepted both with eagerness, although he himself was only able to speak a little.

On the last night before his end, he said to his wife and daughters, who stood weeping around his camp, "Let me! Let me! I must go to Christ, do not stop me!" Another time he cried, "Oh, how many beautiful angels are around me!" then glanced into the distance and said, "Oh! splendid, splendid!" When he was blessed on Thursday, at seven o'clock in the morning, and sayings such as: "So God loved the world" rc., and: "That is certainly true" rc., and also the song: "Should it seem at times, as if God left his own" rc. were recited to him, he smiled quite happily, and especially at the verse: "Let the world always envy", he nodded his head repeatedly. He could no longer speak, but remained completely calm and still, consciousness had gradually left him completely, and finally at 10 o'clock in the morning (December 19, 1878) he breathed his last without any agony, pain or twitching. He did not taste the bitterness of death, and God gave him what he had often asked for in healthy days with the little verse:

"O Lord, give me in the agony of death a clean gift, And help that my heart may be gently broken, And like a light, without all pain, on Thy innocent blood pass, Which Thou didst shed for me."

He lived for 52 years, 8 months and 22 days. On the following Sunday, after noon, we buried him in our graveyard with great congregation and pastor participation. The undersigned gave him the funeral oration on Psalm 43:5: "Why are you grieving, my soul?" rc. and showed the Christian's lament and consolation: 1. he must lament that his soul is grieved and restless; 2. he consoles himself that God is his help and his God.

Our dear brother leaves behind a widow who is now in great need of the support of the dear brothers*) and 12 children, 3 sons and 9 daughters, who are still unprovided for and who all stood around his coffin. He had a hard lot on earth, but now everything is over.

Sem sorrow, tribulation and misery Is come to a blessed end.

He has borne Christ's yoke, died and is still alive!

H. Hanser.

These gifts may be given either to the widow herself or to the district cassirers concerned.

Lutheranism before Luther.

In a story from the eighth century published in Stuttgart, which tells of missionaries who came to Germany from Ireland and of their work, the Lord's Supper of the Irish church is also mentioned, the first four verses of which read as follows:

Come, you sanctified ones,
Receive the Lord's body, drink his holy blood, by which you were bought.

You are redeemed
Through Christ's body and blood.
Herewith refreshed

Let us say praise to God!

The Giver of Salvation,
Christ, the Son of God, redeemed the world with His cross and blood.

The Lord has offered Himself as a sacrifice for all; He is both High Priest and sacrificial Lamb.

In an American edition of the said narrative, procured by Methodists, these glorious verses are omitted, as reported by the "Magazine."

I. America.

Catechism jubilee year. Johann Albert Fabricius, then professor in Hamburg, died in 1736, a fundamental scholar, wrote in his *Lutheran Centifolium* in 1729: "In this year 1729 we will rightly celebrate a jubilee in memory of the catechism given to the church 200 years ago, as it was celebrated with great solemnity a hundred years ago in 1629. Since the year 1879, which has just begun, is the three hundred and fiftieth year since God has shown our church this greatest good deed according to our German Luther Bible, we should also this year celebrate the fourth and a half hundredth jubilee in memory of this unspeakably great good deed of God with grateful hearts, especially in our schools. This should only be brought to mind at the beginning of the year. More about this later! W. [Walther]"

Also to our congregations there is often an appeal for support of the mission institution "Kommet zu JEsu" at Alt-Tschau near Neusalz a. d. O. led by Mr. Ruhiner. No faithful Lutheran can support this institution. The following is written to the magazine from Germany: "In earlier numbers of the magazine I read to my astonishment that collections have also been made there in the Lutheran churches for the institutions of Mr. Ruhmer in Alt-Tschau near Neusalz. It is certainly only due to the ignorance of the things and the importunity of these requests that such a thing has happened. If anyone is less entitled to support from the Lutheran Church than this man, who no longer finds favor even in his own church because of his enthusiasm and sectarianism, I do not know him. I have the opportunity to observe the activities of this man at close quarters and can therefore state that the man has indeed brought the Methodists to Neusalz, boasts about it, and thinks he thanks God if he can bring a hundred here; that he has helped the Methodists in Neusalz and the surrounding area to build halls and has partly built them from the money collected from all over the world; that he keeps up friendship with all enthusiasts according to circumstances and conditions; but only the Lutherans he scorns as troublemakers and right-wingers. I hope that this note will in the future at least prevent the brethren from collecting for this man, who until then have done so out of ignorance."

From the General Synod. The Eastern Ohio Synod, which belongs to this body, at its last meeting "honorably dismissed" one of its pastors to the United Brethren Methodist Fellowship. This synod has obviously put itself on an equal footing with this Methodist sect, and in this it has certainly not done wrong; for like and like like each other. Only it should also discard the Lutheran name. G.

The state of knowledge of the Lutheran Confessions in the so-called Lutheran General Synod is shown by the following confession of its president, Pastor Butter in Washington: "I would not be surprised if nine out of ten preachers have never seen it (the Concordia Book), and perhaps not one out of twenty has ever studied it. - If the pastors of the General Synod would study the symbolical books more, they would, at any rate, as the Standard remarks, come at least to the wise conclusion to which Pastor Butter comes, 'that there are many good things in the Concordia Book.'" G.

The "Methodist," of December 14 of last year, counts the Albrecht people among the Lutherans in its review! The "Christian Ambassador", the organ of the Albrechtsleute, rightly expresses its displeasure about "such conspicuous Ignorance". But it is incomprehensible that the "Ambassador" has been so incensed for some time that his community is called "Albrechtsleute", "Albrechtsbrüder" after the founder of it. The 'Methodist' has also fallen out of favor, that he calls his community both "Un namen tüe ^IdriZlts". Probably they believe that under the name "Albrechtsleute" they will not be able to draw the Germans into their nets as easily as if they gave themselves the name of the "Evangelical Community". G.

The sect preachers in New York and Brooklyn, in order to fill their churches, have for some time begun to show pictures and maps 2c. during their discourse, or to make chalk drawings on black boards to explain the subject. One Methodist preacher has had expreß large oil paintings made for his use in the pulpit. They have signs hung in front of their churches with the following inscriptions, "All are courteously invited!" "Strangers are requested to enter!" "Free seats." "Five hundred young men requested to hear this sermon." "Come every man." "Come early." "Courteous churchwardens." "Prayer and hymn books for all!" 2c. By the way, similar market invitations also occur in the West.

The **evangelical Mennonites** have decided to exclude all members who have their lives insured. Accordingly, two preachers who did not want to comply with this rule were excluded. Rightly so. G.

"Fairs." As reprehensible as the activities and wanderings of the raving preacher Moody are, one must agree with him that he does not want to know anything about the way in which the church is usually built and maintained in this country. The pilgrim from Reading writes: "He unabashedly condemns the gambling frenzy 'for the good of the church' that has broken out, especially in the holy Methodist community, which differs from the sins committed in gambling houses and other suspicious institutions only in that devilish work is done 'in the name of God,' while the gamblers and other sinners of profession indulge in their vices without makeup. Moody solemnly affirms that he would rather preach in the lowest hovel and dustiest barn than in the most beautiful and fashionable 'church' built up by lotteries, fairs, jiggy-pokery, kissing of pious lusty females and milkmaids together with ice cream and strawberries." - The Romans also recently held a large "Fair" for the benefit of Cardinal Archbishop MacCloskey's great cathedral, in order to complete the construction of the same, in the cathedral itself. In a few weeks, the priests swindled 250,000 dollars out of the pockets of their devotees, including many poor people who wanted to earn a step into heaven. According to the reports, it was a terrible business. All sorts of things were played out there, could be won in the game. According to the report of the "*Evening Post*", a priest held a table at which he let boys bet money, half of which he gave to the winner and the other half to the Roman cathedral. When asked about the legitimacy of this procedure, he explained that it was really only a matter of taste, that the money had to be collected, and that the Church turned a blind eye to such not entirely recognized sacred means. One did not spare oneself to

provoke people to play for money, even to instruct young boys to do so. A policeman told a reporter that on one day 3,000 children, on another 5,000, and in total over a hundred thousand children have already tried their luck, and many are so passionately taken up with the game that they risk every cent they can get in the Roman exhibition in the game. Young ladies sell their kisses for money - to the

Best of the Roman cathedral. Wine, beer and ale were sold, as in a saloon, and also in the Great, barrels of beer and bottles of wine were played out by the dozen. G.

Against secret societies. As a result of the *Christian Cynosure* testimony, several 'American churches are now joining together who will not tolerate members of secret societies among them. They call themselves "*The associate churches of Christ*". As commendable as this is, as resolute as our congregations are against accepting members of secret societies, we cannot go hand in hand with them because of the many other errors of the American congregations mentioned. G.

From one who wanted to be a Turk. Hermann Jacobson of Toronto, Canada, who recently took an oath in a civil suit on the Koran under the pretense that he was a Mohammedan, has been arrested for perjury, as it has turned out that he is not a follower of the "Prophet". Ad. Bd.

II. decency.

The **schools**, the old theologian Fecht rightly writes, are the planting places of the church. Good parish schools are the main roots of the congregation. A Lutheran congregation that does not cultivate the school must inevitably decline. According to this, the situation of the separated Prussian Lutherans does not look hopeful. In the last administrative report of their Oberkirchenkollegium we read the following: "New schools have not been founded in the past synodal period, which in itself is extremely deplorable, but in view of the development that the elementary school system in general has taken in recent times, as well as the great other burden and scattered situation of our congregations, is explainable. On the other hand, the community schools in Elberfeld and Zedlin have been closed. These are truly sad signs for the future of the Prussian Lutheran Church! Almost sadder, however, is the fact that the Oberkirchenkollegium explains these conditions by the "development" that the elementary school system has taken in recent times. For this "development" consists, as is well known, in the fact that the state seeks to turn the schools into mere common educational institutions for Christians, Jews and pagans and to rob the church of them. A church that really wants to be Lutheran should prove itself to be a salt, should not let itself be carried away with the current of time, but should hold on to what it has. If it goes along with the train of the spirit of the times, its downfall is sealed. W. [Walther]

The work of converting Jews in Sweden is crowned with great success. The center of this missionary activity is the seaport of Gothenburg, where several thousand Jews gather at once to worship in the Lutheran church there. Ad. Vol.

Postponement of baptism. From the city of Hanover it is reported: "That parents did not want to have their children baptized has happened only twice; on the other hand, baptism is often postponed for a long time, and therefore many children die without being baptized. Luther wrote: "As much as possible, one must oppose the postponement of baptism, lest this habit finally become a rule to abstain from baptism. Thus in Italy, in many cities, a large part of the people remain without baptism as long as they live, because they are not baptized in childhood. When they have grown up, they despise everything and die as those who do not believe in God. So also Pope Clement" (the seventh, who was an illegitimate child) "died without baptism, which tastes Anabaptist." (XXI, 1339. f.) Now it is much worse in our America. The pernicious Baptist sect has such a great influence here that thousands and thousands of children, even of Methodist and Presbyterian parents, are growing up without baptism and in the midst of a die as pagans in the so-called Christian lands. Make haste, then, dear Lutheran parents, with your children to baptism and obey the Savior's comforting command of love: "Let the little children come to me!"

W. [Walther]

Free Church. The synod of the deanery of Steben in Upper Franconia passed the following resolution on September 18 of last year: "That the parish offices cannot turn over mission gifts, if they are not expressly designated by donors, to the Hermannsburg Mission without strengthening the free church defiance against the regional church." Against this decision, the "Correspondenzblatt für die evangelisch-lutherischen Geistlichen in Bayern" lists eight reasons why Landeskirche members should still support the Hermannsburg Mission. The sixth reason is this: "The churches founded by the mission will at first all be free churches and can have no connection with the heathen authorities, nor with the English colonial governments, in which the German Landeskirchen stand with their authorities." The Correspondenzblatt should have added that the apostles did not found so-called national churches, but only free churches. To make the word "free church" a bogeyman is therefore a great folly.

W. [Walther]

Hanover. In a meeting of the rationalist Protestant association in Stade, the chairman Weber, a lawyer, uttered the blasphemous words: "I don't know, gentlemen, why you want to have three gods; I really have enough of one God. When this same Mr. Weber was elected church leader in Stade, a member of the congregation who is also the school director, namely the Doctor of Jurisprudence Wyneken, protested against this. In response to this protest, the district synod declared the election invalid, but the Consistory in Stade decided by majority vote that Mr. Weber could be churchwarden despite this protest, and confirmed his election. This is the situation in the German regional churches! In Saxony, the Consistory even confirmed the election of an avowed denier of God as a churchwarden, and in Hanover, a man who mocks the mystery of the Holy Trinity! And strange: the believers who speak against Weber's appointment do so not because Weber does not believe in the triune God, but because he has no "good reputation in the congregation" for the sake of this public mockery of religion, which the law requires of those who can be elected as church leaders! And yet these national churches want to be considered Lutheran churches! In the 7th article of the Augsburg Confession, however, it says that the church is "the assembly of all believers, in which the gospel is preached purely and the holy sacraments are administered according to the

gospel." Already from these words of the Lutheran basic confession even a child can see that national churches in which declared deniers of God and public mockers of the triune God are elected as church leaders and confirmed by the church government even in spite of raised protests are not Lutheran, not true churches to which a right-believing Christian can join and in whose fellowship he can remain. Rather, it says: "Do not pull on the foreign yoke with the unbelievers. Come out from among them and separate yourselves." 2 Cor. 6, 14. 17. W. [Walther]

Renan. In France, Renan, the author of a blasphemous book on the life of JEsu, was to be made a Knight of the Legion of Honor, but President MacMahon, when he was to sign the nomination, declared: Never will I sign anything for the author of the "Life of JEsu".
G.

A new moral doctrine. In Germany there is a professor by the name of Häckel, who has been teaching the doctrine invented by an Englishman by the name of Darwin with great enthusiasm.

He defended with great zeal that humans are descended from apes, that is, they are actually only refined animals. Since Mr. Hckel has been countered that if this were true, then not only all religion but also all moral teaching would have to cease, he has taken it upon himself to fabricate a new moral teaching that agrees with his monkey religion. A German newspaper writes about it as follows: "Professor Hckel goes so far in his confidence in the reformatory power of the doctrine of development that he expects from it the establishment of a completely new moral doctrine. The ecclesiastical moral law is to be replaced by a natural moral law, the guiding principle of which we see revealed in the social instincts of animals. Hckel has in mind the deep sense of duty which the citizens of an ant state show when their community is threatened by danger. He also thinks of the touching example of tender spousal love, which the inseparables (parrots) present to us, and of various other emotions, which we perceive in the animals. In clear words, Hckel demands that we should take a good example from certain animals if we want to become morally better. There is nothing degrading for man in this, for to go to school with animals in this sense means nothing more than studying the laws of nature. - Dr. Munkel makes the following comment on this in his Neue Zeitblatte of November 21 of last year: "If we go to this school once, why don't we also want to learn from the sow to roll around in the cesspool, from the fox to cunningly rob and strangle? That means nothing more than studying the laws of nature. This is what this latest cultural progress has come to, that it lets us emerge from animalism and leads us back to animalism. Christ is no longer the right model for our life, but the cattle of the field, which shows that this cultural progress leads back into animal barbarism. God has seen to it that the trees do not grow into the sky, for the nonsense comes so glaringly to light that only a developmental scholar does not throw up his hands and exclaim with Paul: "Since they thought they were wise, they have become fools.

As is well known, the **socialists** in Germany are now being vigorously attacked. What success this has, we read in a German paper, in which among other things the following is written: "From Berlin, the main hearth of the Social Democracy, the Nat.-Ztg. brings a report on the effect of the Socialist Law, which is different with the actual Social Democrats and with the large number of followers. On the whole, the swift and strict execution of the law had the effect of a cold stream of water. The followers, the many railroad officials and small artisans, etc., now swear with all their might that they have never belonged to Social Democracy, nor do they want to know anything about Communist ideas. Afraid and timid before the secret police, they no longer want to tolerate conversations about socialist topics in their favorite bars, and now talk only about the devastating effects of field mice, the stuffing of birds, etc. Only the Progress Party is still bravely scolded for having introduced freedom of trade and usury. The socialist workers were different. They, too, had become calm and quiet, the wild noise and the workers' Marseillaise had fallen silent. But in the beginning they were boiling violently, and in a cosy circle they poured out their hearts and drank one glass of beer after another to their idol Hasselmann. Nothing touches them more painfully than the fact that now there are no more public meetings where the thousands can heat each other up and feed each other with new nourishment. They, too, are beginning to grow calmer. The Socialist Law," the report concludes, "when applied according to the rules, will have an exceptionally salutary, calming and peace-awakening effect.

want to wish." However gratifying these effects of the Socialist Law may be, in this way only the branches, not the roots, of socialism are cut off. If the poor are not better protected against the rich bloodsuckers and, above all, if God's Word does not come to rule again in Germany, socialism will break out again and again as a terrible boil of unbelief and rage all the more terribly in the bowels of the people. W. [Walther]

The canonization of Pope Pius IX is eagerly pursued. Bishops are instructed to collect news of miraculous graces obtained through the intercession of Pius IX. Several bishops already have reports of miraculous healings in their hands. So the time will not be far away when the idolatrous papists will also call upon Pius for help, who already during his lifetime placed himself at Christ's side and used the words: "I am the way, the truth and the life. A new proof of the antichrist nature of the papacy. G.

God purified their hearts through faith.

Acts 15:9.

Faith must fight and contend against doubt and against reason. The sophists do not see and consider this, so they think we are fighting over a small thing when they hear that we teach about faith. For they neither understand nor know that faith is a change and renewal of the whole nature; that is, that the eyes, ears, and heart themselves hear, see, and feel quite differently from other people. For faith is a living and powerful thing; it is not a drowsy and lazy thought, nor does it float and swim on top of the heart like a goose on the water, but is like water heated and warmed by fire: the same, though it remains water, is no longer cold, but warm, and is therefore different water: thus faith, which is the work of the Holy Spirit, makes a different heart, mind, and spirit, and thus makes a new man. (Luther, I, 1141. f.)

Inaugurations.

On behalf of the honorable Mr. President Wolbrecht, Pastor G. Wolf was solemnly inducted on the 3rd Sunday of Advent in the Lutheran congregation in La Gránze, Mo. by the undersigned with the assistance of Pastors F. W. Eggerking and Paul Merbitz. S. Liese.
Address: Rsv. O. ^olk,

D" OrknZs, Uo.

Rev. H. L. Hölter, formerly of Quincy, Ill, after receiving commission, was installed in the midst of the JmmanuelS congregation at Chicago, Ill, on the third Sunday of Advent.

A. Wagner.

Address: Hsv. Il. D. Llcsltor,

3168tr .., OdioaZo, III.

By order of the Reverend Presbytery Northwestern District, on the 2nd Sunday of Advent, Rev. Ph. Wambs- ganß j un. who accepted a call from the congregation at Hancock, Mich. was installed in his office by the undersigned.

H. Shepherd.

Address: Rsv.

Lox 360th Laneook, 60th, Zliek.

Church dedications.

On the 2nd Sunday of Advent, my congregation at Elo verton, Webster Co, Nrbr, had the joy of dedicating their newly built church, 18X28. C. Meyer.

On the 23rd Sunday n. Tri'n. our St. Johannis congregation celebrated a joyful festival. Until then they had had to hold their services in a hall, but now they could consecrate their own house of worship to the Lord. The most reverend Allgrm. This is the eighth church in the Cleveland district; it is 42 feet long and 28 feet wide, and is also the schoolhouse. A nice steeple adorns it. With thanksgiving to God, we can note that our church is debt-free. Cleveland, O. Aug. Dankworth.

On December 3 of last year, my congregation in Clayton Township, Adams Co., Ills. had the joy of dedicating their newly built church to the service of the Lord. It is a frame building in the gothic style, with an altar niche and a 75 foot high steeple. The altar is decorated with a well executed painting by F. W. Wehle in Quincy: Christ on the Cross. Pastors Bötticher, Hd'tler (English) and Buszin preached. The consecration prayer was said by Rev. Hallerberg. Jacob Seidel.

On the 1st Sunday of Advent last year, the Lutheran congregation of St. John's in Whitley County, Ind. was able to dedicate their newly built church, a beautiful and debt-free brick building, 32X52, with a 50-foot tower, to the service of the Triune God. Rev. C. F. Seitz preached the farewell sermon at the old house of worship, Dir. O. Hanser the festive sermon in German, and in the afternoon Prof. H. W. Dirdirich in English. S. Hassold.

On November 17 of last year, as the 22nd Sunday n. Trin., the Lutheran DavidSstrm congregation near Ellsworth, Kansas, had the great joy of dedicating their new frame church, which is built 24X40, to the service of the Triune God. Rev. Krause preached the dedication sermon. E. Mäh r.

Conference - Displays.

New York DistrictS-Conference, s. G. w., on Uten, 12ten and 13 February at Pastor Tr. Körner's in WilliamSburgh, N. I. Beginning: 10 o'clock in the morning. Preacher: pastor L. Schulze; er- sentence man: pastor W. A. Frey. - People should report in writing to the local pastor before Feb. 1. H. C. Steup.

The mixed German-Norwegian Conference of central and northern Wisconsin will assemble, wills Gott, from the 28th to the 30th of January at the home of Rev. F. Leyhe.

Guests will be picked up from Grand Rapids on the 27th. Registration is requested. I. I. Walker.

The Quincy Pastoral and Teachers' Conference will meet, s. G. w., January 7-9, 1879, at the home of Mr. Rev. C. E. Bode in Hannibal, Mo. Don't forget to sign up. I. H. Hargens.

Acknowledgements.

With heartfelt thanks to God and to charitable giving, I hereby testify that the widowed Mrs. Pastor Hamann, presently in Germany, has bequeathed to our Seminary a legacy of one thousand dollars, the annual proceeds of which are to be used for needy students. The capital is safely invested in a house in Cincinnati, O.; the incoming annuity (after deduction of necessary expenses for repairs) is paid out to us semi-annually, and already two very poor students have been able to enjoy the great joy of being able to receive twenty dollars at once. May the Lord our God bless our benefactress: may he bless her already here in time, but much more in blessed eternity!

How fine it is when the rich carry their money to Christ's own bank, where the thieves can't steal it and the fraudulent bank officials can't get away with it! And this banker pays not only a hundred, but more than a thousand cents! See Matth. 6, 19, 20.; 10, 42.; Luk. 6, 38.

Addison, Ill, on December 11, 1878-.

I. C. W. Lindemann.

*

With the above public thanksgiving of his colleague, the undersigned connects from his heart also his own, since the dear dear Mrs. Pastor Hamann also asked for the local seminary in the same way. May the memory of the benevolent donor be and remain as blessed as that of the pious widow Cotta, who once took the poor student Luther into her home and to her table, and who is now remembered in the history of the Reformation for the revival of many thousands of souls until the last day.

St. Louis, Mo., Dec. 24, 1878. C. F. W. Walther.

Revenue to the Western District's coffers:

For the synod treasury: Collecte of the congreg. of the Rev. Pennekamp, New Wells, Mo. 410.00. Past. LenkS congregation in St. Louis 5.00. Coll. of the Gem. of the Rev. Leismann, Sherrills Mount, Iowa, 8.50. Trinity Distr. in St. Louis 8.80. Bro. Nothdurft, Cape Girardeau Co, Mo, 10.00. Past. Sappers Gem. in South St. Louis 9.83.

For inner mission: Drceinigk.-Distr. in St. Louis, 1.30. Mission feast Coll. of Past. E. A. FrorseS Gem. of Platte Co, Nebr. for mission in Nebraska 11.26.

For Negro mission: coll. of Rev. Grüber's congreg. to Middle Creek, Seward Co. nebr. 6.00.

For poor sick Pastors: By Past. Wischmeyer, Fayette Co. Tex. 5.00 by Mrs. Schwede 3.00 by I. Knippa, Child Baptism Coll. by A. Ritter 5.00. Past. Lükers Gem. in Aroma, Karls 4.00. G. Vogel by Past. Stiedemeyer, Dubuque, Iowa, 1.00.

For poor students: Coll. of St. John's Comm. of the Past. Scholz, Holt Co., Mo. 4.75.

For the Deaf and Dumb Institution: From the Young People's Association of the Past. Köstering, Altenburg, Mo., 5.00.

For poor seminarians in Addison: Collecte of St. Peter's Comm. of the Past. Scholz, Holt Co, Mo, 70.

5 For Yorkville comm. Wih. Beck and Joh. Beck each .50 by Past. Cousin, Cole Co, Mo.

For Past. Hirschmann's Gem. in Colorado: L. Engelbrecht by Past. Baumhöfner, Dodge Co. nebr. 1.00.

Correction.

In previous receipt, in the item of P10.00, given by a Lutheran, the words are to be deleted: By Past. Germann, Fort Smith, Ark. St. Louis, Dec. 20, 1878. E. Roschke, Cassirer.

Income is the cash register of the "Eastern" District:

For the synod treasury: From the congregation in Lona- coning P7.97. Past. Sander 2.00. congregation in Rorbury 9.00. congregation in WolcottSburg 4.00. Jmm. congregation in Baltimore 31.48. congregation in North East 6.22. N. N. by Past. King 1.00. Trinity congregation in Buffalo 10.00. Paterson congregation 11.20. East Boston congregation 4.18. I. N. Pedcrsen 2.00.

For the widow's fund: Thank offering from Mrs. Past. Kanold 5.00. Mrs. Elisa Müll 5.00. Father Schmidt 1.00. Albert Greiner 1.00. Parish in Wolcottville 3.25. Parish in North East 6.00. Parish in Neu-Bergholz 5.02. Parish in Neu- Oberhofen 6.00. Fräul. Marie Bernreuther 1.00. C. S. 50. comm. in New York 26.10. comm. in Farnham 4.10. Geo. Lusk 1.00. Gerhard Holzhauser .50. past. Brömer 4.00. Mrs. N. N. by dens. 4.00.

For inner Mission: Niagara Co. mission feast coll. 34.50. Father Schmidt 1.00. Haverstraw congregation reform feast coll. 5.00. G. Eiffler 1.00.

For the needy brethren in the South: Congreg. in Cohocton 5.09. Congreg. in Tonawanda 8.80. Congreg. in Lockport 4.80. Reform. feast coll. of Martini congregation in Baltimore 60.00. Congreg. in College Point 22.58. Congreg. in Winfield 5.50. Congregation in Paterson 36.50. Past. Brömer 1.00. teacher Richter 1.00.

For the Memphis congregation: Martini congreg. young people's verekn in Baltimore 5.00. Springville congreg. 1.50. I. Waiters 1.00. Yorkville Sunday School 1.10.

For the Negro Church in LittleRock: Mission Festival Coll. of the Congreg. in Niagara Co. 5.00.

For the Negro Mission: Mission Festival Coll. of the congregation in Niagara Co. 29.75. congregation in Lonaconing 1.82. Mrs. Elise Müll .50. Father Schmidt 1.00. Mission Festival Coll. of the congregation in Wellsville 33.00. By Rev. Braun .60. Miss. Aug. Klose 1.00.

For the congregation in Philadelphia: Through Kassirer Simon 53.41. Women's Association in Paterson 10.00. Mrs. Böthe and Mrs. N. N. through Past. Brömer 1.00 each.

For the Yorkville congregation: by Kassirer Simon, 2.77. comm. in Lee Co, Tex, 5.30. N. N. the. 2.50. comm. in Hart, Min", 2.25.

For the emigrant mission in Baltimore: By Kassirer Simon 3.25.

For the orphanage near Boston: By Kassirer Simon 1.00. Mrs. Elise Müll .50. Trinity Congreg. in Buffalo 13.25.

For orphanage at Mount Vernon: F. S. through Past. Sugar 1.03. Sunday School by the congreg. at Haverstraw 1.60. congreg. at Bayonne 6.75. Rev. Gross 1.00.

For the Deaf and Dumb Institution in Norris: Mrs. Elise Müll .50. Kindtauf-Collecte at Wendler's in WolcottSburg 2.10. Drcfaltigk.-Gem. in Buffalo 10.00.

For sick pastors: Past. Sander 1.00. Mrs. Fries 1.00.

To the college maintenance fund, Gem. in North East for Addison 6.00.

For the German Free Church: Gem. in College Point 5.50.

For poor students in St. Louis: Gem. in Neu- Bergholz for Rehwald 1.85. Mrs. N. N. through Past. Brömer 2.00.

For poor college students in Fort Wayne: From the confirmands Past. Zuckers for the Bruhn'schen Zöglinge 10.00.

For poor students in Addison: Weddings Coll. at Braun and Loschke Oct. 2.

New York, Dec. 1, 1878. I. Birkner, Kassirer.

Entering the Middle District's coffers:

For the synod treasury: From Pastor Rupprecht in North Dover P2.00, whose congregation 16.00. Past. Nützel's congregation in Columbus 6.81. Past. Aron 2.00. Past. HassoldS Gem. in Columbia City 3.04. Past. Zschoche's Gem. in Marion Township 11.50. Past. Queri's Gem. in Toledo 4.71. Past. Zagel's Gem. at Fort Wayne 7.75. teacher Conzelmann in Indianapolis 2.00. Past. Kniels Gem. at Nru-DettaSau 9.75. Past. Mohr in Jngle- field 2.00. Past. Jox's Gem. in Logansport 10.00. Past. Sitzmann's Gem. in Terre Haute 12.00. Teacher Zismcr in Cleveland 2.00. Past. Hieber's Zion's congreg. 4.50. John's congreg. 4.50. Jacob's congreg. 50 cts. Past. Heilmüller's gem. on Clifty 6.23. Past. Niemann's gem. at Cleveland 198.70. Past. Stüb- ratz's Gem. at Fort Wayne 53.25. Past. Schmidt's Gem. in Indianapolis 29.00. Past. Spiegel in Adams Co. 1.00. Whose Gem. 4.98. Past. Schmidt's Gem. in Elvira 6.50. Past. Wyneken's Gem. in Cincinnati 17.60. Past. Jox's gem. in Logansport 10.40. Past. Buehl's Gem. in Massillon 8.00.

Past. Pohlmann's congreg. bet LaneSville 9.15. Past. Karrer in Bielefeld 2.00. Past. EverS congreg. in Bingen 14.42. Past. Schönebergs Gem. m La Fayette 36.25. Past. Lohmann in Akron 2.00.

For the Negro Mission: From the mission fund of Dr. Sihler's congregation in Fort Wayne 20.0. A. R. Cervine in Rock Island, Ill, 1.00. A. Rausch in Neu-Drttsisau 6.00. Part of the mission feast coll. of the congregations of Past. Sauer, Merz, Fischer & Kretzmann 35.00. N. N. in North Dover 1.00. part of mission festival coll. in Willshire 15.00. Mrs. Müller in Columbia City .50. mission festival coll. in La Porte 33.35. Past. Spiegel's comm. in Adams Co. 5.82. part of mission festcoll. of comm. in Defiance and at South Ridge 33.10. Past. Diemers Gem. at the Ridge 3.53. mission festival coll. at Huntinaton 15.00. Past. Einich's Gem. at Jonesville 3.40. whose schoolchildren 3.00. part, of Missionfestcoll. at Lanraster 50.00. one-third of the

Missionfestcoll. at Fort Wayne 107.6). N. N. at Aurora 15.85. part of Missionfestcoll. at Neu-Dettelsau 20.00. half of Coll. of a rained-out missionary festival at Defiance 5.00. part of missionary festival coll. at Evansville 20.00. Past. Nitzel's Gem. in Columbus 13.76. F. Schute in Cincinnati 1.00.

For the building fund: Past. Lange in Balparaiso 2.00. Past. Diemers Gem. in Florida 1.61.
For the Emigrant mission in New York: Theil of the Missionfestcoll. in Willshire 8.00. Past. Steinbach's congregation at Fairfield 5.00.
Past. Eirich's congreg. at Jonesville 2.65. Past. Zagels Gem. at Fort Wayne 10.00. Past. Reichmann's Gem. at Fryburgh 5.50. Part of Mission Festcoll. at Evansville 15.00. Past. Tramm's Gem. in Vincennes 5.59. Past. Karrer's Gem. in Bielefeld 1.70.

For the emigrant mission in Baltimore: part of the mission festival coll. in Willshire 3.00. Past. Steinbach's congreg. in Fairfield 3.00. Past. Diemer's parish at Florida 2.89. Part of mission festival coll. at Evansville 10.00. Past. Tramm's Gem. at Vincennes 5.59.

For poor students in Fort Wayne: 1.) in general: part of the mission festival coll. of the parish at South Ridge and Defiance 33.00. Past. Fischer's congreg. in Seymour 5.80. 2.) For Brunnah sopnomores: W. N. in Hilliard 1.00. Past. Meyer's Gem. in Adams Co. 15.81. Past. Lange's Gem. in Valparaiso 5.60. in Kouts 1.10. Mrs. Ph. Lange 10.00. Hochzeitscoll. at H. Wischmeyer in Birger 7.00. 3.) For Lisza: Mrs. Schütte in Farmers Retreat 1.00. Mrs. Pottbaum das. 5.00. 4.) For Horst: W. F. 5.00. 5.) For Hermann: wedding coll. at H. Hermann by Past. Stock 8.00. 6.) For Kastenhuber: Past. Karrers Gem. in Bielefeld 5.00. 7.) For Kambich: N. N. in Indianapolis 50. 8.) For Köppchen: N. N. in Indianapolis 50.

For the budgetary funds of the teaching institutions: 1.) in Addison: part of the mission festival coll. in Evansville 10.00. 2.) in St. Louis: part of the mission festival coll. in Evansville 15.00. Past. Schwan's congregation in Cleveland 32.71. 3.) in Springfield: Past. Niethammer's Gem. in La Porte 13.60. 4.) in Fort Wayne: Past. Runkel's congreg. at Cold Springs 7.60. wedding coll. at Droge's das. 3.10. part of mission festival coll. at Evansville 15.00.

For the inner mission: part of the mission festival bill in La Porte 33.35. in Lancaster 15.00. Two thirds of the mission festival bill in Fort Wayne 215.28. Past. Mohr's parish at Inglicfield 6.50. Part of mission feast coll. at Aurora 60.00. Ditto at New Dettelsau (for the Northwest) 34.52. Half of coll. of rained-out mission feast at Defiance 5.00. Part of mission feast coll. at Evansville 20.00. Past. Niemann's parish in Cleveland 40.00. Past. Schmidt's congregation in Elyria 8.25.

For the orphanage in Boston: By Past. Seuel in Indianapolis 3.34.

For sick pastors and teachers: N. N. in Hilliard 1.00. Past. Reichmann's Gem. in Fryburgh 5.50. Past. Wichmann's Gem. in Farmers Retreat 10.00. From Past. Schwan's Gem. in Cleveland 23.70. Wittwe v. Strohe in Indianapolis 50.

For students in Springfield: part of the missionary festcoll. of the congregation of Pastors Sauer, Merz, Fischer and Kretzmann 29.94. Women's Club in Past. Meyer's Gem. in Adams Co. 22.00.

For students in St. Louis: Past. Bühls Gem. in Massillon 5.42.

For seminarians in Addison: 1.) Dr. Baumgart: part of the missionary feast costs of the congregation of Pastors Sauer, Merz, Fischer and Kretzmann 10M. 2.) for Lisza: part of the mission festival coll. in Aurora 12.00. Past. Wichmann's Gem. at Farmers Retreat 13.00. Fort Wayner Districts-Teachers Conference 13.55.

For the Institution for the Deaf and Dumb: Past. Weseloh's school children in Cleveland 2.00. N. N. in Hilliard 1.00. Past. Karrers Gem. in Bielefeld 3.00. Past. Diemers Gem. at Archbold 2.32. at Ridge 2.57. at Florida 72. in Florida 1.00.

For the Toledo congregation: Past. Schmidts Gem. in Liverpool 5.00. Past. Wichmann's Gem. in Farmers Retreat 11.00.

For the orphanage near St. Louis: Some members of the Gem. Past. Stubnatzy's in Fort Wayne 27.00. Past. Zscheche's Gem. in Marion Township 10.00. Past. Schlesselmann's Gem. in Reynolds and Goodland 6.00. Mr. Kompermann's in La Fayette 1.00. N. N. in Hilliard 1.00. Past. Wichmann's Gem. in Farmers Retreat 10.00. Mr. Trevel in Vincennes 5.00. by Past. Seuel in Indianapolis 3.33. F. Schroeder in Cincinnati 1.00. Past. Jor Gem. at Logansport 27.80. Past. Pohlmann's Gem. at Bradford 7.20. Past. Karrers Gem. at Bielefeld 1.40. N. N. at Indianapolis 1.00.

For the orphanage in Addison: Past. Schlesselmann's gem. in Reynolds and Goodland 1.00. Teacher Seibel's class in Fort Wayne 1.31. Past. Heintz's gem. at Crown Point 3.01. N. N. that. 1.00. N. N. at Hilliard 1.00. By Past. Seuel in Indianapolis 3.33. I. Beyrenter in Akron 100. I. Kniz das. 1.00. Part of wedding coll. at H. Hermann by Past. Stock 10.00. teacher Striders class at Fort Wayne 1.15. teacher Riedels Kl. das. 2^o 00. teacher Seibels Kl. das. 1.50. Rev. Jüngel's Gem. at Jonesville 15.39. Past. Jor Gem. at Delphi 9.15. Kindtaufcoll. with Teacher Meffertl at La Fayette 5.50.

For the widow's fund: Teacher Bollmann in Columbus 2.00. Past. Jor in Logansport 5.00. whose comm. is 25.75. Past. Meyer in Adams Co. 4.00. Past. Wunderlich in Johnston 3.00. Past. Schlesselmann in Reynolds 4.00. teacher Messerli in La Fayette 2.00. Past. Lange in Valparaiso 4.00. Past. Diemer in Archbold 4.00. Past. Eirich's Gem. in Jonesville 4.70. C. Lutz in Fryburgh 5.00. Wedding coll. at F. Bockstädte by Past. Brackhage 6.00. Part of mission festival coll. in Evansville 13.79. Wedding coll. at R. Sammler's in Neu-Dettelsau 9.30. Past. Seuel and Gem. in Indianapolis 26.00. Mrs. Luecke in Columbia City 25. teacher Strieder in Fort Wayne 2.00. Past. Jüngel's Gem. at Jonesville 13.90. By dens. Wedding coll. at Wall- wer 8.18. Past. Buehl in Massillon 2.00. Past. Schwan's Gem. at Cleveland 32.72. Past. Pohlmann's comm. at Lanesville 5.65. Past. Karrer at Bielefeld 4.00. Hencke at La Fayette .25. Past. Weseloh at Cleveland 5.00. Past. Bode's Gem. at Fort Wayne 10.03. Past. Dultz at Napoleon 4.00.

Correction:

In the previous receipt, instead of "From Past. Rupprechts Gem. in North Dover", from himself 4.00.
For the needy in the South: From Dr. Sihlers congregation in Fort Wayne 111.26. Past. Stubnatzy's Gem. that. 117.00. Past. Schumm's Gem. in Willshire 10.00. Past. Hassold's Gem. in Columbia City 6.87. Past. Lange's Gem. in Valparaiso 9.75. in Kouts 2.25. Past. Heintz's Gem. in Crown Point 16.50. Past. Wendt's comm. in Wau. mansville 9.00. Past. Brüggemann's Gem. in Darmstadt 24.50. Past. Stock at Fort Wayne 1.00. whose congregation 21.00. Elise schnorr at North Amherst 1.00. Rev. Dammann there 1.00. whose parish 12.70. Rev. Knie's congreg. at Neu Dettelsau 25.80. pastor Zucker's congreg. at Defiance 9.10. pastor Zagel's congreg. at Fort Wayne 40.00. N. N. by past. Jüngel 1.00. Past. Evers' Gem. at Bingen 10.00. By Past. Schöneberg's congreg. in La Fayette 10.50. Past. Cammerer's congregation in Decatur 7.55.

For the Negro church at Little Rock: Mrs. Burgowitz, South Bend, Ind.
For Pastor Rohne's congregation in Detroit: Pastor Böse's Gem. in Defiance Co. 5.25. Past. Dichmer's Gem. at Archbold 1.68. Past. Zuckers Gnu. in Defiance 3.03.

For Past. Föhlinger's congregation in Yorkville: Past. Böse's Gem. in Defiance Co. 5.25. Past. Brakhage's Gem. 3.85. Past. Zucker's Gem. in Defiance 3.03.

For the Philadelphia congregation: W. Schaper Sr. in Columbia City 1.25. W. Schaper Jr. that. 1.00. Some members in La Porte 10.00. Past. Schöneberg's comm. in La Fayette 31.30. Past. Diehmer at Archbold 1 w. N. N. in Hilliard 1.00. Past. Zuckers Gem. in Defiance 3.04. Dr. Sihlers Gem. in Fort Wayne 50.00.

For the community in Freeport, Ill: Past. Brackhage's Gem. 3.83.

For Pastor Händschke's congregation in Sumner, Iowa: Past. Bühl in Massillon 1.00.

Fort Wayne, Nov. 30, 1878. C. Grahl, Kassirer.

Received by the undersigned:

For fellow believers in the South afflicted by yellow fever since Dec. 11: By Past. W. Holls' Cross Gem. at Centreville, Ill. 5.25. By Past. I. L. Daib, Oskosh, Wis. half the Thanksgiving Day Coll. of his Gem. 6.05. by N. N. 5.00 (both for widows and orphans). By Mr. Cassirer H. Bartling 65.30. By Mr. Cassirer C. Grahl 174.45. By Mr. Cassirer I. Birkner 264.54. By Mr. Cassirer C. Eißfeldt 41.20.

For the Memphis congregation, for its further continuance: from Rev. C. C. Schmidt's congregation, Indianapolis, 17.50. From Past. I. L. Daib's congregation, Oskosh, Wis. half of the Thanksgiving Day coll. 6.05.

For poor sick pastors and teachers: By Rev. Th. Siek, Taylors Creek, O., by a member of his congregation .50. By I. G. Höhne in Metca, Ind. 1.00.

For the Negro Mission: From Past. Siek, Taylors Creek, O., 1.00. From I. G. Höhne in Metca, Ind. 1.00.

In support of the Free Church in Saxony and elsewhere: By Rev. Th. Siek, Taylors Creek, 2.00. By Past. M. Adam, Glasgow, Mo. from a member of his congregation. Gem. 2.50. By Past. F. Wolbrecht, Okawville, Ill., 10.00 (of which 5.00 was a thank offering from Mrs. B.). By Past. S. Süß, High Hill, Ter. offering at baptisms 2.50. By Past. I. R. Lauritzn, Port Huron, Mich., 1. <X>; Mr. Brenner daselbst .25. Christmas Collecte by Past. I. Trautmann's comm. in Adrian, Mich. 11.00.

I. T. Schuricht, Treasurer of the General Synod.

Received for the Castle Garden mission:

By I. C. Harms H1.00. Past. Rademacher .25. Mich. Fritz 3.00. Ed. Köhler 2.00. S. Eiffer 1.00. Past. Brecht 1.00. Jul. Schmidt 1.00. part of a coll. sent by Rev. Hubner in missionary hours. 8.00. N. N. .68. Rev. J. I. Meyer 1.00. By Past. Hartich by N. N. 2.00. Rev. Kindworth 2.00. Mrs. Hagedorn 2.00. Rev. Wegert 47. By Rev. Pieper, part of a missionary fest-Coll. 5.00. Rev. Kuchle's Gem. in Milwaukee 9.25. By Pastor Wndt. Half of the Missionfest-Coll. of the Gemm. of Pastors Wichmann, Brakhage, Lerbach, Wendt, 26.00. Thank-offering of the congreg. of the Rev. Rcit 9.00. By Past. Stülpmagel .63. by Kassirer Simon 50.62. mission festival Collecte share of congreg. in and around New York. in Patcrson 26.50. by Kassirer Schuricht 75.17. by Kassirer Bart- ling 7.50. congreg. in Cohocton 5.20. Past. Sicker 5.00. Cong. in Nondout 7.30. Cong. of Past. Wangerin in Bethlehem 13.50. By Kassirer Simon 6.00. Gem. in Wolcottsburg 2.50. Past. Osterhus 2.00. By Rev. F. Wilhelm, Thanksgiving Collecte 2.50. Ebr. Kästner 75. Rev. Röder .25. past. Hein Sr. 1.84. Rev. I. Haase's St. Petri congregation 5.00. Past. Albrecht .75. past. F. H. lahn .50. Hagemeyer .25. Past. Schmogrow 5.00. Past. Ungroth 4.25. Lisette Baumann .50. Past. Kothe 50.

New York, 1 Dec. 1878. I. Birkner, Kassirer.

For poor students received as Christmas gift from Mr. Pastor F. Wolbrecht in Okawville, Ills. H5.00^ From Mr. I. G. Höhne at Metea, Inds. 1.00. From Mr. Henry F. Mueller in the Dreicinity District at St. Louis 50.00. Through Mr. Rev. F. R. Tramm from a member of his congregation in Vincennes, Ind. 5.00. By Mr. Past. Schaaf in Rochester, Minn. collected at the wedding of Mr. P. Kremer 4.40 and from himself 0.60. By Mr. Paul Wolf in St. Louis 5.00. By Mr. L. Lange there 5.00. By Mr. Pastor Gräber, sn Meriden, Conn. from St. Johaums-Gem. there 8.29. by Magdal. Reuß 1.00 and finally from one "who has also been a poor student" 7.00. By Hrn. Past. Besel in Guttenberg, Iowa, from the valuable Jungfrauen-Vereth there 5.00.

anks and God's retribution to the lenient givers! C. F. W. Walther.

Correction.

In No. 23 of the pre. Jahrg. of the "Luth. read under "Emigrant Mission" (Miss.-Fest-Coll. in Bloomfield): P5.00 each for New York and Baltimore, and: under "Inner Mission" instead of "Miss.- Fest-Coll. P16.00": Miss.-Fest-Coll. in Bloomfield P16.00.

C. Eißfeldt.

For the preacher and teacher widow and orphan caste
(Middle Districts)

have been received:
1. contributions.
By Messrs. Pastors H. Horst, M. L. Wyneken, F. W. Husmann P4.00 each.

By Past. H. G. Crämer from his parish in Zanesville, O., wedding coll. at Mr. Nkol 10.25, desgl. at the golden wedding of Mr. Metzger 13.00. By Past. H. Horst from sr. Gem. in Hilliard, Franklin Co., O., 8.16, from sr. Filialgemeinde 4.00. By Past M. L. Wyneken in Cincinnati, O., from Mr. F. Schröder 1.00, Mr. A. Rosenfelder 1.50, F. Schulz 0.25. By Past. C. Sallmann and from the AbendmahlSkasse sr. Trinity Gem. in Sugar Grove, Fairfield Co., O., 8.50. By Past. C. Böse from his Gem. at South Ridge, Defiance, O., 14.15 and subsequently from himself 1.00. By Past. F. W. Husmann, coll. sr. Gem. at Euclid, O., 6.00.
Indianapolis, Ind, Dec. 14, 1878.
—, M. Conzelmann, Cassirer.

Love gifts received for the Springfield seminar: From Mr. Breßmer in Springfield: 2 Bush. Tomatoes, 2 Bush. Beans, 8 Gall. Sauerkraut. From Mrs. Selle in Springfield: 9 bsd. butter, 4 doz. Eggs, 1 Bu. Onions, 2 bush. Beans. From Mr. Winskev at Springfield, 1 sack of potatoes. From the township at Dwight, Ill., 1 barrel meat, 1 bor butter, 3 doz. Eggs. From Mrs. Kraft at Dwight, 1 sack onions, 1 barrel cucumbers, 1 barrel dried apples.

G. Peacock.

Books display.

Communism and Socialism. Proceedings of the First German Lutheran Congregation U. A. C. at St. Louis, Mo. Edited from the stenographic records by decision of the congregation by C. F. W. Walther. St. Louis, Mo. Available from M. C. Barthel, agent. (Luth. Concordia Publishers.)

Several thousand copies of this 60-page pamphlet in large octavo were sold in a relatively short time. However, several hundred of the first edition are still available and can be ordered by mail from the "Luth. Concordia Verlag" for 25 cents per copy franco. The dozen costs P2.50 (postage included).

An English translation of the paper is under press and will be published within a month.

The Holy Father illustrated and interpreted for the benefit of God's children. Allen-town, Pa. Brobst, Diehl & Co.

This booklet, 32 pages (large octavo) thick, in stiff cover, contains the text of the Holy Our Father with 16 pictures and quite beautiful interpretations collected from the writings of the Fathers. It is perfectly suitable as a gift for children.

The price of the same is 15 cts. individually, P10.00 per hundred. G.

"Mission Dove."

News from the mission area of the homeland and abroad.

Published by the Lutheran Synodal Conference of North America. Edited on their behalf by Rev. F. Lochner with the assistance of Rev.

C. F. W. Sapper.

The first issue of this new publication has been published. The preface draws attention to the fact that our Lutheran Church here in America has been given special ability and opportunity to work in the mission by grace. The other main article is the beginning of an account of what has been done so far in our Negro mission. Those of our readers who wish to become acquainted with the paper may consult it with their pastor or teacher. Support of this newspaper is at the same time support of the missionary work. It is published once a month.

The price for one year in advance payment with postage is as follows:

1 copy	P	25
5		1.00
12		2.00
25		4.00

It can be obtained from the "Lutheran Concordia Publishing House," St. Louis, Mo. G.

Changed addresses:

Uav. D. ^7. kottlmuun, 78 Lrunt, 8tr., Douisvills, X^.

Xsv. D. Xruomsr. Humboldt, ^liou 6o., Xunsus.

The "Lutheran" is published twice every month for the annual subscription price of one dollar for out-of-town signers, who are required to pay the same "or" in St. Louis, where the same is carried into the house by the porter, the annual subscription price is one dollar and twenty-five cent. Letters, answers, and other business letters are addressed to the editor, P.O. Box 100, under other's address "Luth. Concordia Publishing House" 111. O. Kunkel, "Went", Corner 10k > Miami Street, Indianapolis, Verne, St. Denis, Ind.. In Germany this sheet can be obtained from Heinrich I. Naumann, 36 Pinnische Strasse, Dre-den.

Printing house of the "Luth. Concordia-Verlag."

Foreword .

(Continued.)

What is a church community that cannot or will not lead its members to the certainty of the state of grace? It is like a leader who willingly offers his services, but does not bring those who entrust themselves to his leadership to the desired goal. It is like a prankster who calls hungry and thirsty people to him with the promise to fill and water them, and then does not keep his promise. It is like a key that does not fit and leaves a box containing the most beautiful jewels unlocked.

Let us now take a closer look at the Christian church communities. First of all, there is the Papal Church. It claims to be the church, i.e. the one, true church founded by God, apart from which there is therefore no salvation and no blessedness. How does it stand with regard to the characteristic in question, which according to God's word a true church community must have? Does it make its members sure of God's grace?

Far away! She even declares that she does not want this at all. In the resolutions of the Tridentine Council, her main confession, it says: "This is not to say that those who are truly justified must assume, without the least doubt, that they are justified. . . For just as no pious person should doubt the mercy of God, the merit of Christ, and the power and efficacy of the sacraments, so also every one, looking at himself and his own weakness and incapacity, may fear and be anxious concerning his grace, since no one is able to know by certainty of faith, which can contain nothing false, whether he has obtained the grace of God." *) What a sacrilegious game the papacy is playing! It calls all the world to itself with the assertion that it is the "only saving" church,

*) *Sess. Cap. IX.*

St. Louis, Mon., Jan. 15, 1879.

No. 2.

If a poor man really asks for his blessedness, he will be told that he must leave the realm of the pope. If a poor man, who really asks for his salvation, lets himself be heard by this cry, goes into the realm of the pope and carefully observes all the regulations of the pope, then he will be told: "It is all very well what you have done; go on; but of course you must not be sure that you have God's grace. Luther writes: "The pope calls the whole human race to the obedience of the holy Roman church as the holy state in which one can safely attain salvation, but afterwards he still calls those who obey his laws into doubt. Thus Satan has played terribly with the murder of souls through the pope, and therefore the papacy is a true place of torture of consciences and truly the devil's kingdom." (On Gal. 4:6.)

And why do the pope and his accomplices want to keep the consciences in constant doubt? The Lutheran theologian Martin Chemnitz aptly gives the reason when he writes: "The papists certainly have every reason to fight so zealously for the persistence in doubt. ...The tax collectors fear for their taxes. For they see that these would be reduced and would fail if men were taught from God's Word that faith is a trust which finds in the promise of the Gospel a certain and firm consolation in regard to its reconciliation with God, accepts it and possesses it. "*) Yes, the papacy, in spite of the loud clamor of the "all-salvific church," is not concerned with salvation, but with the money of those who have fallen into its realm. So that the quack farces, as there are: the masses for the dead and the living, the papal indulgences, the pilgrimages, etc., will always find an outlet and fill the coffers of the pope and his faithful: that is why the poor souls must be kept in the uncertainty of grace.

But not only does the church of the pope not want to make its members certain of God's grace, it also cannot, because it does not understand the main article of Christian doctrine, the doctrine of the justification of the

sinner by mere grace and mercy for the sake of Christ's merit through faith alone, but rather curses and condemns this teaching. *)

It is true that in the above-mentioned passage from the decisions of the "Tridentine" Council it says: "just as no pious person should doubt the mercy of God, the merits of Christ, and the power and effect of the sacraments". ... But no one can be blinded by this; the following: however, in view of his own weakness and unworthiness, everyone must always remain in doubt as to whether he has attained the grace of God, nullifies everything again. Chemnitz remarks: "First of all, according to the words, they ascribe the atonement and forgiveness of sins to the grace of God for Christ's sake, but they add that this is only imparted and appropriated to those who have so prepared themselves by the works of repentance and love that they are not completely unworthy to receive the grace of justification from God. But because the conscience always doubts whether the number and efficiency of such works are sufficient, whether the preparation is sufficient, whether really and completely all those works of repentance and love, which belong to a worthy and sufficient preparation, have been done, it cannot be otherwise than that in consequence of this doctrine the anxious consciences . . can never find a certain and firm consolation..... For the more they seek to prepare themselves in this way, the deeper they sink into doubt. For more and more they realize and experience in this attempt how insufficient and unworthy their preparations are." Thus, the way to the justification of a poor sinner by faith alone is completely blocked by the Papal Church. Therefore, no one can be sure of God's grace with the papists, as much as there is in their ungodly doctrine. They destroy the fruit of the redemption that came through Christ. To those whom Christ acquired certain grace and filial rights through his blood, they keep them in doubt and let them remain slaves to temporal and eternal punishment.

*) Examen Conc. Trid. P. I. De fide justificante.

*) Conc. Trid. Can et Dec. Sess . VI. 9. 11. 12.14.

**) op. cit.

Thus Luther writes: "Even if everything else in the papacy were right and good, as it is not, the fact that they teach people to doubt God's grace and will in this way would be such a tremendously harmful error that it cannot be said. (On Gal. 4, 6. VIII, 2419.) And in another place: "Where otherwise the papists would have won in all points, they are lost in this main point, since they teach that one must doubt God's grace, where we are not worthy enough beforehand through our own satisfaction or merit. But because they teach this piece, that they stand on their works and doubt, as they cannot do otherwise: so it is certain that they must be the church of the devil." (Scripture against Duke Henry of Brunswick. XVII, 1681.)

How differently the Lutheran Church teaches, to which God has graciously opened its eyes to the abomination of Pabstism and given the bright light of the Gospel! First of all, it tells man that in regard to himself and his own worthiness he must not merely doubt, but despair completely, that God is gracious to him, because his whole natural constitution and all his works are thoroughly sinful and unworthy of the Holy Spirit.

are an abomination to God. But then she points him to the gospel of Christ. In this gospel, God gives forgiveness of sins, life and blessedness to people out of sheer grace for the sake of Christ, regardless of their complete unworthiness. In faith in this gospel there is complete certainty of the state of grace. Let us listen to Luther again. He also writes on Gal. 4, 6: "Therefore we should thank our dear God for eternity that we have been freed from the desperate error and can now truly know and believe that the Holy Spirit, as St. Paul says, cries in our hearts and causes unspeakable groaning. And this is our foundation: the gospel does not call us to look at our good works and perfections, but at God himself, who makes the promise; item, Christ, who has accomplished and brought to light what was promised. On the other hand, the pope does not call us to look at God, who is

Nor Christ, who is our mediator and high priest. Nor Christ, who is our mediator and high priest, but our works and merits; nothing else can follow, but that one becomes uncertain whether God is gracious to us, and finally despairs. For the matter is founded on our works, merit, righteousness, and so forth. But if it is founded on God's promise and on Christ, the right immovable rock, one is sure of the matter, secure and joyful in the Holy Spirit, because it stands on God, who is faithful and cannot lie or deceive. For thus saith he, Behold, I give my own Son to die, that he by his blood might redeem thee from sins and death: and I cannot be uncertain of the matter, but I will deny God."

Because the Lutheran Church holds this doctrine, we also continue with Luther: "This is the reason from which we can truly know and prove that our theology or doctrine is righteous and certain, namely, that it does not let us rest and build on what we do, but leads us away from what is ours and founds us on another foundation which is outside of us, so that we do not rely on our powers, conscience, feelings, person and work, but on that which is outside of us, that is, God's promise and truth, on

Christ, who sits at the right hand of God and is our righteousness, which the devil cannot overthrow or take away from us. Of this the pope and his crowd know and understand nothing at all; therefore he denies and blasphemes such an abominable and unchristian thing with his crowd, claiming that no one knows, however pious and wise he may be, whether he is in grace or in disgrace with God." (VIII, 2419.)

It is true that there are still individual children of God in the antichrist kingdom of the pope. But these are simple-minded souls who, through the influence of the faithful Holy Spirit, cling in faith to the evangelical promises heard here and there, despite the prohibition and curse of the pope, and thus become certain of their state of grace. God will soon lead them out of the terrible realm of doubt. The great multitude, on the other hand, who willingly remain with the priest, are spiritually dead and secure. They do not realize that the natural man, together with all his works, is under God's wrath and disgrace; so they do not ask for any assurance of grace. Whoever, on the other hand, has become a poor sinner in righteous self-knowledge and now pines for certain grace, must flee the kingdom of the pope like poison and pestilence, because it neither wants to nor can make one certain of God's grace. But we say with Luther: "We should thank our dear God for eternity that we have been freed from this desperate error (of the papacy).

(Conclusion follows.)
(Submitted.)

Well-meaning advice to all municipalities that have

The church was built in the same way as the church in the previous year.

(Conclusion.)

The first and main requirement, if a congregation intends to undertake a new church building, is this: that they start the work in faith and trust in God. This requirement is necessary even for the most well-off congregation. An unbeliever can build a palace, but a Christian congregation cannot build a church without faith and trust in God. Even if the necessary funds are abundantly available in the congregation, faith must first make the hearts willing and joyful to give. If this faith is present, and the congregation is urged by necessity to build the church, it can, even with

The people of the community must confidently go about their work with the few means at their disposal, for faith can do great things. But first they must carefully investigate this faith through joint deliberations and strengthen each other in it. For this faith unites the hearts and minds, so that then all, rich and poor, attack the work with united forces and stand like one man in the breach when need arises. Oh, how easy it is to build in such a state of affairs, even in miserable times! If you want proof of this, just read the history of the immigration and settlement of the Saxon Lutherans in this country, which took place 40 years ago, you will find it there.

Furthermore, if a congregation has strengthened its hands in God for the existing building, as the Scripture says, the next thing it must do is to carefully calculate the cost of the building to be done, that is, to estimate its needs.

NI'ß (as, for example, the size of the building and the like) and their financial resources wisely take into account and compare with each other, so that it nicely does not stretch further than its own ceiling reaches. For it is a dangerous and - as experience teaches - often unsuccessful speculation, if one builds a large and splendid church with many debts on the hopeful increase of the community! In the beginning, one imagines that once the new church is built, people will flock to it and fill it, and that it will not be difficult for the multitude of parishioners to pay interest on the debt still owed to the church and to pay it off in time. But, all too often, one is mistaken. It is not the beautiful church, but the good preaching of the Word of God that must attract and draw people. This is not to deny that even a beautiful church, especially in the cities, attracts people; but it is just as true that the interest-bearing debt on the church deters them from joining the congregation. Therefore, under all circumstances, it is most advisable for a congregation to limit itself according to its circumstances and not to incur debts, so that it does not feed usury in the first place; apart from the fact that under certain circumstances it is a quite reprehensible speculation to incur debts on uncertain hopes, as a result of which the existence of the congregation itself is endangered. Also, a congregation should take special account of the circumstances of its poorer members, who may form the nucleus of the congregation, when undertaking costly construction, lest they be oppressed or even shamed, for that would not be good for the congregation. The poorer people feel the burden and sigh under it; the well-off complain about it, but do not feel it.

Finally: If a congregation nevertheless dares to borrow money for its church (perhaps because an unavoidable need forces it to do so), it should restrict itself to borrowing only such money as it can obtain from its own members or from friendly co-religionists without any usurious interest. If a congregation does not observe this rule, but borrows on usury, it may feel the ruthlessness it has bound itself. The synod is truly not there to build churches for the people and to pay them their debts, but to provide the congregations with faithful teachers and preachers; and these, like the pillars for a new church, cannot be cut in the forest or broken out of the rock, but must first be trained for their office with much effort and expense. It is strange that, as it seems, so many congregations have not yet understood the purpose of a synod, but think that the synod is there to support the congregations when they are in a bit of distress. And often it is only a self-inflicted need, because only the usurious interest which they have to pay to their own members presses the congregations! One cannot say, "God have mercy on such a need," for that would be to make the sacred mean and to mock the dear Lord. Rather, one must say: God, have mercy on such congregations, that they may put away usury, so that their useless lamentation over self-made hardship, by which they profane Your name, will cease!

And now, beloved reader, lend me another willing ear for a moment. My sermon will soon be over. I want to conclude it with an example from my experience, because experience, as it is wont to do

To say one is the best teacher. I will show you an example of how to build churches without incurring debts, and how to incur church debts without paying usurious interest.

A little more than ten years ago, the local congregation found itself in need of a new church building, because the number of children and descendants of the immigrant fathers had increased so much from year to year that the space created by the fathers was no longer sufficient. But the money for a larger new building was not yet available in the church treasury, but had to be coined, as I thought at the time. Also, the poor hills on which we live could not give us courage, because they looked very desolate at that time. All the more reason we had to make a serious examination of ourselves before we started building, in order to investigate our faith and to strengthen each other in our faith. Our plan was to build a building that would not only meet our needs, but would also be a place where the congregations from the surrounding area could gather on festive occasions, and where our district synod could hold its meetings at times. This, however, required a strong faith and a lot of money, and if we judged by what we saw and felt, we were weak on both counts.

But because all members recognized the necessity of a new building and promised their strong assistance, we went, even if still a bit timidly, into

God's name to the work, and laid the foundation stone of a spacious building, which is built up to the gable end of hewn rubble stones with a three-foot-thick wall. And God has helped us wonderfully in this and has done for us above asking and understanding. Of course, we did not put our hands in our laps. Through the kindness and care of a faithful member of the congregation, the necessary funds were always provided during the construction, and all this without usury and without asking for thanks. And when the church was finished, we still owed a sum of 10,000 dollars (including the bell and chandelier that were still to be obtained), which was certainly a large sum by our standards. We came together and discussed what to do. We said to ourselves: If we fall into the hands of the usurers with this sum, then we are sold forever. So we decided to try whether we could not borrow the money together among ourselves (without usury interest, of course)? So we asked the whole congregation, poor and poor, old and young, parents and children, men and women, what each one had left and what he wanted to lend to the congregation with a willing heart (whether it was a little or a lot). And behold, we received as much as we needed, without usury, without handwriting, and did not know where it came from. When I think about it now, it seems to me as if it had been a dream. Of course, later, little by little, we honestly repaid all the money we had borrowed, except what had been given to us; but a kindly given is an honestly paid debt. We had established a fund into which every male member of the congregation of 21 years of age was to pay 25 cents a month if he was able to do so; but into which he was also allowed to pay 25 dollars if his heart impelled him to do so. Now if

If someone asked the municipality to pay back the money he had borrowed, it was paid from the treasury; or, if the treasury was empty, someone else was found to help out the municipality, and so we never got into trouble and were able to pay off our debts without paying usurious interest.

During this time, however, that we were paying off our church building debt, the local congregation had to build two new school teachers' dwellings, and in consequence of a fire accident also a new parsonage; without the other significant repairs and improvements which they have made to their property. Also, during that time, her annual current expenses have increased by several hundred dollars, and she has expended during that time, not less, but more for the building of the Kingdom of God, than before, which I may cheerfully confess to the glory of God. And if I were now asked whether we have not become noticeably poorer during that time, I would have to answer: No, dear friend! Of course, we are not rich people, and probably never will be; but we have not become poorer over the many buildings, but a bit more prosperous, at least in my opinion (and my neighbor and compatriot, the old, staid Plattdeutscher, agrees with me). Yes, that is because a rich God lives in heaven, and because the 127th Psalm is written in the Bible and - because we do not pay usurious interest.

Farewell, beloved reader, and - no hard feelings!

Altenburg, Perry Co, Mo. F. Köstering.

Comparison of the teachings of Christ and the Roman Antichrist.

1.

Christ teaches that there is only one ground of salvation, namely the Holy Scriptures.

The Antichrist blasphemes that the Holy Scriptures are imperfect and do not contain everything that is necessary for salvation.

2.

Christ teaches that the sacred Scriptures are clear in the doctrines of faith, into which no interpretation is to be brought.

The Antichrist teaches that the Holy Scriptures are dark, similar to Aesop's fables, and like a waxen nose, which cannot be understood without the interpretation of the pope.

3.

Christ exhorts not only the clergy but also the laity to read the Scriptures diligently and to search them.

The Antichrist forbids the laity to read the same in their native language.

4.

Christ warns against the teachings of men by which God is served in vain.

The pope, however, passes off the human teachings confirmed by him for articles of faith.

5.

Christ says, "God is true, and all men false," that is, deceitful and inconstant.

The Roman Pontiff prides himself on being infallible and subject to no one's judgment.

6.

Christ says that everyone should be subject to the authorities for the sake of God.

The Antichrist wants to be released with his own from obedience to the supreme authority.

7.

Christ says: "Pray to Caesar what is due to Caesar."
sers is."

The pope ridiculously pretends that he is the heir of the whole world on the basis of a gift of

Constantius the Great, which he invented.

8.

Christ teaches that the fulfillment of the ten commandments is impossible.

The pope teaches that more can be done by his own than is required by the ten commandments, which is why he boasts of the treasure of indulgences.

9.

Christ drives the buyers and sellers out of the temple.

The pope trades, sells episcopal offices, benefices and indulgences, and dispenses (grants freedom) in degrees of kinship in which marriages are forbidden by divine law.

10.

Christ describes the bishops with their children and family.

The pope forbids marriage to all who are in the so-called spiritual state.

11.

Christ teaches, "What goes into the mouth does not defile the man."

The Antichrist commands that one abstain from food "which God has created to be taken with thanksgiving".

12.

Christ teaches that the Church is not built on Peter, but on Petra (the Rock), which is Christ.

The Antichrist teaches that the Petra on which the Church is built is the Roman Pabst's chair.

13.

Christ transfers the keys of the Kingdom of Heaven to the whole Christian Church.

The pope arrogates the same to himself alone, because they are handed over to Petro alone and are bound to the Roman See.

14.

Christ teaches that man, created in the image and likeness of God, was very good.

The pope teaches that man was created with a conflict of forces among himself.

15.

Christ teaches that man in his conversion is passive (leident, inactive) and that there is no free will (of the unconverted man) in the spiritual.

In conversion, the pope requires abilities and preparatory activities and speaks of merit according to equity and fullness.

16.

Christ teaches that he has earned eternal life for the believer and that the believing person does not earn it by his own strength, merits or works, but for nothing, for the sake of his blessed faith.

12

The first step is to justify oneself before God on the basis of the merit that has been seized.

The pope belittles the merit of Christ by claiming that Christ did not earn us eternal life, but only an infused skill that works good and earns justification, then eternal life, and gives faith its essential form through good works.

17.

Christ teaches of the scalawags that they will say, "Lord, Lord, have we not cast out devils in your name? Have we not done many deeds in your name?"

The pope boasts of miracles and makes them true marks of the church.

18.

Christ inculcates in His disciples when they are sent out that they are to baptize the people.

The pope baptizes the bells and makes the effectiveness of the baptism dependent on the inner intention that the priest has in doing so.

19.

Christ teaches that communion consists of two parts, earthly and heavenly, and he whom he commanded to eat, he also commanded to drink; he also teaches that Holy Communion does not have the nature of a sacrament apart from its use, that is, apart from eating and drinking.

The pope teaches that the bread is changed into the body of Christ, the wine into the blood of Christ, and that the consecrated bread, apart from its use, is the body of the Lord Himself; he also mutilates Holy Communion by depriving the laity of the blessed cup.

20.

Christ teaches that He is the only atoning sacrifice, and a bloody one at that, sacrificed for us on the altar of the cross.

The Antichrist teaches that he also offers a bloodless sacrifice.

(From the great theologian Dr. Joh. Ludwig Hartmann from Rothenburg an der Tauber Concilia illustrata translated by W.) [Walther]

From the ministerial experiences of a Roman Catholic priest.

A priest of the Roman Catholic Church shares the following from his life and ministry experiences: "From my tenderest childhood, I was brought up strictly in the principles of the Roman Catholic Church. I observed the customs of the latter with the greatest punctuality and I sought my happiness and satisfaction in them. If I missed them in any way, I felt troubled within myself about it. Full of reverence for the priest, I believed that I saw in him, if not God himself, then at least a chosen one of God, the keeper of the divine secrets, who held all earthly pleasures and goods in low esteem and despised all the pleasures of the earth, only to pour consolation and help into the bosom of the distressed and unhappy, to soothe their sufferings, to dry their tears and to instill fear of God and piety and harmony and peace in their families. That was about the idea I had of a priest. It led me to consider his status and position as a priest. When I reached the age of twenty, I entered the Episcopal Seminary in * * * to study theology there. When the diocese was established, I, along with my fellow students, felt compelled to leave the teaching institution I had used up to that point and enter the seminary of the new diocese. On November 6, 18. We entered there and around Christmas of the same year I was ordained a priest there. Since then, I have consistently served as a parish priest in various places without incurring the slightest displeasure on the part of my superiors, while all around me the interdict has befallen one or the other of my fellow priests. Since I was a priest myself, I necessarily had to come into closer acquaintance with other priests. I often used my leisure hours to visit the priests living in my vicinity. I soon realized how wrong the idea I had formed of the priesthood was. For instead of finding in them people of God, I found that they were almost entirely selfish people, concerned only with their own temporal well-being. I noticed, for example, that they did not observe the vigils, that after their always very abundant midday meal they amused themselves, for example, by singing all kinds of mocking songs about the pope and about purgatory, etc., that many were devoted to gambling and drinking, and that they nourished all kinds of superstitious teachings among the people.

They did not believe in the doctrine of Christ's presence in the host, nor in the power of the host. Furthermore, it could not escape my notice that they performed their official duties only at the very top and with great frivolity; that they believed neither in the doctrine of the presence of Christ in the host nor in the power of indulgences and absolution; that they only mocked among themselves at the poor ignorant people who confessed their sins to them in confession, and that they themselves practiced treachery, boasting, and various slander against one another. After I had listened to and watched all their doings and activities for some years and had convinced myself how little it was in accordance with the Gospel, it was undoubtedly certain in me that the alleged salt of the earth had become very stupid and that those whom I considered to be lights and candlesticks of the church actually had no light at all anymore. Then, considering how little faith and love there was in general among the priests, I sometimes thought and therefore asked both priests and laymen, who shared my astonishment.

tions: Is religion only meant for the common people?

" Once upon a time, a number of us priests, like.

In the Catholic Church, this is organized from above at certain times, I gave up all official duties for a few weeks in order to hold so-called devotional exercises, a so-called "*retreat*" together.

I also told another elderly and very learned priest who was leading the *retreat*. The former paid almost no attention to what I told him. Judging from the weak reasons he gave me, he seemed to share my doubts himself. The second, however, went to work with complete sincerity. He told me quite openly that he himself had never believed in the presence of Christ in the host and just as little in purgatory and such stories; but since the church had established these statutes, they must also be accepted under the law.

the common people. - Such a declaration from the mouth of a priest who had grown old and gray in his office shook me deeply and led me to serious reflections on the unworthy role we priests have to play in the eyes of God and of all men endowed with only a little discernment." - —

The question: "Do the priests also confess?" is answered by the same priest in the following way: "....". I do not know much about this. But I do know that when a priest confesses, he seeks out the brother priest who is of the same mind as him. They agree to visit each other and have lunch together, after which they begin their little game (solo or yours), which sometimes lasts until after midnight. (That there is no lack of drinking goes without saying.) All I know of their confession is that it is very rare to see a priest receive the sacraments properly at the hour of death, and it is even rarer that such is done at his request." - Usually the sacraments are administered quickly to a dying priest only so that he can be said to have received the sacraments of the Church. This is done less for his own sake than for the sake of the people, for whom many a sand is thrown in their eyes. (Echo.)

On the history of the catechism.

Luther says in the preface to his Small Catechism that he was moved to write it because he had experienced on the occasion of the church visitation how miserable things were not only for the poor people who had come from the papacy, but also for the pastors who had come from the papacy. An example of this is told by Melanchthon. When he traveled around Thuringia in 1527 as a church visitor, he asked, among others, a pastor who had previously been a monk, "Whether he also teaches the Ten Commandments," to which the pastor replied in amazement, "I don't have the book yet! Even of the ten commandments the poor man knew nothing and considered it as a book which had not yet come to his hand.

W. [Walther]

To the ecclesiastical chronicle.

I. America.

A women's church is being founded in **New York**. This church shall not have a specific creed, but its principle of life shall be: "Thou shalt love thy neighbor as thyself. No one is to be denied membership in this church, even if he previously believed and did what he wanted, only he must belong to the female sex. No man need come forward. Ad. Bd.

Grangers. It is gratifying to hear that the secret order of the *Grangers* is going backward. While more than 300 delegates were present at their annual meeting in Missouri in 1874, only 96 delegates showed up at the meeting held a few weeks ago in Columbia, Mo. Similar reports are received from other states, e.g., Ohio. G.

Baron von Palm's ashes. It is known how about a year ago the body of Baron von Palm was burned in the furnace of Dr. Lemoyne at Washington, Pa. The four pounds of ashes which remained from this cremation have now been recently found in the harbor of

New York to the sea. The Theosophical Society of this city carried out this burial, which is new for our time. The secretive and solemn part of it took place in the hall of the Society, where a symbolic scattering of the ashes was performed. Then they went down the bay to Governors Island, where the ashes were given to the water. This was done in the following manner: A Col. Ocott, with his head bared, lifted up the vase in which the ashes were, then turned in the four directions of the sky, at last stopping seaward looking eastward, took a handful of the white ashes and scattered them to the wind, and pouring on the rest he said: "O Mother Sea, from whose depths all men have come forth, take these remnants of poor humanity to thy bosom, and keep them from desecration, until the tides of time are fulfilled, and the great Praaya comes!" - People alienated from God can stray to such playful follies. For it is an obvious folly to expect that the "mother sea" will protect these ashes from desecration. When the wild waves of the sea foam out their mud, the ashes of the Baron von Palm will probably also be there. Alone such paganized theosophists do not mind the nonsense, if they can only play along a little ridiculously and mysteriously. (Ref. Kz.)

II. foreign countries.

Bavaria. The "Freimund" of November 14 of last year writes: "Many of the clergy of the Lutheran Church of Bavaria had to be home teachers, vicars and parish administrators for 10 to 15 years until they could obtain a position as pastor. Now, however, instead of the former abundance of candidates, a very serious shortage has occurred. Already now, permanent vicariates and even parishes have to remain unoccupied, old and sick pastors can get a vicar more and more rarely. From January to September of this year, 20 pastors have died, 3 have taken emeritus status and 2 have accepted a teaching position, but the number of new candidates this year is no more than 15. The need for parishes and pastors will become even greater. Although individual clergymen from other countries have been entering the service of the Bavarian church for years, it also happens that Bavarian candidates do not dare to serve their own state church. Freimund has often been asked: "Why is it that even now one still sends misunderstood candidates to America, Australia, etc., while congregations in Bavaria have to remain without a pastor or vicar? Couldn't the missionary institute in Neuendettelsau be used to train ministers for the local church? Simple people cannot understand it when they are given reasons why this question cannot be answered in the affirmative without further ado. In case of need, they think, exceptions should and could be made to the rule. This much is certain, that all sorts of things must be done to remedy the great lack of candtdata."

This is how a state authority acts. In the Principality of Reuss, of the older lineage, Freemasons are excluded from public offices, as was recently discovered. In this state, a teacher was appointed by the Greiz municipal council, who was not confirmed by the government because he was a Freemason. The city authority complained to the minister, but was rejected, and also an immediate petition to the prince was in vain. In the future, every civil servant who seeks employment in the Principality of Reuss ä. L. should declare beforehand that he does not want to belong to any secret association and especially not to the Freemasons' Association. - Many preachers of the gospel (?) here in the country act differently, they act as chaplains and participate in all lodge secret hocus-pocus. They want to be conversion preachers and to walk again at the head of societies in regalia-unification.

marching, who subvert Christianity and shun the light - no, that rhymes, who can!

(Pilgrim a. R.)

Usury. In a secular newspaper we read the following: "In Berlin, a woman suing for divorce gave as a reason that her husband was engaged in a 'dishonorable business,' namely usury. The husband's lawyer replied that since the law allowed usury, it could not be grounds for divorce. In the last instance, however, divorce was granted and it was declared that the law could have abolished the punishability, but not the dishonorability of usury, and that the practice of usury nevertheless manifested a dishonorable attitude and was therefore grounds for divorce. - As incorrect as the court's statement was that the usury business could provide grounds for divorce for those who engage in it, the secular court's decision is nevertheless correct that the state's permission to usury only makes this act unpunishable, but by no means declares it moral, but allows it to be and remain a dishonorable trade.

G.

Obituaries.

On December 30 of last year, the Lord again called a "pious and faithful servant" from the contending church to the triumphant one, namely our brother Wilhelm Philipp Engelbert, because. Pastor at Racine, WiS. We know that he was a pious and faithful servant, and we firmly believe that the word of our dear Savior, Matth. 25, 23, "You have been faithful over a few things, I will see you over many things, enter into the joy of your Lord", is fulfilled in him. May it be permitted to present the former from some traits of his life, in praise of the glorious grace of God, which was shown in him. The childhood and youth of the deceased falls back into the time when the word of God was dear in the old fatherland, also in Nassau, where he was born in Haiger on July 12, 1823. Although he was brought up in strict morality and righteousness, he did not get to know his Savior, neither in his parents' home nor in school. As a young man he led a moral life respectable before men, which earned him the respect of men, but he did not know his Savior. Therefore, the so-called "pious" - that is what people in his homeland called those who, for the sake of their conscience, had converted from the unchurched national church to the Lutheran church, who withdrew from the world and its hustle and bustle and edified themselves with reading orthodox books, singing, praying and godly conversation, and who traveled for days to attend the services in Lutheran congregations - these "pious" were also the object of our dear Engelbert's regret and contempt. As a young man he once came to Dresden. Here he met several workers. One of them, as a "pious" one, was warned by his colleagues. He, as a lively youth, therefore made it his task to convert him from his piety by jokes and mockery. He soon had the opportunity to do so in the company of these young people. But at the very first attempt, at the first mocking remark about the "pious", the latter threw a Bible verse at him, which went like an arrow into his conscience. From that moment on, he had no rest day and night until he had visited this young man in his room and discussed the matter with him in more detail. Thus he was awakened and converted by the one whom he intended to convert in his foolish delusion.

Through diligent research in the Bible and by reading orthodox Lutheran books, he soon came to the realization that the church, to which he had belonged until then, was teaching wrongly in many things and that he had to be a part of it. He could no longer go to Holy Communion. He sought counsel from his pastors in vain, but because he convinced them of their false doctrine of the Lord's Supper with God's Word, he was sent home by them rudely as an exaggerated and overwise man. He now had to go through a time of hot inner and outer struggle. In this distress he sought the fellowship of some young men who had already joined the separated Lutheran congregation. Through one of them he was led to Pastor Brunn in Steeden, who instructed him more closely about the difference in doctrine. To this, as to the two youth comrades mentioned above, he also kept a grateful memory until the end of his life. After he had come to clarity, he publicly resigned from the national church and was excluded by Pastor Brunn into the Lutheran church. Once convinced, even his closest friends, even his biological mother, whom he respected highly and loved dearly, could not hold him back from this step. He had recognized that one must leave father and mother, brother and sister for the sake of the Lord Jesus, and he acted accordingly. However, he did not withdraw from them completely, but it was rather his main concern and work to win them for Christ, and by God's grace he became the instrument in God's hand, through which his dear mother was led to the knowledge of the truth and to her salvation.

External circumstances prompted him to follow his youthful comrades, through whom he had been led to Christ, to America. He took up residence in Detroit, Michigan, and joined the Lutheran congregation there, which sent him as its delegate to the synod in Cleveland, Ohio, in 1853. In the same year he entered the seminary at Fort Wayne to prepare himself for the preaching ministry, because he was strongly advised to do so by others and his conscience was captured by it. On May 20, 1855, he was ordained as pastor of the Lutheran congregation in Holmes County, Ohio. He served the congregation under many hardships and privations with faithful self-denial until 1862. In that year the Lutheran congregation in Racine, Wisconsin, called him, and because he recognized this calling as one given to him by God, he followed it. He

arrived here on December 31 and was installed on January 4, 1863. He served this congregation until the end of his life - 16 years, less one day.

In order to purify him and make him chosen, the faithful God also made him taste the cup of the cross abundantly. He was hit hard when he lost his first beloved wife by death. Two years ago he was stricken with a serious illness, so that he certainly believed that his end had come and that there was no longer any thought of his coming back. But by God's miraculous help he recovered, even if not completely; for he felt the consequences of that abdominal inflammation until his death. Not to mention other afflictions. But at all times his "dear Savior" was his everything. Because he had recognized His grace and love and experienced it in himself, his whole goal and striving was to live for Him, to serve Him, to devote himself to His service and to bring souls to Him; it was his task to confess and preach Him. He was faithful against God because he sought only His glory. He was faithful against his congregation, because he desired and sought nothing but that he might make all and sundry blessed. He was faithful to our synod. Through his help, the establishment of our proseminary in Germany was initiated. He was faithful to himself in that he seriously hated and punished the sin that he still found in himself and earnestly sought his own salvation. For 23 years and 7 months he served in the contending church: eternally, we may hope, he celebrates in the "triumphant" one. His congregation, his sickly wife and his 9 children, some of whom still need care, mourn his death,

14

He preached his last sermon on the third Sunday of Advent. On the following Thursday, a fever set in as a result of a severe cold. On this day he gave Holy Communion to a sick person, whom he left with the words that he would soon follow him into "dear heaven". This was soon to be fulfilled. When he came home, he lay down on his bed, and soon it turned out that a fatal lung disease had attacked him. On Monday morning, at half past four o'clock, he gently passed away, and on the day after New Year's Day we accompanied him to his resting place. In spite of the grim cold, the attendance at the funeral service was very numerous. Pastor Löber Sr. held the funeral sermon on Hosea 6, 1. in the filled church and Schreiber this a memorial speech on the basis of Matth. 25, 23. Pastor Kühle performed the act of blessing at the grave. In addition to the aforementioned, Pastors Sprengeler, Popp and Wald followed the corpse, along with a large number of those to whom the deceased had been dear and valuable, and who will keep him in faithful remembrance.

55 years 5 months 18 days the deceased has sighed, eternally he may now rejoice. But God, who has glorified his grace in him, make us also such, to whom he may one day call: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things, enter thou into the joy of thy Lord. I. H. W.

On January 3, Rev. A. G. G. Francke died in Addison, Illinois.

Miscellaneous.

Calling away to another congregation. In 1679, when the pious Chr. Scriver was still a preacher in Magdeburg, the Royal Hereditary Princess from Denmark, who was leaving for Sweden to marry the Swedish King Charles XI, wanted to take him with her as a court preacher. In order to avert this vocation, Scriver presented his approaching old age and his gray hair, his physical weakness and the travel difficulties. He received the following touching reply: "It is precisely the gray hair, as the old woman's ornament and crown, that suits her best; she could venerate it much more than a wig. Because of the mentioned weakness of her body, there would be good means for this in Sweden, and there should be no lack of good care. As far as the arduous journey was concerned, she wanted to make all possible arrangements and not to incur any costs, even if she had him carried there in a litter. And that only for the sole reason that she would have such a man as she imagined, who would diligently take care of her *actions*, warn her against all evil and exhort her to good, who would tell her frankly, not what one wanted to do, but what one should do. She made him the offer: "if the solarium was not yet sufficient, to increase it to a thousand thalers," and also assured him that "everything that he asked for and that concerned his appointment would be most graciously received in writing. This splendid royal answer put Scriver, who was very shy of foreign countries and the court, in great anxiety. He therefore turned to three distinguished theologians with the request for a concern in the matter. Two of them thought it was up to Scriver whether he wanted to accept the call or not; only the third, the well-known Dr. Spener, voted for the acceptance. Scriver, however, decided to follow two against one and stayed. But he does not seem to have felt such joy in doing so. Therefore, when in early 1690, on Spener's recommendation, he was appointed by the Duchess of Saxony, Anna Dorothea, to be her high court preacher, confessor and consistorial counselor in Quedlinburg, he accepted the appointment, which was delivered to him by a chamberlain, without having to. He said to the bearer that the Queen of Sweden had written to him, since he had not wanted to accept her appointment, "Her tears would press him," and added: "I mean, they have pressed me; therefore I want to accept this appointment. - We can see from this that it is just as unwise to change one's office without the hope of greater blessings because of carnal considerations, as it can also be a burden on one's conscience to refuse to be transferred to another position because of carnal concerns.

W. [Walther]

(Sent in from one of our communities.)

A physician is given to us, who himself is life: Christ, who died for us, has purchased our salvation.

It was in the year 1829, the 1st and 8th of October, when Wilhelmine Röhrisch lost two dear children through death, as a result of which she, since she could not submit to the chastening hand of the almighty God, fell into severe physical and mental suffering. Her husband tried to comfort her, but no consolation would stick; she abandoned herself to her grief all the more in secret and, as she later confessed, cried all night long; so it happened that, when an unusual loss of blood weakened her completely, she had to lie down completely. She was tormented by the fear of death, which was all the greater because it seemed that her already ailing body would soon disintegrate.

The medical remedies applied not only did not bring any improvement, but an almost unnatural headache was added to it; her head was spasmodically pulled to one side and left behind again to be pulled again. This latter condition, however, always occurred only when it was dark in the evening. So one evening she lay on her sickbed while her husband sang the hymn: "O faithful JEsu! who art my shepherd, comfort and life" from the old Breslau hymnal, and after she had sung it all the way through with him, she said: "It would be quite beautiful, but of course the world would only mock and laugh at it. Suddenly she herself began to laugh terribly and to say unrhymed things; then she struck her mouth with her hand with a force that she did not normally have, so that it seemed as if her teeth would have to fall out. The laughter also returned repeatedly. At last she exclaimed: I am possessed by the devil, Lord Jesus, have mercy on me! I am lost! I am a hypocrite! - Her husband saw her condition with a pitiful heart and believed that she would go mad. After about two hours this terrible state was over, and with complete consciousness she affirmed that she had really been possessed by the devil, that she had felt that there was another spirit in her besides hers, that she could have resisted more, and that because she did not, the devil had such power over her that she must be lost. Finally she said that there was only one medicine left for her, that would be Holy Communion; but she could not have it, because there was no money in the house to pay for it. Her husband,

who feared the occurrence of a completely erroneous condition as well as death, explained to her: "Where your illness comes from and what it actually is, I do not understand, but the desire for Holy Communion is indisputably from the Holy Spirit, and that can and will be satisfied for you.

On the following day, but only towards evening, when the sick woman already felt the approach of her terrible condition in her body, Professor Scheibel, as her confessor, arrived to give her Holy Communion. When he had examined the state of her soul and found that she had correctly recognized her misery from the divine law, but that she lacked the faithful grasp of the comforting gospel, he admonished her.

He urged them not to deprive themselves of the only comfort of poor sinners by unnecessary doubts, since Jesus Christ came into the world to save sinners. In particular, he referred them to the words: "Blessed are the poor in spirit, for theirs is the kingdom of heaven," and "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Since she now, he said among other things, recognized and confessed herself to be spiritually poor, she could also confidently rely on the faithful Savior's words and believe without doubt that she, too, would receive forgiveness of all her sins for the sake of the sacred blood of Jesus Christ, which he also gave and shed for her. The sick woman then assured that she could take these comforting promises in faith, as they had been given for her, and that she could no longer doubt that her sins would be forgiven. Holy Communion was then served to her. When the prayer of thanksgiving and the psalm, "Give thanks to the Lord, for he is good and his mercy endures forever," were finally said, the sick woman declared, "Now I lack nothing; I am well and helped. This was indeed the case; she was admittedly very weak, but recovered more and more from day to day. Even the fear of death, by which she had been much challenged in her earlier life, was no longer allowed to torment her, until finally, but only after many years, free of all doubt about the grace of God, but also just as free and free from all the bonds that bind people to the earth, she passed away blessedly in the Lord.

Besides this special grace of God, both spouses had another blessing. Since they had made the experience that the Lord Jesus is just as close to us, even closer, in the Holy Communion than in his earthly walk on earth, where a woman who only touched the hem of his garment became healthy, this experience strengthened them in the fight of the Lutheran Church against the Prussian Union, to recognize it as false and as a mere deception of Satan, and to avoid it as such. Admittedly, they had to suffer hard earthly loss because of this; but the greatest treasure that there is in heaven and on earth, and which the Lord offers in the blessed bread and wine in Holy Communion, has remained with them: Forgiveness of sins, life and blessedness, as the inheritance, which our Lord Jesus Christ bequeathed to his believers in the will, they have to enjoy, in time and eternity.

Inaugurations.

On the Sunday after the New Year, Pastor M. Otto was introduced to his congregation in SadoruS.

E. Waiting.

Address: Rsv. Li. Otto,

Lox 116. laecorus, OdampaiAN Oo., IIIs.

On the 3rd Sunday of Advent, the undersigned, on behalf of the Presidium of the Jllinoi District, ordained Rev. A. Willner, hitherto pastor of the Lutheran congregation at Palmyra, Wo., in the midst of the Lutheran St. John's congregation at Qutncy, Jlls. Wm. Hallerberg.

Address: Rsv. ^Villnsr,

1118. 7tli 8tr, I^uivc^, IIIs.

On Friday before Christmas, December 20, Rev. Bro. Lindemann was installed by the undersigned, assisted by Pastors Brand, Richmann, Roidenbach, and WambSganß, in the 2nd Lutheran Congregation at Pittsburgh, Pa. from which he had received and accepted a regular appointment.

I. P. Bey er.

Inducted the Sunday after New Year's Day, January 5, 1^79, at Louisville, Nebr. the Rev. I. Taten Hufen, heretofore at Beau- fort, Mo. I. Penalties.

Address: Rsv. Outsukussn,

I^ouigviUs, Osss Oo., dlsdr.

On the Sunday after New Year's Day, by order of the Reverend Presidency of the Northwestern District, Rev. D. Kothe was installed in his new office at the Lutheran Church in Town Utkca, Winona To. Jmmanuels congregation at Town Utkca, Winona To., Minn. by the undersigned assisted by the Rev. Koch of LewiSton.

E. M. Citizen.

Address: Uov. D. Lot-ü",

I^sviston, ^Vinooa Oo., Llinu.

In accordance with orders received, on Sunday after New Year's Day, Pastor F. W. Pohlmann was installed in the first German Lutheran congregation at Louisville, Ky. by the undersigned.

Pastor Pohlmann asks all members of the Synodal Conference who have Lutheran relatives or acquaintances in Louisville to inform him of their names and addresses so that he can call on them. C.C. Schuricht.

Address: Rsv. X. Doulmunu,

78 Lmud 8t.r., I-louisviUs,

Mission Feast.

On the 16th Sunday after Trinity, 1878, the Lutheran congregations in and around Huntington, Jn., belonging to the Missouri and Ohio Synods, celebrated their first mission festival, at which Prof. Stellhorn preached a general mission sermon in the morning and Missionary Döscher gave a lecture on missions among the Negroes in the afternoon, first in English and then in German. The charge for the meeting was P25.00. H. Steger.

Conference - Displays.

The Second District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., Feb. 4-6 in Faribault, Minn.
Subject of the proceedings: "Thesen wider unevangelische Praxis. " G. P. H. Schaaf.

The Eastern Iowa and Western Illinois Specialconference will meet. s. G. w., on Tuesday, Feb. 4, at the home of Mr. Rev. Mangelsdorf in Geneseo, Jlls. I. H. Brammen

The Detroit Specialconference meets, s. G. w., on Wstrn and Jan. 29, at Millers, Mich. I. R. Lauritzen.

The Minnesota Teachers' Conference will meet, s. G. w., February 4-6, at the home of Mr. Fischer, teacher, in St. Paul. C. Ehlen.

Explanation.

From the "Lutherischer Herold" and the "Lutherische Zeitschrift" I see that it is reported as quite certain that Pastor A. C. Frey had offered his "Evangelisch-Lutherisches Missionsblatt" to the venerable Synodal Conference; from which the conclusion can be made as if he had really made the beginning in this matter. But this is not so at all. He has only declared himself willing, in self-denial, to leave his missionary journal to us, after I, as the president of the Missionary Commission, had first inquired whether he would perhaps place his journal at our disposal or even hand it over completely, especially since the "Missionary Messenger" had now also appeared. Due to the fact that the place of printing was too far away from the residence of the chosen editorial staff, it was decided to take further steps. Certainly, the Lutheran Church owes a great debt of gratitude to Pastor A. E. Frey for first publishing a missionary journal of his own and thus awakening more interest in the mission. And we sincerely wish that the "Evangelisch-Lutherische Missionsblatt" will continue to exist and may continue to bring many blessings.

St. Louis, Mo., Jan. 6, 1879. i. F. Bünker.

Warning.

The undersigned congregation considers it its duty to inform all congregations of the synod that Mr. Diersen felt compelled to resign from his position as teacher at our congregational school. She therefore considers it self-evident and seriously warns that no congregation should appoint the aforementioned without having heard her testimony about him.

St. Louis, Mo., January 1879.

The Lutheran St. Paul's parish there.

On their behalf:

E. C. E. Brandt, Pastor.

Wm. Waltke 1

F. Hasenjäger Vorsteher.

H. Schenkel)

As a warning.

A certain swindler, who calls himself Fink, goes with his wife from congregation to congregation, says he is a member of the congregation in Memphis, and begs money together. He has already shamefully defrauded our fellow believers in EvanSville, Belleville and St. Louis. In order that this deception may cease, every congregation is hereby warned against this man. He has never been a member of our congregation and is completely unknown to me.

H. Sieck, pastor at Memphis, Tenn.

Proceeds to the Northern District coffers:

For the synod treasury: from the congregation of the Rev. Witte in Fowler \$5.50. From the communion fund of the congregation in Monroe \$5.58. Congregation in Grand Rapids \$12.67. Congregation in Stur-

gis 2.00. comm. in Town Sherman 1.75. comm. in Adrian 5.50. rformatkonsfest coll. of comm. in Hadley Hill 1.80. comm. in Waldenburg 16.41. By Past. Hattstadt by Mr. I. Schalter 1.00. Gem. in Sebewaing 8.64. Past. Weisel 2.00.

For the seminar household in St. Louis: Through Past. Ernst 3.00.

For the Emigrant Mission: Harvest Festival Coll. d. Gem. in Bay Cito for New York 6.50, for Baltimore 3.25.
For the Institution for the Deaf and Dumb: Mrs. Magdalena Schmied in Monroe 1.00. Wedding toll at Mr. G siefert 1.00. By Past. Ernst 19.75.
Wedding toll with Mr. I. F. Haach 9.00. Mrs. Zeit in Lansing 1.00. Mrs. Reitz the. 1.00. Advent coll. of the congreg. of Bay City 13.00. congreg. in Sebewaing 12.56. Wedding coll. with Mr. I. Pobanz 2.66. Congregation of Frankentrost 10.03. Church Christmas Coll. of congregation in Amelitz 8.75.
Congregation in Nichville 6.00. Past. Weisel's parish in Jda 3.25.

For poor students in Springfield: Through Pastor Arendt, Hochz.-Coll. with Mr. Thiskel for R. Eifert 4.00, for A. Schwankovsky 2.00.
For the Wittwenkasse: Past. Parfenfelder 5.00. Past. Markworth 4.00. comm. in Ludington 4.25. coll. on 13th Sunday n. Tr. in Past. Bauer's Gem. at Tandy Creek 4.40. Gem. of Past. Hügli in Detroit 11.50. Harvest Festival coll. of the comm. in Frankrmuth 33.09. Comm. in Manistee 12.00. Unnamed the. 1.00. By Past. Ernst 3.25. comm. in Frankentrost 5.30. half of the harvest festival coll. of the comm. in Fraser 9.75. by Mr. E. Posener sen. .25. by Rev. Arendt 2.00. Mrs. Zeit and Mrs. Reitz in Lansing 1.00 each. I. Keller the. .50. Coll. in Collwell .75. Past. Bunden thal 1.00. comm. in Waldenburg 9.65. comm. of Past. List 27.00. Past. Spindler and parish 7.00. teacher H. Uhlig 3.00. parish of the Rev. Schwartz in Bingham 2.60, himself 1.40. Teacher Pfeiffer 2.00. Gem. in Lansing 3.00.

For the orphanage in Addison: Gem. in Benona 2.60. Hochz.-Coll. at H. Gremel 5.66. Gem. of the Past. Hügli in Detroit 11.30.
For the orphanage near St. Louis: Through Past. Hattstadt from Mr. I. Counter 1.00.
For inner mission: Kirchweih-Coll. of the Gem. Frankentrost 11.95. Gem. Montagne 6.30. Gem. Sebewaing 7.00. Gem. in Unionville 7.00. N. N. .34. Gem. of the Past. H. O. Schmidt in Town Enester 2.00. Past. H. Jungel's congreg. in Town Caledonia 6.40. congreg. in Lake Ridge 5.17. congreg. in Dallas 3.43. Reform. feast. in Frankenmuth 21.26. congreg. in Sturgis 4.50. Filial-Town Sherman 4.25. St. Paul-congreg. in Coldwater 4.50. By Past. Ernst 44.45. Royal Oak congregation 2.00. Monroe congregation 6.15. Kilmanagh congregation 2.59. Adrian congregation 5.00. N. N. 1.00. Amclith congregation 4.45 and 7.35. Thank offering by Mrs. A. Eichinger 3.00. Desgl. by Mrs. I. F. Müller 2.45. Lansing congregation 2.25.

For sick pastors and teachers: From the evening fund of the congregation in Adrian 10.00. By Past. Arendt 4.00. On the silver wedding of Mr. K. Schneider ges. 3.36. Past. Speckhard .56. pastor Weisel's congregation in Jda 3.24. teacher Pfeiffer 2.00.

For the Negro Mission: By Past. Ernst 8.55.
For Pastor Handschke's congregation: Pastor Speckhard 1.00. Gem. of Past Hügli 4.00.
For the needy in the south: I. Behrm. 50. mr. Probst 50. family Gutmann 1.00. mr. Ferner 50. mr. H. Kurtz 1.50. mr. I. Mayer 1.00. L. Eichbauer 1.00. Past. Hattstadt 50. mr. Kolb u. Wilbcock each 50. bogelein 25. eonr. Mohr 3.00. comm. in Grand Rapids 33.81. past. Arendt's canal comm. 4.50. comm. at Tandy Creek 8.72. comm. at Royal Oak (for Memphis) 1.44. Mrs. Auch at Sebewaing 2.00. Kindtauf-Coll. at A. Beer 1.48. comm. at Town Sherman 3.10. Past. Weisel's Gem. in Bedford for widows in the South 4.80. Desgl. Coll. on I. Rabold's highz. by Past. Weisel 2.80.
For the Philadelphia congregation: Past. Weisel 1.00. Gem. of the Past. Hügli in Detroit 16.30.
For St. Paul Parish in Detroit: Pastor Weisel 1.00.

For the Yorkville congregation: Past. Weisel 1.00. Monroe, 27. Der. 1878. I. S. Simon, Kassirer.

Proceeds to the Northwest District treasury:

For the Philadelphia community: From Mrs. Kaufmann in Sheboygan K3.00.
For the orphanage near Boston: Teacher Kühle's school children in Sheboygan 2.50. F. Heineke 1.50. Grandmother Weise 1.00. Past. Mäurer's school children at Belvidere 2.25.

For the orphanage near St. Louis: Past. Kollmor gens Gem. 4.00. Past. Osterhus' Gem. at Williamsburgh 2.00. Past. E. Aulich's Gem. 2.75. By Past. Hinzenhal of Ft. Martin 75.

For the seminar in Springfield: Miss Bollmann in Sheboygan 2.00.
For the Emigrant Mission in Baltimore: Past. A. Rohrlacks Gem. in Reedsburgh 4.50.

For the orphanage at Addison: Mrs. Kaufmann 3.00. Miss Bollmann 3.00.
For sick pastors and teachers: Past. G. Plehns St. Petri-Gem. 1.40. Rev. A. G. Döhler 1.00. Rev. Osterhus' Gem. in Williamsburgh 2.00. Mrs. H. Adler in Rochester .50. Rev. G. Prägers Gem. in 2.50.

For the synodal congregation: Past. O. S. Zimmermanns St. John's Gem. 3.80. Rev. E. Rolfs Gem. in St. Paul 9.43. AuS Past. I. Friedrichs Gem. 20.00.

For the Negro Church in Little Rock 1.00.
For Past. Handschke's Gem. in Sumner: Past. Schumann's Gem. 10.02.
For Herrn. Brust in Springfield: Wedding Coll. at I. Kannenberg 6.75.

For synodal reports sold: Past. G. E. Friedrich 5.00.
For the Negro Mission: Women's Club of Milwaukee Jmm. Cong. 10.00.

For the needy brethren in the South: Past. Prägers Gem. 2.00. Past. Ch. Bender 1.25. whose St. Joh." Congreg. in Frontinac 8.75. Past. Mende's parish 1.00. Past. Osterhus' Gem. in Williamsburgh 4.00. from the Women's Association 5.00. Past. S. Hertrich's Gem. in Faricault 10.75. in Dundre 1.75 in Mornstown 1.75. school children's das. .75. Past. Rohrlack's comm. in Woncwo 2.50. Past. Winter's comm. 1.70.

For inner Mission: Fr. Wädel 25. By Past. H. Radeke in sr. Gem. collected 17.30. Women's Club of Im-manuelsgem. in Milwaukee 20.00. Past. Prägers Gem. wedding coll. Fritz Bruer 2.00. Past. Mende's Gem. in Albion 1.15. in Corona 1.70. in Town Albany 55. Past. G. Plehns St. John's comm. 2.25. Jmm. comm. in Milwaukee 3.10. Past. Mende's Gem. 3.65. Past. Friedrich's Gem. 6.60. Past. I. Hoffmann's Gem. in Sheboygan Falls 7.41. Jmm. Gem. in Lewiston 8.00. From Past. H. Radeke's Gem. in Carver 4.75. N. N. in Milwaukee 75. from Past. I. Friedrich's Gem. 4.00.

Rev. W. G. Polack's congregation 5.00. N. N. in Kirchhain .75. Ourch Past. I. Diehl ges. 8.00. by Rev. Rohrlack, in missionary hours ges., 4.50. Rev. I. I. Walkers Gem. in Maple Creek 1.00. in Bear Creek 1.28. in Larabee 1.60.

For the Wittwenkasse: Past. H. Nathien's Gem. 3.86. 2 members from Past. Schumann's congregation 1.5". Singing choirs of Dreieinigk.-Gem. in Milwaukee 21.75. Jmm.-Gem. in Lewiston 8.00. Dreieinigkts-Gem. in Rantoul 4.00. Past. A. Landeck's congreg. 7.00. Karl Schubert's congreg. in Milwaukee 1.00. Past. I. Schulenburg's congreg. in Wilton 6.50. Joh. Hilgendorff in ürel-stadt 1.00. Past. H. I. Müller 41. whose congregation at Willow Creek 4.34. N. N. .25. E. D. for happy delivery 3.00. Karl Calar in Milwaukee 1.50. Rev. A. Rohrlack's Gem. in Reedsburg 6.50. Past. Winters Gem. 4.30. Past. C. Stresens Gem. in Watertown 22.35. Past. Hild's Gem. in Cevargburg 7.04. Past. P. H. Dicke's St. Paul's congreg. in Washington 3.00.

Hudloff siblings for recovery of their Sister Martha 2.00. Baptismal coll. at H. Böhke 1.75. To the pastors H. Rathien, E. G. C. Markworth, I. Friedrich, A. G. Döhler 4.00 each, Osterhus, Winter 2.00 each, G. E. Friedrich 3.60. Teacher H. C. Fischer 4.00, Teacher G. Bartelt 3.00.

Milwaukee, 27. Der. 1878. E. Eißfeldt, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Middle Districts)

have been received r

1. contributions.

By Mr. Past. C. Zschoche P4.00. Mr. teacher H. W. Engelbrecht 8.00.

2. gifts.

By Mr. Past. I. G. Rosenwinkel, Christmas coll. of his Parish at Woodland, Jnd. 3.00 and by his wife, as a thank offering, 2.00. By Mr. Rev. P. Seuel from his Parish of N. N., 2.00. By Mr. Rev. C. F. Seitz, Coll. sr. Gem. in Columbia City, Jnd. 6.87. By Mr. Past. C. C. Schmidt of sr. Gem. and himself 21.86.

Indianapolis, Jnd, Jan. 4, 1879.

M. Conzelmann, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(of the Illinois District)

have been received:

1. contributions:

From the pastors: H. H. Holtermann H6.00; A. Reinke 5.00; W. Uffenbeck, A. Wagner each 4.00; W. Achenbach 4.50; H. Koll- morgen 3.50; C. A. Trautmann, E. Döring each 2.00. By teacher F. Krumsieg 4.00.

2. gifts:

From Mrs. Beduhn by Past. Wagner 1.00. From the congregation of Past. L. Frese 7.00. From W. Scharbach by Past. Engel- brecht 1.00. By Past. Tuccop 3.10. by the comm. of Past. Achenbach 12.50. From the congregation of Pastor Dorn 12.90. From the congregation of Pastor Doderlein 12.05.

From the congregation of Pastor Kollmorgen 11.50. By Mr. Kassirer H. Bartling were delivered 26.12.

The following corrections should be made to my last two receipts:

The receipt dated October 31 should read: From Mrs. Lübke by Past. Wagner P2.00. Furthermore, it should be added: From the Gem. of the Past. Hartmann H6.90.

The receipt of Nov. 25 should read: Von der Gem. des Past. Grupe O33.<X>), instead of "from the Gem. of the Past. Große".

Chicago, Ill, 31 Der. 1878. H. Wunder, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts)

have been received:

1. contributions:

From pastors Scholz and Griebel P4.00 each. From teacher E. Roschke 4.00.

2. gifts:

Through Past. Vetter, Reform.-Fest-Coll. sr. Congregation at Osage Bluff, Mo., 2.25. By Mrs. Fanny Siemknecht 5.00. By Rev. H. E. Michels, Boeuf Creek, Mo., Wedding Collecte at H. Scheer, 4.20. By Bro. Fricke of Past. Kleist's Gem. at Washington, Mo., 1.00. By Rev. F. A. Reinhardt, Coll. s. Gem. 7.00. By Past. I. Kaspar, Givings, Ter., 8.60. By Ro- sina Huber, Rochester, N. I., 1.85. By a parishioner of the Rev. M. Adam, Glasgow, Mo., 2.50. Thanksgiving coll. of the congreg. of the Rev. Seuel, Mayville, Wis. 12.45. From Mr. I. G. Höhne, Metea, Jnd, 1.90. Christmas coll. of congreg. at Frohna, Mo., 8.00.

St. Louis, Jan. 4, 1879. E. M. Große, Cassirer.

For poor students received from I. Günther in velvet Louis 1.00. For Stud. Genneroth from the community of Mr. Past. Matthias 6.50. From the community of the Past. I. G. Nutzet 4.00 for Stud. F. V. Strohne. Günther.

For the purchase of musical instruments in the school teachers' seminary here received by teacher I. L. Himmler, Collecte at the birthday celebration of a member of his music club, 6.10.
Addison, Ill, on Jan. 2, 1879. K. Braver.

For the Lutheran orphanage zum Kindlein JESu near Gt. Louis

received since December 7, 1878:

Don. Martha Fritsch a partise worn clothes. By teacher Hamm, Concordia, Mo., from s. school children \$3.00. From d. Jmmanuel-Distr. in St. Louis by Collector Winhardt 2.50. by Coll. Günther 8.05. by Coll. Hünig 10.95. Coll. of Gern, of Post. Weissbrodt, Mr. Olive, Jlls. 27.70. by himself 2.30. desal. Stuff to two winter skirts and pants for 2 big boys. Of the three parishes of the Past. Neuhardt in Nvud Top, Hair Creek and Labadie, Fayette Co., 43.00. Wilh. Schütze, Jmm.-Distr. in St. Louis, 2.1X. Bequest of be. Father I. Baumann at Port Hudson, Mo., 50.00. widow Catz, Ducker, Jmm.-Distr. in St. Louis, 2.00. L. Hahn in St. Louis einjae worn dresses. From the Dreieinig.-Distr. that: by Collectors Debus and Spengemann 85.1X. School children of teacher Sebald, Centreville, Ill., 1.70. Past. I. P. Bever, Pitts- burgh, Pa., through the "Children's Journal" 50.00. St. George Sewing Society in St. Louis: 4 woolen shirts, 4 Alttas shirts, 13 Pr. boys' underpants, 12 Pr. undershirts, 2 Pr. stockings, 8 AdS, Wax cloth to tablecloths. Bremer Nahrverein in St. Louis: 5 Comforts, 6 Unrerhoich, 1 vest, Mrs. Hoge 2.00. Miss Ott. Pleischmann in St. Louis 9 girls' hats, 6 dolls' hats. Hrn. F. Necht in St. Louis 72 pr. beef. Frauen-Derein im Kreuz-Tistr. in St. Louis calico for dresses and gingham for corsets, 7 woolen petticoats, 9 pr. woolen stockings. From Past. Hirschmann's home missionary box in Collar, Col., 2.00. high 1. coll. at Bro. Voltmer's by Past. Scholz, Holt Co., Mo., 1.02. G. Vogel at Dubuque, Iowa, 1.20. D. Schmalz there 1.00. By Rev. Turner at Iowa kity, Iowa, 5.10. From d. Dreieinig. district in St. Louis by Coll. Aug. Ahner 3.20. school children of legrer E. Roschke in St. Louis 3.35. school children of legrer Almstedt das 8.75. From d. Dreieinig.-Distr. das Christmas church service coll. 25.28. From the Jmm.-Distr. the desgl. 29.71. Weihnachtscoll. of the Gern, the Past. Strobel at Wilron, Iowa, 6.00. Christmas coll. of Gern, at St. Gene- virve, Mo., by teacher Deffner 2.30. By Rev. Biltz, Concordia, Mo., by A. Frerking 2.10. Mrs. H. Stünkel 1.00. Emma Scheele, lckO. By Past. Wille, Brunswick, Mo., Weibn.-Coll. 6.00. by E. Wedrs. 5. I. Wehrs. 50. A. Lange. 10. R. Nase- meyer. 25. I. Breddoff. 10. By Past. Sandvolz at Satnt Charles, Mo., ges. 6.25. and tank offering by Mrs. Minne Möller 1.00. By Past. Matuschka, New mile, Mo., New Year's Ioll. sr. Gem. 21.00. By Rev. Cordes, Bethalto, Ill., 6.05. N. N. by Rev. Hein in St. Louis 1.00. G. Rahm in Pilot Knob, Mo., .25. Kiofs family in St. Louis 4.00. Jungfr.-Verein in Dreieinig.-Distr. that. 25.00. School children of teacher Mangold 4.00. Mr. I. Tolzniann in St. Louis 2.00. School children of teacher Feeder in Belleville, Ill., 2.75. of teacher Emrich in Long- town 81. of Leider Ende brecht in Columbus, Ind., 3.00. of teacher Kurz in Roseville, Mich., 5.00. Dankoyer of Mrs. Anna Reitz in Accident, Md., 5.00. By Past. Cousin au- der Gern, in Jefferson City, Mo., 1 partise sausages, 1 piece of pork, 4-Gak-Oeit, 1 box soap, 1 sack dried fruit, 7 sacks potatoes, 1 sack flour, 1 sheet, 1 worn boy's skirt, 5 dresses, 2 jackets. Mr. Arlt, Manchester, Mo., 2 loads of wood, Mr. Karl Lange in St. Louis spiral sheets, worth 12.00. Mr. I. Hauelsen in St. Louis 1 bbl. apples. Mr. I. C. Urban in Des Peres, Mo., 2 bbl. apples. By Past. Schaller in Red Bud, Ill., 4 sheets, 4 pillows, 14 white handkerchiefs, 6 colored handkerchiefs, 2 woolen hats, 3 aprons, 4 calico calfskins, 3 pairs of boys' underpants, 4 girls' shirts, 6 shawls, 6 pairs of stockings. Mr. L. Dolkening in St. Louis 15 small picture books. Mr. Drees in St. Louis 14 loaves of bread, 1 bor candy. Mrs. Wittwe Freund in St. Louis 1 bor of land". Hauelsen L. Lange, St. Louis, 2 bbl. apples.

Warmly thanking all dear friends of the orphans and wishing God's rich blessing

1879. I. M. Estel, Kassirr. 1301 8th str.

For poor students received from Mr. Adolph Burk in Dwight, Ill., \$2.00. By Mr. M. C. Barthel from Past. H. Schoeneberg in La Fayette, Ind., 15.00. By Rev. G. Gruber of his congregation at Van Wert, Ohio, 1.55. by his St. Thomas congregation, 3.55. by his St. John's congregation, 2.70. By Mr. Past. Brauer Jr., in New Brunswick, Ill., from his congregation 11.00. By Mr. Past. Fackler at Baden, St. Louis Co., Mo., 2.00. by Mr. Chr. Krauß at Lake Creek, Benton Co., Mo., 2.50. by Mr. Friedrich Rasche at Pleasant Ridge, Madison Co., Ill., 15.00. by Mr. F. W. Schmidt at St. Joseph, Mo., 1.15. by Mr. N. N. at St. Louis, Mo., 10.00. by Mr. I. Keil at Picks- burgh, Pa., 2.00. Hrn. F. Lz. K. (post rich: Wolcottsburg, N. A.) 5.10. By Mr. Past. Hansen in Worden, Ill., by Mr. Vogt das. (spec. f. d. Stud. Golsweiler) 2.00. By Mr. Past. Schieferdecker in Neu Gehehenbeck, Ill., by sr. Gem. 7.00. By Mr. Past. I. P. Beyer in Pittsburgh from the (surplus of the Kin- derblatics) 100.00. By Mr. Past. Wille in Brownville, Mo., from the worthy women's association in sr. Gem. 6 bust shirts, 7 undershirts, 7 undergarment dressr., 22 kissm covers, 12 towels and 2 comfortS. Through Mr. Past. Rosener in Rose Hill, 1er., by Mr. Jakob Scherer 10.00. By Mr. Past. Nrhing in Lincoln, Mo., the Weihnachtscoll. of the St. Johannis-Gem. at Cole Camp, Mo., in the amount of 4.25. Furthermore from sr. Gem. Mr. Schulz and L. Knold sen. each 50. H. Keuper, H. Heer- mann sen. and H. H. Lckhoff each 1.00. M. Franke, 50. F. Böhmer (spec. for Golsweiler) 1.00. L. Kleiser sen. (desgl.) 1.00 and added by d. Einsender 25. by Hrn. Past. Frise in Columbus, Neb., in sr. Filiager in Collar ges. 3.50. By Hrn. Past. F. Wambsgaß in Anegheny, Pa. a Christtagcoll. sr. Gem. 5.25 and from "Father Brüggemann" 1.00. By Mr. Past. Th. Wichmann in Farmers Reireat, Jnd, from sr. Gem. 11.00. By Mr. Past. Knif in Marysville, O., from Justus Scheiderer 5.1X. By gray Past. verw. Frierenke Wustemann in Cclinsville, Ill., from the werth sewing club there 6.00. By Mr. F. W. Robben in Reed Cito, Mich., 3.60. By Mr. Past. D. Kothe, on Mr. Kaäner's baptism of children 3.00. By Mr. Past. Zucker in Defiance, O., einkLLeihnachtscoll. sr. Gem. 7.50. By Mrs. Past. A. Kleist in Washington, Mo., from the valuable Frauenverein 12.00. Epiphany - Coll. of the 'first German Lutheran congregation in St. Louis: 1. from ZionS-Dtstr. 69.00. 2. from DreieintgkeitS-Distr. 66.25. From Mr. Past. Prohls Gem. in August, Wis., for Stud. F. Otte 5.50. By Mr. Past. Diemer in Archbold, O., from sr. Gem. das. 2.04. from Gem. on the Ridge 3.25. at Florida 2.40. in Florida 1.78. By Hrn. Past. Oliver in Petersburg, Mich., by sr. Gem. at Lake Ridge 3.00, by Mr. F. Schumacher that. 1.00. By Miss K. at Sheboygan, Wis. 3.00, and by his. spec. for Stud. Ch. Gerneroth 3.00.

May the Lord also write this rich tax in meager time in the book of His retribution!

C. F. W. Walther.

Received by the undersigned:

For the fellow believers in the South afflicted by yellow fever: By Past. C. F. Bosch in Lan- caster \$8.00. By Cassirer I. S. Simon 27.34. By Past. Matuschka's Gem. in New mile, Mo., 10.00. By Rev. C. Lohrmann in Lenor, Mich., 8.70. By Rev. H. Meyer in Lincoln, Ill., by members of his. Gemeinde 3.65. By teacher F. W. Tönies and some of his pupils, Strasburg, Ill., (for orphans) 3.00. By Rev. I. H. Beinke in Arcadia, Jnd, by s. branch in Tipton 2.15. by Mr. H. Essig 1.00. by N. N. 1.00. By Past. E. Wiegner, St. Ansagar, Iowa, by sr. Congreg. there 1.70, from sr. Parish at Rock Creek 4.30. By some members of the Gem. of Past. Mary's, Franklin Co., Mo., (for Memphis) 6.50. In support of the Free Church in Saxony and other St.: Christmas coll. by Rev. A. H. T. Meyer's congregation at Appleton City, Mo., 4.32. Desal. by Rev. F. Andres congregation at Haver- straw, N. A., 4.00. By Rev. I. Strickhuis in Davenport, Iowa, by members of his. Gem. 1.65. Past. Nightingale's Gem. at Waterloo, Jlls., 4.00. Christmas coll. by Past. A. Senne's Gem. in Ottawa, Canada, 6.50. Rev. Hömann's Gem. in Darmstadt, Ill., 3.90. Rev. P. Weselok's Gem. in KimmSwick, Mo., 4.00. Rev. H. Jüngel's Gem. in Jonesville, Jnd, 8.50. New Year's Coll. of Rev. Zuckers Gem. in Defiance, O., 6.00. I. T. Schuricht,

Treasurer of the Allgrm. Synod.

Since February 1878, I have also received the following support: By Mr. Kassirer Simon in Monroe, Mich., in February \$24.09 (5th Send.) and by the same in April 10.45. By the General. Kassirer in St. Louis at the beginning of May 5.00. By Mr. Past. Schmidt in Indianapolis from his office. Gem. 12.35 and 17.25. By the same from "Unnamed" 5.00 as Christmas gift. From Mr. E. Rower in Indianapolis 4.00. Through Mr. Past. Seuel in Indianapolis from Unnamed 2.25. By Mr. Pastor Brömer in Paterson, N. J., from Unnamed, together 27.00. Don members of the congregation of Mr. Past. Brömer dir funeral expenses for my little son who died in Paterson (1877) with 24.10. By Mr. Götz in Jda, Mich., from several friends there 3.00. By Mr. Past. Bauer from sr. Gem. 7.50. From unnamed donors in Wayne County, Wis., 2.00.

For this love shown to us in our situation, in which we find ourselves because of my persistent throat illness, I and my family thank all mild donors most sincerely.

Indianapolis, Jnd, Dec. 30, 1878.

Br. JSke.

From July 2 to Decbr. 31, 1878, I received the following gifts for poor students:

By Mr. Kassirer Elfeldt \$4.00. By Past. C. Mende: by himself 70. by the parish in Corinna 1.30. By Mr. Kassirer Bartling 32.70. 41.40. 10.00. 2.00. 22.00. By Past. Strieters Gem. 15.00. By Mr. H. Zuckermeyer 5.00. By Past. Breuer, Mission Coll., 16.00. By Teacher Hort from the Cleveland Teachers' Conference 5.00. By Mr. Niemann in Pittsburg 12.00 and 12.00. By Mr. E. Rower 5.00. By Teacher Bewie from the Cleveland Conferen O., 8.50. On Teacher Cl. Ehlen's wedding ges. 6.25. By Mr. Just. Scheiderer 5.00. From the Women's Association in Brooklyn 4.52. From the Women's Association in Milwaukee: 6 sheets, 11 pillowcases, 2 dozen towels, 4 dozen pillowcases. Towels, 4 doz. Handkerchiefs, 6 pairs of socks, 6 underpants, 6 undershirts, 14 busthrdmn, 1 woolen blanket.

God bless the lenient givers.

Addison, Ill, on Jan. 1, 1879. i. C. W. Lindemann.

Received for poor students: By Mr. Teacher Hesse from the valuable Women's Association in Cleveland (west side), O.: 5 quilts, 12 busktthemde, 6 towels, 6 sheets, 4 pairs of woolen socks; by Mr. Kassirer Simon: \$14.51 for Hoyer, 3.85 for Eifert, 2.00 for A. Schwankovsky; by Mr. Pastor Wambsgaß, sen. Adell, Wis.: at the wedding of the daughter of Mr. H. Müller ges. 5.41 for Schwankovsky Bros. at the wedding of Mr. Past. Höljel and grl. Wambsgaß 8.59, of which 3.59 for Wilder, 5.00 for the purchase of an organ for the seminary. For the latter purpose also received: from Mr. Buuck, teacher in Milwaukee, from his choir 3.50; from Rev. Wübbn, part of the harvest festival coll. sr. Gem. in Mosel, Wis. 5.00.

Sincerely thanks

Springfird, 3 Jan. 1879.

H. Wyneken.

For the preacher and teacher widow and orphan caste have been received:

1. contributions:

From the pastors: E. Schröder \$1.00, G. Löschen and E. Lentzsch jr 2.00. F. Weseloh and G. P. Fackler 4.00 each.

2. gifts:

By C. Schreiber 5.00. Past. Hömann's Gem. 6.00. Women's Association of the Gem. in Belleville, Ill., 5.00. Gem. in Canton, Mo., 1.00. By Mr. Butt Esche, Wedding Coll. at Mr. Mol- lenhofs, South St. Louis, 10.00. desgl. at C. Lindemann's 2.50. A Gem. member of the Johannisgem. of the Past. Löschen 1.00. Through Past. Lentzsch by H. Schewe 3.00. I. Schewe 75. A. Schewe 50. Th. König 90. G. Aschiermeier 25. \$2.00. L. L. 25. by A. Aulich in Petersburg, Ky., 75. by Past. M. Stephan of the comm. in Waverly, Iowa, 9.50. To Wittwe Both by Past. F. H. Dahl 1.00, desgl. by sr. Gem. in Fari- bault Co, Minn., 6.90. C. F. W. Sapper.

Received for the Deaf and Dumb Institution in NorriS, Mich: By Kassirr I. Bnknrr in New York H29.77 and 39.52. Surplus of a Colleete of the Michigan Pastoral & Teachers' Conference 4.25. By Aass. C. Eißfeldt 89.96, 15.50 and 5.94. By Past. Bock of his. Cong. in Jefferson Co, Mo, 2.50. By Rev. Rohe of Past. LuebkerS Gem. in Washington, D. C., 10.90. Bon of BethlehemS Gem. in NorriS, Theil of MisstonSfest-Toll. 50.00. By Aass. Simon in Monroe, 99.54 and 91.85. By Teacher Krause in Detroit, 1.25. By I. Rasbach, grfundene money, 10.00. Coll. on Christ. Ridtnger's wedding at Jda, Mich. 4.25. Harvest Festival coll. at Waldenburg, Mich. 13.25. By Past. SchwankovSky, Harvest Festival Coll. in Hadly Hill, 4.75. C. D. Strudel, Kassirr.

207 ckeck'erron ^vonuo, Detroit, lied.

Received for the needy since November 21, 1878:

By Rev. Dreyer, Richmond, Va, P38.85. By Rev. Brammrr, Lowden, Iowa, 9 00. By Mr. I. G. Haas of the JmmanuelS congregation at St. Louis, P56.00. By Estel, Wrinholt & Co. of the congregation at Altenburg, Mo, 30.25. By Rev. Germann at Fort Smith, Ark.: by F. W. Boas, C. Schmteding, W. Geiger, R. Grober, S. Bollinger 2.<O each; W. Hoffmann 2.50; T. Reutzi 5.00; Mrs. Wkgmann, B. Stehler 1.50 each; Mrs. Sengel, Chr. Grober, I. Bauer each 50 CtS.r I. Bickel, H. Trirsch, W. Harder, Fräulein Diekbvff each 1.00; on Fr. GroberS infant baptism collected 1.60; Sunday "Collecte" 21.95. Don Mrs. Eichholz, Little Rock, Ark, (for orphans) 5.00.

Many thanks to the dear donors! H. Sieck, Pastor.

Mrmphs, Jan. 4, 1879.

For the support of poor students, the following "love offerings" have been received into the treasury of the Southeastern Confrmrnz-DistrictS of Missouri: From the JmmanuelS Grm. at St. EbarleS, Mo. the Collecte of the 2nd day of Pentecost 7.50. From Mr. Dr. C. F. W. Walther 1.00. from Mr. Past. E. Vetter .50. Collected in my parish at Mr. F. Joung's wedding, 4.45. From the worthy women's association of my parish 5.00. From the worthy young women's association of the parish of Mr. Past. Lenk here 10.00. From the congregation of the Rev. Holtermann in Perryville, Mo., 7.35 for Stetnkrauß in Addison.

God repay the kind givers according to the riches of His mercy in this and that life for the sake of His dear Svne.

N. St. Louis, Jan. 9, 1879. c. C. E. Brandt.

The undersigned received H600.00 from the yellow fever fund through Mr. Kassirer I. T. Schuricht and H56.00 from the congregation of Mr. Pastor Büngr in St. Louis for the fellow believers within our congregation who were afflicted by yellow fever, for which I would like to express my heartfelt gratitude to the generous donors in the name of our congregation.

May God bless everyone abundantly for this in time and eternity.

Mobile, Ala. Jan. 5, 1879 W. F. P ott, teacher.

Correction.

The MissionSfest collectcte levied in my parish at William Penn, Trras, on the 17th of November b.y. was not K16.00, but P16.25. P. Klindworth.

Books display.

Is the Bible God's Word? Answered by H. M.

St. Louis, Mo.

A tract under this title has been handed over to the undersigned for display. After having read it, we can recommend it with a clear conscience to all lovers of the book of all books. Simple, but convincing, it proves 1. the divine prophecies of the Bible, 2. its divine miracles, and 3. its divine power; whereupon several examples of persons who have experienced the divine power of the Bible, as well as some sayings of famous men, even unbelieving ones, about the high value of the Bible book are added. The tract contains 35 pages and can be obtained for 10 cents for a copy both from our agent, Mr. M. C. Barthel, and from the author, Mr. Pastor H. F. L. Meyer in East St. Louis, Ill.

W. [Walther]

The "Mission Dove" will appear 12 pages thick from No. 2 on.

T. Sapper.

Changed addresses:

lisl. Dr. Diucksinann,

Rev. 6. dear,

568 Dift.6 Dittedur^d, Da.

Llus Hill, ^Vebster Oc>., Xedr.

The "Lutheran" is published twice every month for the annual subscrip- tivn""reir of one dollar for the out-of-town signers" who have to pay the same "orout. In St. Louis, where it is carried by the carrier to the house, the annual subscription price is one dollar and twenty-five cents.

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Printing house of the "Luth. Concordia-Verlag."

Preliminary Death Notice.

Hard, hard, God has just struck us again, dear brothers! And not only us; also not only our closer ecclesiastical community; - the whole orthodox Evangelical Lutheran Church, especially the one in this new homeland of ours. A man full of faith and the Holy Spirit; a man who was childlike in his faith and childlike in his heart, but a hero in word and deed; just as faithful in small things as he was faithful in great things; highly gifted and richly endowed with rare knowledge and deep experience, but at the same time humble of heart; always ready to yield when it concerned his own, but steadfast and unrelenting when it concerned the word and the cause of God; consumed in zeal for God's house, but forgetting himself and his own benefit; restless, untiring, working day and night for God's kingdom to the last breath of his life, but seeking rest only in Him who could and should strengthen him for new work, in his God and Savior; mild and indulgent towards the human weaknesses of his brethren, but an unyielding enemy of all carnal, worldly, dishonest and ungodly nature; a light, a salt, an ornament, a jewel of our ecclesiastical community, - ah, such a man God has now taken from us, when he had just entered the years of his full maturity and full power! On January 15 of this year,

At noon after 1 o'clock, the director of our school teachers' seminar in Addison, Ill,

J. C. W. Lindemann,

After a short but difficult struggle, with fervent invocation of God and joyful confession of Christ, his Redeemer, he gently and blessedly passed away.

Who is it among us, dear brothers, who should not feel urged to beat his breast and exclaim, not only: "Oh, God, how hard you beat," but also: "Oh, God, how hard you punish us! Who is there among us, dear brethren, who knew the deceased and his life and work, in whose heart the sigh should not rise here: "Oh, Lord our God, how you speak so loudly to us through this death: The world was not worthy of him and also you have not recognized how much I have given you in him!

O you dear brothers all together, let us then realize alive that we have deserved this terrifying blow of God's chastening rod, and in humble surrender say to God: "Oh, Lord our God, only strike and punish and chasten us; yes, only punish us, but oh, only not in Your anger; chasten, yes, chasten us, but oh, only not in Your wrath. With the precious instrument of Thy grace and blessing, take not also Thy grace and blessing itself from us!" But we may also, dear brothers, participate in the

Do not doubt that this prayer of ours will be answered. Our Lindemann may have died, but he is still alive and still speaks to us in his shining example, in his always sweet and salt-spiced speeches, and in his magnificent writings containing great treasures of divine wisdom, knowledge and experience, which he has left us through God's grace as an invaluable legacy for faithful preservation and conscientious use. If we do not close our ears above all to the admonishing, warning and also punishing voice of God, which speaks to us from the grave of our blessed Lindemann, God, in His great goodness to us, will not carry out His threat to bring misfortune upon those who remain in misery, if He takes away such righteous people. Even if God does not give our church and school more and more such extraordinary, especially pardoned armorers as the Blessed was, He will still give us more and more such men who will be found faithful in His and our service, and thus our church in this last land of His visitation of grace, in this frightening, atheistic last time, through all the storms, atheistic last times, through all storms and waves of temptations, until finally His dear Son, Jesus Christ, will come, put an end to all weakness, danger and distress of His Church, present it to His Father as His gloriously adorned bride who has come out of many tribulations, and then triumph with it in His Father's house from eternity to eternity.

W. [Walther]

Foreword.

(Continued.)

Let us now take a look at the Reformed Church and the sects that have emerged from it and stand on essentially the same ground with it, in order to see whether these communities, as much as their special doctrines may be, can make their members certain of God's grace.

Two main things must be held against a man who, awakened from the sleep of security, is filled with fear and terror over his sin, if he is to come to the certainty that God is also gracious to him. The first is that Christ has redeemed all men without exception and reconciled them completely to his heavenly Father; no man, not even Judas, not even the most wicked, is exempt. The other is: God has ordained certain means by which he presents the acquired grace to the poor sinner; means in which the sun of grace shines undimmed, however dark the clouds of temptation may be in the sinner's heart; means in which God continually justifies the grace-hungry one who is condemned by his own heart.

However, these two main points, which are clearly stated in Scripture, are not taught in the Reformed Church and among its fellow believers. With regard to the first point, a part of it teaches, as a result of a false doctrine of the election of grace, that God does not want to save the greatest part of mankind, that Christ has not redeemed the greatest part of mankind, that this part is also not powerfully called, and so on. Thus the main representatives of this false doctrine in America, the Presbyterians, confess: "According to a counsel of God, for the revelation of His glory, a part of men and angels is predestined to eternal life, the other part is predestined to eternal death. None other than the elect are redeemed by Christ, are powerfully called, justified, accepted, sanctified, and made blessed.")

What is the connection between this doctrine and the certainty of grace for the individual? "It is easy to see - writes Johann Gerhard - that that system of an unconditional reprobation is not the golden chain of salvation, but rather the rope of despair plunging into ruin. For what can they put before a man for his consolation, who is either distressed because of the sense of sin, or who complains of the weakness of his faith, or who is challenged by the thought of belonging to the reprobate?" The preacher, Gerhard continues, may refer the thus challenged one after the other to God's mercy, Christ's merit, the calling through the Word, the promises of the Gospel: the one who is misled by the teaching that God wants to make only a part of men, and that the smallest, blessed, will always reply that God's mercy, Christ's merit, the promise of the Gospel concern only the small number of the elect, but not him. It is clear that the part of the reformed communities that denies that God earnestly desires the salvation of all men and that Christ has redeemed all, destroys the certainty of grace in their members.

*) *The Constitution of the Presbyterian Church etc., Confession of faith, Chap. III.*

**) *Loc. theol., Loc. de bon. opp. Epist. dedicat.*

A false doctrine of Christ's person, which is found in all so-called Protestant communities, must have the same effect. They separate Christ's person and say that only the human nature of Christ suffered for us, only the human nature died on the cross, which is why they testify to their abomination when the Lutheran church sings: "O great need! God Himself is dead, He died on the cross, He thereby acquired the kingdom of heaven for us out of love." (Gesangb. No. 88.) - It is true that Christ suffered and died only according to his human nature; the divine nature in itself can neither suffer nor die. But because human nature is excluded from the unity of the divine person, the suffering and death of human nature is at the same time the suffering and death of the divine person, so that it is rightly said: God suffered for us, God died for us. The infinite power of the suffering of Christ is based on this. Because the blood that flowed on the cross was God's blood at the same time, it has the power to completely wash away the guilt of sin of all the thousands of millions of people. That is why the Holy Scripture so emphatically inculcates it: "The blood of Jesus Christ, the Son of God, cleanses us from all sin," 1 John 1:7. "God purchased His church by His own blood," Acts 20:28. Luther writes: "We Christians must know this: where God is not in the balance (which is supposed to weigh our sins) and gives the weight, we sink to the bottom with our bowl (in which we humans find ourselves with our sins). This is what I mean: where it should not be said, God

died for us, but man alone, we are lost; but when God's death and God died are in the balance bowl, He sinks under and we go up as a light, empty bowl." *) He therefore cries out in warning against this false teaching of the Reformed Church: "Beware, beware, I say, of the Allöosi,**) it is the devil's larva, for it finally brings about such a Christ, after which I would not like to be a Christian, namely, that Christ henceforth be no more nor do with His suffering and life, than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me; so he himself needs a savior.

This is where his (Zwingli's) arrogance and damned alliosis lead him, that he separates the person of Christ and leaves us with no other Christ than a purified man who died for us and redeemed us. What Christian heart can hear or suffer such things? The whole Christian faith and all the blessedness of the world is taken away and condemned. For he who is redeemed through mankind alone is of course not yet redeemed, nor will he ever be redeemed. †)

Here it may be remembered that this false, justification, and therefore also the certainty of grace, is ge-

*) Of the conciliis and churches. 1539. E. A. 25, 312. 313.

Allöosis (actually change, transformation) is a figure of speech used by Zwingli in the interpretation of the Holy Scriptures. With the help of it Zwingli brought out of sentences like: "The Lord of glory is crucified": not the Lord of glory, but only human nature is crucified.†

†) Confession of the Lord's Supper. 1528. E. A. 30,203. 224.225.

We concede that many preachers teach better on this point than the founders do in their doctrines and confessions. The majority of preachers, on the other hand, simply teach that Christ, true man and God in One Person, has redeemed all men. We admit that many preachers teach better on this point than the founders do in their doctrines and confessions. On the other hand, the false doctrine of the means by which God bestows on men the grace acquired from Christ is all the more generally presented and practiced. This teaching therefore also generally reveals its effect of hindering and destroying the certainty of grace.

God has appointed the word of the gospel and the sacraments of baptism and the Lord's Supper as means of grace. 1 John 1:7 says of the blood of Christ that it cleanses us from all sins; Ephesians 5:26 attributes the same to the water bath in the Word, the holy baptism. Christ made us blessed through his substitutionary life, suffering and death; Rom. 1, 16. But the gospel of Christ is also called the power of God for salvation. Why? How does baptism cleanse from sins and the preaching of the gospel make blessed? Well, because they are the means by which the forgiveness of sins and blessedness acquired from Christ are dispensed. Word and Sacrament are the hands of God, in which He gives us the heavenly goods; they are the heavenly channels through which God lets the stream of grace flow to man. From these God-ordered means, the grace-hungry person receives grace through faith and may now be as certain of God's grace as if God had spoken to him face to face and said to him: "To you, yes to you, I give my grace.

(Conclusion follows.)

(Submitted.)

From the report of the 18th meeting of the general synod of the Norwegian Lutheran Church in America, held in the western church of the congregation of Koshkonong, Wis. from May 30 to June 5, 1878.

(Translated from Norwegian by Dr. W. S.)

For more than 20 years our synod has been in the most intimate communion with that of the Norwegian brethren. Although outwardly separated by the difference of languages, we are most intimately united and bound together by unity of spirit. And this unity is shown first of all in the fact that we stand together as one man in the faith, doctrine and confession of our dear Lutheran church, lead the same doctrine, practice the same defense, fight the same good fight of faith and show the same earnestness and zeal to build up our congregations on the same foundation of the pure Word of God and in the common adherence to the confession of our church based on it. It is precisely the same Lutheran spirit, faithful to the confession, which permeates both of us and for which it is a serious matter that our practice, our ecclesiastical conduct, never and nowhere contradicts our confession, but always and everywhere corresponds to it. For what is the use, as in the *General Council* and its members, of pretending to the Lutheran confession, if in many ways the ecclesiastical practice is decidedly contrary to the confession?

is? After all, that is just criminal and reprehensible hypocrisy.

This healthy, loud, sincere spirit in doctrine and practice among the Norwegian Brethren, this righteous confessional nature of the Lutheran Church, naturally comes to fresh and vigorous expression in their synodal assemblies and to corresponding written expression in their synodal reports.

The last report is 96 pages long; but it will hardly seem too long to anyone who speaks Norwegian and has a warm Lutheran heart and love for his church, even in another nation; for it reports on matters of important ecclesiastical significance; and the way in which they are discussed and dealt with nowhere bears the character of a merely businesslike and formal agreement and settlement, which is otherwise to be found in abundance at German and English synodal assemblies, also of Lutheran name. Rather, it is clear enough even from the printed synodal reports, which are always only excerpted - how much more so from the oral proceedings! - It is clear enough even from the printed synodal reports - and even more so from the oral discussions! - that the assembled "synodal brethren" are decidedly concerned with the matters of faith and heart, and that the Christian ecclesiastical attitude in speech and counter-speech sets the minds and tongues of the speakers in motion.

It is my privilege to share with the dear readers of the "Lutheran" from the last synodal report of the Norwegian Brethren what was discussed at their meeting about the salubrity of a general theological seminary to be established in three divisions, one German, one English and one Norwegian, a most important and for the uniform, vital prosperity of our dear Lutheran Church here in this country also for the future, very significant subject, which has already been discussed and negotiated in several meetings of the Synodal Conference, as well as at our last delegates' meeting.

About it now the pronounciation of the Norwegian brothers is as follows:

"We have united with other Lutheran synods in the Synodal Conference. According to its conviction, this conference has considered the establishment of the institution mentioned here to be useful for our Lutheran church in this country and has made a proposal about it. What then are the general rules in the Holy Scriptures (earlier it was mentioned that no explicit Bible verse obligates us to synods and their works), which can shed light on what we should do, so that God's good and pleasing will may be done?

According to Eph. 4, we are to "make every effort to maintain unity in the Spirit through the bond of peace. What a lovely gift of God it is that we stand here with so many fellow believers in unity of spirit on the foundation of truth! But in our Synod, in the Missouri Synod, indeed everywhere, we are in danger of losing this heavenly gift as long as we are here. Therefore, it is important that we use all the means that the Lord puts in our power to preserve this unity. In the establishment of several small seminaries, the danger of one-sidedness and a skewed direction is much greater than in an institution of the kind we are talking about here. In such an institution, the teachers of the various synods would be united with one another.

The synods, which helped to establish the institution, would have the right to sound the alarm as soon as danger was imminent. One asks: Is there no unity between the synods? Yes, but one must not forget the means. Our community seminary in St. Louis has contributed to this.

What separates us is the difference of language and nationality, but this is far less than what unites us, namely one faith, one spirit. The confusion of languages is a punishment of sin, but it should not separate us; by a divine bond we are bound together in unity of spirit. But because we should make an effort to preserve this unity, we should not omit any means that can serve this purpose. Such a collective seminar would be an excellent means and by far more useful for this purpose than our own seminaries.

People object to this on the grounds of nationality, but we should not separate ourselves merely because of our Norwegian ways. The apostles did not form a Jewish, a Greek and a Latin congregation, where there were Jews, Greeks and Latins, but melted them into one as soon as possible. Then it was said, "Here is no Jew or Greek." We should no longer allow special national characteristics to count as one faith, but do what we can to preserve this treasure, both for others and for ourselves. Experience also shows that German will not really outbite Norwegian. Language has little to say in this matter. It is not at all right to put such emphasis on the question of nationality in a matter like this. We stand here as Christians. We are set by God to promote the edification of Christ's kingdom among all with whom we come in contact. If the Indians were united with us in faith and doctrine, we should rejoice to be able to walk with them as well.

The fear of Germanization is unfounded. The Norwegians profess the Augsburg Confession, which is of German origin. Most of our hymns and many of our devotional books are by German authors. Is this devouring? Have the Germans ever tried to put pressure on the Norwegians? And are the pastors trained in St. Louis less skilled for our conditions than those who come from Norway? Have they not found the same good reception from our people as these? Another indication is found in the Word of God in this teaching, that true believers, speaking this or that language, are members of the one spiritual body of Christ, and that the gifts which God distributes to the individual members should serve the whole body for the best. We should not think only of ourselves and say: What do we care about the others? No! We should not say: The Germans and Americans can help themselves, but remember that we have to pay a debt of gratitude to them.

The body of Christ is not to be divided, but joined and united by all the union that gives mutual help in proportion to the effectiveness assigned to each member, and thus the growth of the body is to be promoted for its own edification, as Paul says in the aforementioned chapter (Eph. 4.) writes. Just as the other synods (of the Synodal Conference) have thought of us through that proposal (of establishing a collective seminary), so we should also think of them in it. If it would please God to raise up in the future the most powerful Lutheran man in the Norwegian Synod, who would carry the banner forward, should we keep such a gift only for ourselves? No! According to God's Word, it is our duty to contribute to the edification of the Kingdom of God at large. We are called to take our share and work for the Lutheran Church.

How important it is not to obtain the best possible teachers through the establishment of a seminary, so that the education of the students is as thorough as possible. However, it is evident from Scripture, history and experience that such men are not to be found in masses, but that God gives such men who are able to lead in the right direction. Our pastors and professors, according to their position, should be standard bearers among us, as they have been until now; but then our students should be given as good an opportunity as possible for their scientific education.

This is especially necessary in our time. According to God's word, a servant of the Lord should be powerful to convict the opponents, because they use all means of science and sometimes appear in the name of it. Luther emphasizes in a writing that is widespread among us how important the knowledge of ancient languages is for a theologian. Without it, he could have preached God's word sufficiently in his own small circle, but he would have had to leave the pope alone with his whole bunch and could not have become a reformer.

If necessary, a seminar can be run with one professor, but then the instruction will of course be according to that. With three professors in a seminar of their own, however, the students would not have nearly as thorough instruction as in a common seminar, even if we had only two in it; for then we would not only benefit from our own professors, but also from the other professors.

It is by far more difficult to find capable teachers in a smaller circle, such as among us, than in a much larger circle, such as in the whole Synodal Conference. The Germans have a better opportunity to continue their theological studies than we have; they also focus more on a particular subject (e.g. interpretation of Scripture, doctrine of faith, church history 2c.). On the other hand, teachers have less opportunity to become more and more capable for their high and responsible work in a small seminary, where they have many subjects to teach, than in a large one, where they can become specialized professors, as in Europe. Professors for the future can also be trained there. Everyone must be able to recognize, with a little thought, that there is a great advantage in having a larger seminary than a small one.

Such a benefit is also immediately apparent in view of the coming merging of the nationalities and their transition into the English language. Our congregations are certainly satisfied with the teaching which the Missouri Synod conducts; but many wish that our students should have more opportunity to learn English than is afforded them in St. Louis. This they desire

but not because they would like to go out completely in English, but only in order to come out before Americans with more prestige and dignity and to be able to spread the treasures of our church among English speakers with more power. If we were to organize a seminary for ourselves, where would we get teachers for English? From Norway? there the teaching of English would certainly be poor; but if we were to take it from here, it would be incomparably better.

The acquisition of proficiency in the English language is certainly of great importance both in regard to the church and to the civic community. For this purpose, a collective seminary would be much more appropriate than one of its own. In the Missouri Synod, the need for pastors to be able to preach in English is becoming more and more apparent. The old people are no longer so stiffly in favor of German, and some of the young people are very English-minded. This synod has an excellent college in Fort Wayne, where more emphasis is placed on English, and it has now also hired a special professor in the English language at its seminary in St. Louis. The main thing for the Missouri Synod is not to preserve its German language and nationality, but to propagate the right faith to its descendants and to spread it among others in the English language. *) The Ohio Synod has the special task of spreading the Lutheran faith in the English language. This is what it does, as can be seen from its recommendable publication, the "*Lutheran Standard*", which also translates good writings into English. In this synod there are many congregations where the English language is the mother tongue and is used in church and school. There is therefore an even greater need for proficiency in English than here; and if the Ohio Synod now also enters the collective seminary, we have a guarantee that the English language will occupy a prominent place in this institution.

We receive much good from the Americans in terms of temporal. We should do more in retaliation to promote their spiritual welfare. We have been accused, against the truth, of closing ourselves off to ourselves. But let us be careful that this accusation does not become truth. It so happens with English that it devours us; let us therefore be prepared for it at the proper time. But with united forces in a common seminary we can undoubtedly do much more in this respect than if we set up a small seminary for ourselves. The saying, "Unity is strength," also applies here. We are to believe that God, who brought us together, also wants us to be and remain together. In time, we can then come to speak one language.

Although the Germans will not become Americans as quickly as we will, it will come. There are also examples of the fact that the change of

As foolish as it would be to follow the example of the old Pennsylvanians and stubbornly hold on to the German language after their children had already become English, who thereby also often fell into the misbelieving English churches and were lost to the Lutheran Church; It would also be foolish, without necessity and before the time, to give up the German language as the domestic and church language, in which we possess such precious church treasures in sermons, doctrinal, edification and hymn books, of which only a meager fraction has been translated into English. (Note of the translator).

The result is that the language can be converted from German into English very quickly, as has happened in North Carolina in a period of 15 years. However, there is a lot of "show" among the Americans, but more solidity (firm, thorough nature) among the Germans and Norwegians, which is well worth preserving; for there is, however, a danger that Americanization will happen too quickly and that the German and Norwegian thoroughness will be lost. One was not blind to such a danger when the school in Decorah was established, and it would be very good to be able to find a support against it in the comprehensive seminary as well.

At home ^in Norway one used to make a trip abroad, e.g. to Germany, for his further education. Such a trip could be made every day in a common theological seminary to the English and German seminary, certainly with no less good yield than in Europe, where so often so-called Lutheran professors spread errors instead of the true simple Christian faith. Who would have anything against our students becoming thoroughly at home in German? Many wonderful writings can be found in this language, through the use of which the ministers of the church can become more and more capable for their office. In the old days there was much talk of borrowing fire from Missouri. Should we not need it now?

Or should we be afraid of the rifts that would arise if students from different nationalities came

together? No, because that is just useful that different ideas can be exchanged; that is of great importance that one gets a wider circle of view for the one and the other. This would be promoted to a considerable extent by a collective seminar alone.

It is also of great importance to have a seminary in a larger city where there is opportunity to see many things and hear many preachers and other speakers. It is important for a student to gather the good and develop his gifts and character. In Chicago, as far as we remember, there are 17 Lutheran preachers, but in Madison there is only a small Norwegian congregation. If there is only one pastor employed, and even if he were so capable, it would be incomparably better to be able to hear so many with their different dispositions and gifts.

We must also remember that we should not tempt God. Therefore, we must consider in which arrangement there is the greatest danger, either when we stand alone, or when we are gathered around a common banner with all that is connected that gives mutual help. To this end, we must also remember that God is not lavish with His special gifts, and that we should not spurn the glorious gifts He pours into our bosom and gives us access to use them in a common seminary. Can we expect to obtain excellent powers in all subjects in a single seminary? But this can be expected rather in three faculties than in one. The whole life, the whole atmosphere in a collective seminary is something quite different. Is it God's will that we exclude ourselves from enjoying the good of these many advantages? No, He wants us to make use of them with thanksgiving to Him, the giver of all good gifts.

(Submitted.)

Monument of honor

of the Reverend Pastor and President of the School Teachers' Seminary

Adolph Gustav Gottlieb Francke.

The Lord of the harvest, our highly praised Lord Jesus Christ, seems to be in a hurry to collect the old pastors of our synod and call them home. Once again, he has given one of his workers in the vineyard of the church a rest and eternal peace after faithful service and much suffering.

It is Pastor A. G. G. Francke whose death we have to mourn this time. On January 3, his soul left this pit of misery and was led by God's angels into the eternal hall of joy.

If I now attempt, at the request of the Honorable Pastoral Conference of Northern Illinois, to set up a memorial of honor for him in these sheets, in which many a faithful church servant's death has already been recorded; then this is not done in the opinion as if what good and praiseworthy things are to be told about him and his power should be attributed to him. No, the honor should be our God's alone, who gave the dear Pastor Francke everything that was praiseworthy in and about him. He himself was only the sin; everything good about him was a gift of the heavenly Father, partly a gift of nature, partly a gift of grace. But because he was a vessel of grace prepared by God, because he was a temple of the Holy Spirit and an instrument of Jesus Christ, we want to tell, as much and as good as it is possible in the hurry, how the Lord led him and what he did through him.

The now triumphant before God's face was born on January 21, 1821, in the large village of Meinersen on the Ochre River, between the cities of Brunswick and Celle, in the present-day Prussian province of Hanover. The father, Mr. Gottlieb Francke, was employed at the local court as Hausvoigt and Rentmeister, but died many years ago. The mother was a Walte by birth. Of the twelve (or thirteen?) children God gave to this couple, our Francke was the fourth.

In the church at Meinersen he later heard God's word, as far as it was preached at that time; for rationalism was also established there, and only scanty morsels of the heavenly bread of life were administered to the deceived people.

Old Francke had his sons prepared by tutors to attend a grammar school, for he himself had neither the time nor the inclination to teach them. When our Adolph had matured sufficiently in age and knowledge, he was sent to Celle to attend the Gymnasium there. Here he laid a good foundation in the old languages, and I have been told by reliable sources that he had a good report from his teachers and that he was a well-liked and respected young man among his classmates.

After completing the Gymnasium, Francke, determined to study theology, first moved to the University of Göttingen, where he studied primarily the theologians G. Ch. F. Lücke and I. K. L. Gie

This first part of the biography of the srl. Francke comes from the pen of Director Lindemann, who has also passed away in the meantime. Although the latter did not finish the conclusion, a friend of his will complete what is still missing. **D. R.**

The first time in Göttingen, I heard the Lutheran and the philosopher and educator JohFr. True Lutheran doctrine, however, was not to be heard in Göttingen at that time. Instead of leading the young students into the Scriptures and acquainting them with the teachings of the Lutheran Church, they were mostly offered only human wisdom, and the lectures were more directed to drive the students away from the truth than to bring it into their hearts. Dr. Rettig, chief pastor at St. Johannis and general superintendent of the principality of Göttingen, a nationalist of the purest water, had indeed established a homiletic seminar in which the young theologians were to receive instruction in preaching; and our Francke also attended it at least for a time; but he said: "it was not worth the trouble to go there! the Herr Doctor compared his students to -dirty laundry- and himself to the -washerwoman- who had to clean it; but one was neither cleaned nor shunned."

However, Christ was preached in some churches in Göttingen at that time; it happened, for example, by Pastor Fraatz at St. Johannis, by Dr. Ehren feuchter at the University Church at St. Nicolai and above all by the Superintendent Dr. I. Hildebrandt at St. Jacobi. Our Francke also heard these men, especially the latter; and from the judgment he passed on them, I realized that he himself must have been a believer at that time. When, where, and by whom he came to faith, however, I never heard from his mouth.

The condition of the university at that time did not correspond to his wishes, and when he had completed the year, which he had to spend at the state university according to the existing laws, he left Göttingen and went to Jena, where he gathered thorough knowledge with honest diligence for several more years.

After Francke had completed his university studies, he entered that profession which in those days the majority of candidates of theology had to take up, until, often only after a long wait, the door to the parish office opened: he became a home teacher. The Hanoverian candidates were welcome in Mecklenburg and were used there in large numbers. Our dear Francke also went there, and he became an informant for Pastor Wolf in Schönberg. This small town is located east of Lübeck in the Principality of Ratzeburg, which belongs to the Grand Duchy of Mecklenburg-Strelitz. There, in addition to the son of that pastor, four boys from the neighborhood were given to him for education, who had found shelter in the house of Mrs. Penckow.

When Francke came to Schönberg, rationalism prevailed there. The pastors Wolf and Fischer were as unbelieving as the teachers Wittnitz and Langbein, and as the shepherds were, so was the herd, old and young. The pastors took more pleasure in playing cards to pass the time than in preaching and pastoral care, and in any case they understood far more about the latter than about these things.

The new tutor made no secret of his Christian faith; he confessed it with his mouth and with his manner. He sought above all to point his five pupils to Christ; in the societies to which he was invited, he did not conceal his conviction, and as often as he was permitted to enter the pulpit, he testified freshly and freely of the salvation in

Christo. At the beginning there was a lot of rumor and opposition; especially the principal was angry that his young informant disturbed him and the whole town in their usual peace and quiet and in the usual pleasures; but the heavenly word created its fruit here, too. Soon Francke was able to enjoy the pleasure of seeing a crowd of believers gathered around him, who heard the word of life from his mouth with joy. To all appearances, it was also here the women in particular who had their hearts opened by the Holy Spirit. The above-mentioned Mrs. Penckow, Hermine Karsten, later revered Burmeister, the teacher A. Holste and others belonged to this circle.

Francke's effectiveness in Schönberg was an extremely blessed one. Twelve years after his departure from it (on March 24, 1858), the latter wrote him, among other things, the following:

"It has long been a need of my heart to be able to express my warmest thanks to you for having once led me on the right path and guided me to my Lord and Savior. Overcome by your joyful confession, I, too, have decided in favor of the one thing that is needed - I, too, have accepted the Holy Scriptures as God's Word and have drawn unspeakable blessings from them. And the more I realize how great it used to be.

the misery of my unbelief was, and how full of peace and blessedness I am now, and what an unspeakably great treasure I have found in faith in my Lord and Savior, the more urgent it is for me to confess this to you, who became the instrument in the Lord's hand to help me to this greatest of all benefits. We must never forget that it is actually the faithful Shepherd Himself who brings the lost sheep out of destruction; but it is certainly not His will that we should ungratefully forget the people who willingly give themselves to Him as His instruments to help spread His kingdom.

"So I give you, dear Pastor, the assurance that in these twelve years only one day has passed on which I have not thought of you before God, - that otherwise I have daily commanded your name to the Lord with the most heartfelt feeling of gratitude and the most ardent wishes of blessing. I have often looked forward to being able to thank you worthily in heaven when Gellert's beautiful words came to mind:

Then, God willing, perhaps a blessed one will call out to me: Hail, you have saved my life, you have saved my soul!
O God, how happy it must be to be the savior of a soul".

"But it also seems to me an ingratitude that from your little congregation here, with whom you have been so faithful. No one has given you a sign of life, and I am glad that the Lord has now so arranged it that we can right our wrongs." Etc.

Of the above-mentioned Madame Penckow, the same teacher writes: "It is a wonderful blessing for the faithfulness with which the dear woman guides the foreign children, that she now gathers around her in later years a whole dear family circle and works in the same with love and faithfulness, as in all that time she has earned the highest respect of all her acquaintances. She joyfully confessed her faith and proved the same with good works."

The fact that Pastor Fischer died as a Christian in 1855 can undoubtedly also be attributed to Francke's effectiveness.

The majority of his pupils also made him happy and later remembered him with grateful love. Only Karl Wolf, the son of the principal, caused him grief and also later did not bring the desired fruit. One of them, Louis Schröder, after his teacher's departure, often confessed to his mother: "I cannot forget Mr. Francke!" He was a pastor in 1858. - Another, Hermann Karsten, was an administrator in Hagenow around the same time, and his brother Karl was a lawyer in Rostock.

When Francke left Schönberg, he gave the latter the gray linnet, which he himself had cared for for a long time, and the bird lived for eleven years. According to its last owner's own confession, the dear singer was a daily reminder to him of his former teacher, of his evangelical word and pious conduct.

But Francke found friends and fellow believers not only in Schönberg itself; doors and hearts were opened to him in the neighboring towns as well, and this was especially the case in Ratzeburg. Here, the pious Catenhufen worked as pastor, superintendent and consistorial councilor, and Francke was well acquainted with him and his colleagues Arndt and Genzken.

Until the summer of 1846 he worked in Schönberg in the manner described. Without a doubt, he had often longed for a parish of his own and for pastoral activity in a larger circle; and behold, now he was

presented with a possibility, if not in his homeland, then at least among German Lutherans, to attain such a parish: in distant North America!

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

How the General Synod conducts inner mission. As is well known, members of the General Synod had long ago decided at a mission convention in Omaha, Nebraska, to take care of the abandoned Germans of the state of Nebraska. We are not in a position to say whether the German Lutherans, who really live lonely and abandoned on the prairie, have already seen and heard something from the missionaries of the General Synod; but members of our congregations, which have already been gathered and served by us, know this and that about them. These gentlemen seem to have gone to school with the Methodists; in any case, like them, they prefer to do missionary work where congregations already exist. The following evidence: The congregation in L., which belongs to the Missouri Synod, was vacant for a long time, but was served from time to time by some pastors of our synod, and had already called a pastor again. A pastor of the General Synod hears about this congregation and his missionary zeal does not let him rest until he has at least made an attempt to win the congregation. Without delay he sends his portrait to an acquaintance and has it shown to some members of that congregation. Soon after, he himself appears and declares himself ready to serve the community, and even shows himself not unwilling to move and devote himself entirely to the service of the community. However, neither the portrait nor the personal appearance of the young man "attracted". - This is what several members of the church told us. 1 Petri 4, 15. does not seem to be in the Bible of the General Synod. J. S.

Of preachers who consider the sacred office to be a trade. The "Witness of Truth" writes under the heading: "The Doctrine of the Profession of Preaching".

So: "Does our Lutheran church have one? And do its pastors know it? One is prompted to ask this question when one looks at the work of many pastors when vacant congregations are to be filled and when they have grown tired of working in the congregations entrusted to them. In the former case, pastors who have committed themselves to a congregation also hold trial sermons. They also do this in association with others and thus present themselves at the market to be looked at, compared with others and then elected or rejected according to the congregation's findings. Their congregation, assigned to them by God, then not only has the grief that their pastor, behind their backs, is trying to get away from them, but also has the additional trouble that they have a pastor whom the vacant congregation does not like, even after his trial sermon, which was certainly still specially tailored. It is easy to imagine what kind of affection and respect for the pastor must develop. But until now we have only talked about pastors who were asked by the vacant congregations to preach to them once as a trial. Now, however, there is another group of people who think they have been set back and who believe that their gifts have been buried, and who therefore do not wait until they are asked to apply for the vacant position, but who are always on the market and offer themselves without shame wherever they think they can hold a fat "fair". Their arts of making themselves agreeable to the nobles of the community in question are often enough to make the devil smile at the skill of the so-called 'messengers of Christ' in imitating his kind."

Necessity teaches to pray. A completely unbelieving man, who bragged that he believed nothing, was suddenly struck by a blow the other day in his home a few miles west of Utica, N.A. When he recovered and was able to speak again, his first word was that someone should read him a chapter of the Bible. When he came to himself afterwards and was able to speak again, his first word was that someone should read him a chapter from the Bible. Ad. Bd.

Self-selected self-qniility. Discipline in a small Carmelite nunnery near Montreal is extremely cruel. The inmates wear only one garment, summer and winter, a skirt of coarse woolen material reaching to the feet, with a hood covering almost the entire face. On their feet they wear sandals, and are not allowed to wear stockings, but in winter they are permitted to wrap their feet and ankles. They never touch meat, poultry, fish, eggs or butter, and take only one meal a day, consisting of bread and boiled vegetables. Their beds are nothing but bare boards with a square block of wood taking the place of a pillow, and they sleep on them without any covering other than that afforded by their daily dress. Several of these nuns have already died as a result of this ordeal, but they stubbornly refuse to make any change in their way of life, claiming that everything is in God's hands. (Matth. 15, 9.) Ad. Bd.

II. foreign countries.

Opinion on the Missouri Synod. Since the harshest judgments continue to be passed on our Synod both here in America and in Europe, we hope that no one will consider it self-glory if we now and then bring to the attention of our readers also benevolent judgments on our Synod. One of these can be found in the "Lutherschen Kirchenboten für Australien". In the issue of this newspaper of October 18 of last year, there is a report on the last negotiations of the General Synod of Missouri in the month of May, which concludes with the following words: "The dear reader sees from all this that there is nothing of national church rigor mortis, but fresh pulsating life. The 'best hated' Lutherans of our last times, the Missourians, are not only orthodox, but also quite devout; they are not lazy to follow their God visibly confesses his blessing on their work. The mustard seed that was planted in the ground a few decades ago has, by God's grace, become a mighty tree that spreads its branches over almost all the states of North America. May God further cause it to flourish by the streams of His grace, for the protection and shelter of all the outcasts who are still willing to live and die in the shadow of God's true visible church on earth - the Lutheran church." - When Paul writes: "The Lord give mercy to the house of Onesiphori, for he hath often refreshed me, and hath not been ashamed of my chains" (2 Tim. 1, 16.), we poor sinners of the Missouri Synod have much more reason to ask the Lord to give mercy to the dear Australian brethren for their faithful confession to us much-maligned ones in time and eternity. W. [Walther]

The "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" of December 8 of last year speaks out about the ecclesiastical distress in **Germany** as follows: "The ecclesiastical distress is unspeakable. And many are ignorantly working to increase it, and one stone after another is being brought in to build the Babels Tower. One wants to create unity, but according to the will of the flesh and not according to the will of the Lord. The **Union of** all colors works in this sense, also the Lutherans in it, who have indeed brought it to a Lutheran **association**, but can never find the Lutheran church in the compulsory Union, because it is no longer in it, but only helps to build Babel. In the same sense work those who in some way demolish or help to demolish the walls of the confession, who would like to establish or initiate non-denominational schools, a German national church, and so on. There, in the widest association in the most diverse shades of this Babylonian work, people, who were otherwise strictly opposed to each other, find themselves together again, liberals and false Pietists, Protestant Unificationists and Association Lutherans, Freemasons and Chapel Unificationists, Methodists and Semi-Lutherans, Pearsellans and Apostate Christians. Whoever denies, rejects, despises the unity in the spirit instigated by

God the Holy Spirit of his church, whoever does not want to acknowledge JEsu's coming in Word and Sacrament, namely in the pure and purely taught Word, and in the Sacraments administered and administered according to the foundation, is soon a stooge at the tower of Babel and unfortunately - look at the so-called Lutheran press: what confusion! what unionism everywhere! What dreadful fear of coming straight out with the truth! What addiction to win allies against the increasing unbelief and materialism in such people who themselves are only shaking stones! Can there be anything else, if such stones are inserted, than a hanging wall? Let us pray again:

O Lord, protect us from strange teachings, so that we no longer seek masters. For JEsu with right faith And trust Him with all our might!"

In France, religious freedom is a dead letter, otherwise the Roman priests would not have dared to go from house to house in five "bishopsrics," to insist on the delivery of any Bibles that might be available and then to hand them over to the fire. Despite all this, and probably because of it, Protestantism is making immense progress in France. (Pilgrim a. R.)

A Voltaire Celebration. The "Libertö", a newspaper in Fribourg, Switzerland, reports strange events that occurred in Ferney, a French town near Geneva, during the celebration of Voltaire's memorial day. The famous enemy of religion had once lived in Ferney, and some people of the town undertook to unite with Paris in the Voltaire celebration. It was decided,

to procure a statue by subscriptions, and to exhibit it on the public fountain in the center of the city. A gentleman, whose name is not given in view of his family, undertook to collect the necessary funds from the inhabitants, but he died suddenly before he had finished his work. Another took his place, and lo and behold, he too was carried to the churchyard after several days. The two deaths made a deep impression on the inhabitants, and it seemed as if the celebration should be omitted. But the son of the owner of the castle, where Voltaire once lived, raised the money, so that the statue of Voltaire could really be ordered from the sculptor; but before it was erected, the young man also died. Although the excitement in the town grew, the young man's father, Mr. David, could not be held back, and he placed himself at the head of Voltaire's friends in order to bring the so often disturbed work to completion. He was deaf to all objections - the picture was placed in its designated place, an inauguration ceremony was arranged, Mr. David marched at the head of the procession, but he fell to earth dead on the way; - after a few days, on October 8, he too was laid to rest. The correspondent of the "Liberté" remarks: "I do not allow myself to draw any conclusions. Let the reader see in this sad event only a coincidence, if he wishes. Some, I am sure, recognize in it the finger of God." (R. Kz.)

Inauguration.

On the second Sunday after Epiphany, Rev. E. Schröder was led in by the undersigned on behalf of Mr. President Wunder, assisted by Messrs. Weisbrodt and Eisenbach, in his parish near Litchfield, Montgomery Co, Ill. I. M. Hahn.

Address: Rvv. 6. Lebrokääor,

-Hount Olive, Llaoupin Oo., Ills.

Church dedications.

On the 22nd Sunday n. Trin. the Lutheran Trinity congregation at Grand Island, Hall Co., Nebr. had the joy of dedicating their new frame church, 24X42, to the service of God. Pastors Baumhöfener, Hilgendorf and Leuthäuser preached. The undersigned said the consecration prayer. F. H. Iahn.

On the 2nd Sunday of Advent 1878, my branch congregation at Forestville, Sanilac Co., Mich. had the great joy of dedicating their newly built church (30X50). May the Lord grant that the gospel of Jesus Christ may be preached in this church, not only always pure and clear, but also in spirit and power. W. Schwartz.

On the 4th Sunday of Advent, the new house of worship of the Lutheran Zion Parish at Tawas, Mich. was dedicated to the service of the Triune God. W. Burmester.

Election display.

Since it has pleased the invisible head of the church, according to his inscrutable counsel, to bring home from the contending to the triumphant church the former director of our school teachers' seminary at Addison, Ill, then Mr. J. C. W. Lindemann, the undersigned, prompted by the supervisory authority of said institution, hereby requests the members of the electoral college to send to him the names of those whom they nominate as candidates for the vacant directorship.

At the same time, the attention of the dear congregations of our synodal association, as well as the relevant teaching staff, is drawn to the fact that they also have the right to issue candidates until March 1 of this year. The supervisory authority and a member of the electoral college have already named Pastor O. Willkomm of Crimmitschau in Saxony as their candidate.

St. Louis, Mo, Feb. 1, 1879.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

Announcement concerning the school teachers' seminar.

It is hereby announced that Prof. T. I. Große has been assigned the interim administration of the directorate functions by the supervisory authority in conjunction with the mild General President. W. [Walther]

Report of the Treasurer of the General Synod

From May 1, 1878, to January 1, 1879.

Synod Treasury.

Intake:

Stock as of May 1, 1878	\$3402.72	
From the Western District by Kasfirer E. Roschke	700.00	
From the Northwestern District by Kasstrer E. Eißfeldt		1185.96
From the Illinois District by Kasstrer H. Bartling	174.88	
From the Middle District by Kasstrer C. Grahl		1853.74
From the Northern District by Kasstrer I. S. Simon	561.52	
From the "Eastern" District by Kasstrer I. Birkner		565.00
Receipt of the Norwegian Synod		
1000.00		
From Illinois Synod	100.00	
Other income	534.75	
		11078.57
Surplus of the agency of Concordia publishing	11087.90	

Sum of revenue \$22166.47

Issue:

Salaries of professors and superintendent at St. Louis	\$2958.03	
at Fort Wayne		5362.64
In Springfield		2000.00
in Addison		3533.28
Salary of the Agent	1100.00	
Salary of the treasurer	350.00	
Pension for verm. Mrs. Prof. Biewend	166.64	
Pension for related Mrs. Rector Benefactor	150.00	
Spent by the supervisory authority in St. Louis	1618.77	
at Fort Wayne		2372.96
in Springfield		1043.24
in Addison	2104.00	
Travel expenses of the General Praeses, delegates	20531.20	
Vicariate of the General Praeses	217.70	
State, Stavl and Special - Taren, in St. Louis	573.05	
Construction of fireproof vault and iron scbrank	499.04	
Backlogged content at the proseminar in Sweben, sent to Past. Brunn	660.00	
Old debt for maintenance of poor students in Fort Wayne	560.00	
Miscellaneous minor expenses	53.66	
Summa of the output	\$25755.14	
Debt on January 1, 1879	\$3588.57	

\$25755.04

L. Construction cash register.

Revenue	\$ 83.54
Debt May 1, 1878	\$11595.05
Remains debt on January 1, 1879	\$11511.51

\$11595.05

O. mission fund.

Stock as of May 1, 1878	\$8272.26
Revenue	2652.14

Summa \$10924.40

Issue:

Don Hrn. Past. Strvers for missionary purposes	\$ 50.00
For the negro mission	2556.66

Summa \$2606.66

Stock on January 1, 1879	\$8317.74
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\$10924.40

V. Inner Mission.

Stock as of May 1, 1878	\$981.71
Revenue	887.8v

Summa \$1869.51

Issue:

Commissioned by the existing Commission to the Northwest District	\$300.00
Likewise to various pastors in the West for missionary purposes	362.60
For the student Meyer from Australia to Director O. Hanser-	155.00

Summa \$ 817.60

Stock on January 1, 1879	\$1051.91
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\$1869.51

L shares sfor the synodal printcrcl.

Outside shares on May 1, 1878	\$6705.00
Redeem'd since	\$4470.00

Shares still outstanding on Jan. 1, 1878.... 2235.00

\$6705.00

I'. Fund for poor sick pastors and teachers.

Revenue\$584

.38

Issue:

Debt on I.May 1878\$
Output since then

16.06
525.00

Summa \$541.06

Stock on January 1, 1879\$

43.32

\$584.38

Recap.

Dr. 6r.

Synod treasury	\$3588.57	
L. Building fund	11511.11	
(/.Mission Fund		\$8317.74
v. Inner mission		1051.91
L. Shares of the Synodal Printing Works		2235.10
Fund for poor sick pastors & teachers	43.32	
Debt	3452.11	
		\$15100.08 \$15100.08

I. T. Schuricht, Cassirer.

We, the undersigned, having been commissioned by the Board of Directors of Concordia Publishers to revise the books of the Allgemeine Kasnrer, hereby certify that the above report corresponds exactly with the same. Henry Kalbfleisch.

C. W. Behrens.

*

Since the last Synod of Delegates, the contributions to the synodal treasury have become much smaller compared to previous years. While in the eight months from May 1 to December 31, 1877, the income of the synod treasury through the district treasurers amounted to \$15,606.00, in the same period of 1878, it amounted to only \$6041.00, thus \$9565.00 less. The favorable reports on the state of the coffers at the last synod seem to have generally created the thought among many that it is no longer necessary to pay for the synodal coffers. This is an erroneous assumption. For even though the vrrlags business still yields a not insignificant surplus*, it is by far not enough to cover the large synodal budget. In addition, the expenses of this fund have increased, since recently the salaries of two professors at the local college and the rent for a professor's apartment have been added. The report shows in the "Synodal Fund", after the surplus of the agency has been brought in, a debt of \$3588.57, whereas at the close of the last account on May 1, 1878, the same fund contained a cash balance of \$3402.72. This results in an additional expenditure of \$991.29 compared to the income during the past 8 months, which has arisen solely because the contributions to the Synodal Fund have decreased so much.

According to the decision of the Synod, the treasurer is instructed to draw attention to the existing emergency situations with regard to the funds when publishing the report, and he therefore takes the liberty of adding the request that the dear brothers "consider" the Synod treasury more diligently, so that the debt is not increased, but decreased. For the same purpose, the request is added in the name of the Directory that the dear brethren, who have been in arrears with the agency for a long time, do their utmost to pay off their debt as soon as possible.

I. T. Schuricht, General Cassirer.

*) The surplus would have been more significant, of course, if the AurstLnde had been received more promptly.

Cash Report of

the General Preachers' and Teachers' Widows' and Orphans' Coffee for the Year 1878. Revenue:			
1. cash balance from the year 1877	\$190.05		
2. surplus from "Magazin" year 1		125.95	
3. from the Illinois district through Kass. Past. H. Wunder "	\$406.47		
d. Gifts	729.01		
			1135.48
4. from the Middle District (Kass. Conzelmann) ". Contributions	\$136.84		
6. gifts	258.48		
			\$395.32
By Kass. C. Grahl ". Contributions	\$102.00		
d. Gifts	566.05		
		668.05	1063.37
5. from the Western District (Kas- sirs Gotsch and Große)			
d. Contributions	\$236.50		
d. Gifts	512.35		
			\$748.85
By undersigned ". Contributions	\$1300		
d. Gifts	56.30		
		69.30	818.15
6. from the Northwest District (Kass. Eilfeldt)			
d. Contributions	411.95	\$225.43	
d. Gifts			637.38
7. from the Northern District (Kass. Simon)			
d. Contributions	\$205.57		
d. Gifts	171.63		
			377.20
8. from the "Eastern" District (Kaff. Birkner) n. Contributions	\$ 60.00		
d. Gifts	173.70		
c. Mixed	50.00		
			283.70
Ü. Issue:			\$4631.28
Support payments to 38 widows and 61 orphans	\$4301.00		
Expenses for bills of exchange, postal orders, postage, etc.		10 23	
			4311.23
		Cash in hand	\$320.05

» *

If the undersigned felt compelled only a few weeks ago, to appeal to the love of the brethren for the support of our preachers' and livery widows and orphans, he can now report with heartfelt thanks to God, the Father and Provider of widows and orphans, as well as to all dear donors, that since that time the gifts have flowed so abundantly that they not only satisfy all the demands on our treasury, but that there is even a surplus, as the dear readers will see from the above report. We do not want to conceal from our dear brothers any longer that, after many sighs, we were also able to receive many heartfelt words of thanks and blessings from the poor widows and orphans, which of course do not apply to us, but to the dear donors next to God. In recent times, however, the dear Lord has let many of his servants go to their eternal rest and thus significantly increased the number of our widows and orphans. But it is only a small beginning; therefore let us do good and not grow weary, for in his time we shall also reap without ceasing.

C. F. W. Sapper, currently general treasurer of the Preachers' and Teachers' W'ttwn and Orphans' Fund.
South St. Louis, Mo. in January 1879.

Receipt, thanks and request.

In the support cafe for poor Wisconsin sophomores, both undersigned have been ridding since September v. I: From Past. Plehn \$1.00. Conference travel allowance surplus 70. by Past. Barth from sr. Gem. in Pella 2.00, from etlicken F. lalen of the same 2.68 and 1.32. By Past. C. Markworth: by sr. Gem. in Caledonia, Penitential Day Collects, 2.65 and 3.70; collected at F. trews infant baptism 1.09. By Past. E. Aulich, Coll. at the wedding of Mr. Ehlers 4.25. By Past. Zimmermann, Coll. at the wedding of Mr. W. Böttcher, for W. Weigle 3.65. By Mr. Jul. Grunwald from both choirs of the Dreieinig Gem. in Milwaukee 21.75 (mostly intended for the college student Chr. D'hier). Through Past. F. Schumann, Coll. at the wedding of Mr. J. Bellin, 5.00. By Past. C. Punishments of individual young men and maidens of sr. Gem. in Watertown 14.40. By the undersigned: by Mr. B. E. Haalvedt 5.00.

In the name of the very needy recipients, I express my heartfelt thanks to the generous donors and a heartfelt "Thank you God", especially in heavenly goods through Jesus Christ, "our Lord! Since there are more urgent requests for support from this fund this year than in the previous year, I ask in the name of the same Savior the dear Christians, especially our congregations in Wisconsin, to try in the love of Christ to meet these needs as soon as possible with substantial aid. Matth. 25. I. L. Daib, d. Z. Kassirer.

Oshkvsh, W "s., Jan. 20, 1879.

Revenue to the Western District Fund:-

For the synod treasury: from Past. Estel's congregation in Pierre Co. Nebr. \$3.30. Past. Dornseif's congreg. in Crete, Nebr., \$4.55. Past. Biedermann's Gem. in Thayer Co. Nebr. 5.32. Past. Sandvol's Gem. in St. Charles Co. Mon. 8.00. Past. Kleist's gem. in Washington, Mon., 10.55. Past. Wiegner's Gem. in St. Ansgar, Iowa, 4.00. Past. Rosener's SalemsGem. in Harris Co. Ter. 5.00. Past. Heinemann's Gem. in New Bwlefeld, Mo., 11.50. Jmmanuel's Distr. in St Louis 1.00. Past. Bocks Gem. in Jefferson Co. Mon. 2.15. A member of Past. Pfeiffer's congregation in Marysville, Kans., 5.00. Coll. of Past. Fackler's Gem. in Columbia Boltom, Mo., 5.38. Past. Vetter's congreg. in Cole Co., Mo., 5.00. Past. Marten's Gem. in Franklin Co., Mon., 6.10. Past. Lenks' Gem. in Samt Louis 5.00. Coll. of Past. Endres' Gem. at Utica, Nebr. 4.00. Past. Adams' gem. at Glasgow, Mon., 3.30. Past.

Brewer's comm. at Warfield, Iowa, 4.30. Trinity Distr. at Saint Louis, 14.50. Past. Mirßlers Gem. in St. Louis Co, Mo., 8.75. Kruz Distr. in St. Louis 14.80. Collecte of Past. Lemhaus's Gem. in Stanton Co. nebr., 2.00. Collecte of Past. Roschkt's comm. in Lawrence Co, Mon., 5.00. Springer Brothers in Appleton, Mon., 1.00.
 For college maintenance fund: Coll. of Past. Leßmann's congreg. in Sherrills Mount, Iowa, 7.50. Rev. Köstering's congreg. in Altenburg, Mo., 56.00. Cross Distr. in St. Louis, 13.80.
 For the Negermission: Sophie Pape through Past. Sweet, High Hill, Ter., 2.00. Rev. Matusckka's Gem. in New Melle, Mo., 3.75. By the Treasurer of the Missionary Society of the Ohio Synod. Mr. Rev. Groth, Hancock Co, O., 127.00. Cross Distr. in St. Louis 14.40. Coll. of two Gemm. of the Rev. Herrmann in State Centre, Iowa, 6.35. Past. Köstering- Gem. in Altenburg, Mo., 9.25. St. Johannis-Gem. of the Past. Scholz, Holt Co, Mon., 4.60. Whose St. Peter's congreg. 2.00. By the same of T. 5.00.
 For inner mission: Epiph. coll. of the congregation in Frohna, Mon., 17.00.
 For poor sick pastors: Bro. Kaase through Past. Sweet, High Hill, Ter., 10.00. By Rev. Biltz, Concordia, Mo., 3.00 by Ad. Frerking, 1.00 by F. Rabe, Sr. 50 by N. N. Past. Besel, Guttenberg, Iowa, 1.00. N. N. by Past. Birkmann, Giddings, Ter. by 1.00. Past. Grupe's Gem. in Eisleben, Mo., 5.00. Wilh. Miller by Past. Rösener, Harris Co, Ter., 2.00. Past. Köstering's Gem. in Altenburg, Mon., 4.25. F. W. Frerking, Concordia, Mon., 2.00.
 For poor students: Coll. by Past. Grupe's Gem. in Eisleben, Mon., 4.00. Coll. of Past. Michels Gem. in Franklin Lo., Mon., 6.60. Jungst.-Verein des Dreieinigk.-District- in

24

St. Louis, 8.50. Coll. of Immanuel's Distr. das. 47.32. Two members from Past. Marten's Gem. in Franklin Co. Mo., 2.00. C' II. from Past. Endre's Gem. in Seward Co, Nebr, 3.01). Past. Brauer's Gem. in Warfield, Iowa, 5.50. Coll. of the Cross Distr. in St. Louis 22.25. Bro. Brackmann, Concordia, Mo., 3.00.

For the deaf-mute institution: Kindtauf-Coll. at Andr. Polmck by Past. Birkmann, Gidding's, Ter., 1.35. T. by Past. Scholz, Holt Co., Mon, 1.25.

For the seminary household in St. Louis: Past. Matuschka's Gem. in New Melle, Mo., 11.75.

For Mrs. Pastor Sommer, deceased: By Rev. Büniger of F. H. in St. Louis, 3.00.

For fellow believers in Germany: Toll, from Past. Michels' congregation in Franklin Co. Mo., 3.40. Coll. from Past. Roschke's Gem. in Lawrence Co., Mo., 5.50.

For daSwatsenhauSin Boston: T. by Past. Scholz, Holt Co., Mon. 1.25.

St. Louis, Jan. 20, 1879. E. Roschke, Casfirer.

FSr the Preachers' and Teachers' Widows' and Orphans' Fund (Middle Districts)

stnd received:

1. contributions:

By the pastors P. A. Wesel, F. W. Brüggemann each .H4.00, I. H. Bethke 3.00, I. H. Niemann 10.00. By the teachers I. Beyer 4.00, C. Zitzlaff 8.00.

2. gifts:

Through Past. F. W. Brüggemann from the Dreieinigk. and the Petrus congregation of the Past. P. A. Wesel 2.00. By Rev. H. Jüngel of Wittwe Tobüren 1.00. By Rev. I. H. Bethke of the congregation in Arcadia 2.77, of the congregation in Tipton 2.86, of the congregation in Kokomo 1.07. Indianapolis, Jnd, January 18, 1879.

M. Conzelmann, Casfirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

find received:

1. contributions.

By the Revs: E. Vetter, Osage Bluff, Mo. and F. C. Besel, Guttenberg, Iowa, each H4.00; Matthias, Paola, Kans. 5.00.

2. gifts.

From I. H. Meyers, Ambria, Jnd, 5.00. Mrs. E. Bollmann, Allouez, M "ch., 3.40. Coll., grs. at H. Miesner's wedding by Rev. Köstering, 3.20. G. Vogel by Rev. Stiegemeyer, Dubuque, Iowa, 1.00. N. N. by Rev. Nething, Lincoln, Mo., 2.00. N. N. from the bell-bag of St. John's Parish, New Orleans, La., 10.00. By the congregation of the Rev. Biedermann, Thayer Co, Nebr, 7.60. widow L. Krull, Altamont, Ill, I.Oo. By Past. Ph. Dormett, communion coll. of St. Stephen's congreg. in Benton Co., Jcwa, 8.50. coll. of congreg. of Rev. Herrmann, State Centre, Iowa, 4.51. coll. of congreg. of Past. Ma-tens, Franklin Co, Mo, 6.00.

LE.21 Jan. 1879. E. M. Große, Kasfirer.

For poor students received by Mr. Past. Nachtigall at Waterloo, Ill , from Mr. Heinr. Erftmeier P5.00 and from some members of sr. ImmanuelS-Gem. 2.20. From the valuable women's association of ZionSgem. in St. Louis 1 dozen undergarments and 4 pairs of stockings. Through Mr. Past. Quer! in To-ledo, O., from his congregation from their missionary treasury 5.10. Again from one "who was also once a poor student in Concordia" 2.00. Through Mr. Past. Lcnk allhier from Mrs. Böhmer 1.00. Through Past. Schmidt in Indianapolis, Jnd, a collecte sr. Gem. (sveiciell for Stud. Frincke) 12.31. Don Hrn. H. G. Wolter in Buffalo (speciell for Stud. Goßwcllrr) 5.00, by the same for the aforementioned collec. by Hrn. G. Größer 1.00, by Hm. F. Kamprath 1.1st), by Mr. Blanck 1.00, by Mr. E. A. Becker 1.00 and by Mrs. D. verw. Köster 5.00. By E. R. F. 3.00. By Mr. Past. A. Lohr in Jackson, Mo., by Mr. F. Nothdurft 1>>.00. By the casfirer of the synod of western district, Mr. Roschke here, the sum specifically receipted by himself of 108 92. by Mr. Rev. Wesemann in Grafton, Wis. from a member of his congregation. F. S. 1.00. From Mr. Martin Stoll in New Orleans, La., (specifically for Stud. Goßweiler) 1.00. Received by Mr. District-Cassirer H. Bartling 84.80. Through Mr. Past. E. Lautrbach in Jodnsburgh, Pa. from G. M. there 3.M. By Mr. Past. H. Horst at Hilliard, O., by Mr. Ch. Wollpert 3.00. By Mr. Past. E. Mahl-berg at Purcell'S Station, Jnd. by sr. Gem. 3.25 and collected at Mr. Harting's wedding 2.35. By Rev. A. Ernst in El- mira, Ont., (especially for Stud. Goßweiler) collectirt 4.00. By the same (especially for Stud. R. Köhler) 5.00.

To God be praise and glory, to the weary givers heartfelt thanks and God's reward of grace!

C. F. W. Walther.

Signed qmtirt with heartfelt thanks to the kind donors for further received gifts of love for the church building of my poor community:

By Messrs. Pastors: E. Schroeder, Eanton, Mo., P2.00. Geo. Hrtntz, Crown Point, Jnd, 5.36. I. Caspar, Gidding's, Teras, 2.00. Th. Srek, Taylors Creek, O., 2.00. L. Crämer, Ford Dodgr, Iowa, 15.00. I. Schlerf, Janesville, Wis, 1.00. W. Lothmann, Akron, O-, 4.00. I. P. Fackler, Columbia Bot- tom, Mo., 6.50. I Bundenthal, Lansing, Mich., 2.00. I. L. Hahn, Sebewaing, Mich., I.OO. E. Aulich, Ellisivüle, Wis. 1.50. I. Kilian, Serbin, Ter. 1.60. W. Bartling from Jllinois district treasury, 6.00. G. Präger, Towu Aranville, Wis. 1.00. Ph. Studd, Luzerne, Iowa, 10.0i>. P. Seuel, Indianapolis, Jnd, 18.40. F. Ottmann, CollinSville, Ill, 7.62. W. F. HuSmann, East Cleveland, O., 2.00. N.N., Julietta, Jnd, 2.00. I. R. Lauritzen, Port Huron, Mich, 1.00. F. A. Reinhardt, Vinton, Iowa, 2.00. Bon Miss K. at Sheboygan, Wis. 2.00. By Mr. H. Pritzlaff of the congregation at Watertown, Wis. 15.00.

Sumner, Bremer Co, Iowa,

d. 3. Jan. 1879.

Th. Händschke.

7^ Received from unknown hand from St. Louis" and delivered to the general Mr. Kasfirer H15.00 for old and sick pastors and teachers. VergeltS Gott! H. C. Schwan.

Received for poor students: By Mr. Lic. Past. Stöckhardt -1-20.00 for Kerri. By Hrn. Past. I. T. Bötticdr, Cassirer of the Jllinoissynod, 11 .OI >, for Fr. Meyer. By Hrn. Past. Wübben (Wisconsinsynod) part of the harvest festival roll. sr. Gem. 5.00. By Mr. W. MartenS in Past. Wangerins Gem. ges. on the weddings of Messrs. C. Vandere nnd I. Stümke 8.06 (for Bayer). Through Mr. Past. Schliepfick, Coll. sr. Gem. in Genoa "?), half for I. Schlrpsiek. Through Mr. Past. Wolf (Jlli- noissynode) from his Gem. 9.00 for Bayer. By Mr. Past. Wangerin by Mrs. Krull 1.50 and by W. Kröning 1.00 for Bayer. By Mr. Past. I. Zagel, ges. on Mr. H. Borger's wedding 10.00 for I. Müller. From the Fraurnvcrein of the congregation of Mr. Past. G. Polack (only now arrived) 15 bosom shirts. Lurch Hrn. Past. Horn of the Gem. at Adair 7 50 and by Mr. Heimsoth of the Gem. at Lake Creek 4.45 for I. EhlerS. By Mr. Past. Drögemüller of sr. Gem. 3.70 for Kaiser. From the Bethlehem congregation in St. Louis 13 bust shirts. 12 undershirts, 6 undershirts, 4 pr: socks. Through Mr. Past. Nuof fer from the collection bag of his congregation 20.70. By Mr. Past. Schäfer, DankfestcoU. sr. By Mr. Treasurer Niemann from Mr. President Beyer's church 12.00 for A. Schwan- kovsky. By Mr. Pritzlaff from the sewing club of the Dreiein'gkkitS- Gem. in Milwaukee 6 sheets, 11 Kiffenüberzüg, 6 towels, 6 handkerchiefs, 6 pairs of socks, 6 underpants, 6 undershirts, 1 woolen blanket, 14 Bnsen shirts. Through Mr. Past. Hallerberg 5.00 for I. Müller. Through Mr. I. Meuschke from Lincoln, Mo., 1.00. By Mr. E. Lohrens from Burtvn View, Christmas gift 20.00. By Mr. Past. Wolbrecht (Jllinoissynode) from some members of sr. Gem. 5.00 for Sondhaus.

For the seminary budget: By Mr. Past. Wübben "Wisconsinsynode), Theil der Erntefeste oll. sr. Gem. 7.00. By Mr. Past. Brakhage, ges. on A. Grewe's wedding, 10.71, on C. Birkemeier's wedding 2.84, by W. Thomas 1. "0 (delayed). By Hrn. Past. I. M. Hahn, harvest festival coll. sr. Gem. 11.55. By Mr. M. Friedrich in Bellevue 5.00. A. Crämer.

The following gifts were received in the support fund for Michigan students: Surplus from travel expenses (to the delegate synod) of the delegates for the congregations in Grand Rapids and surrounding area H4.60. From Past. Koch 40. Kirchweihcoll der Gem. Frankenlust 26.75. From some members of the Frauenverein zu Monroe 4.36. From the Jungfr.-Verein das. 5.00. From the Gem. in Manistee 5.30. Weddingcoll. bei Geo. Huber 6.06. From Frankenmuth I.W. Cathedral Women's Club in Monroe 13.50. From the Young Women's Club the. 6.10.

God's blessings to the dear givers!

It is also hereby brought to the attention of the dear communities of our district that the treasury is exhausted, but that several requests for support are to be expected in the near future.

Jos. Schmidt.

Received by the undersigned:

In support of the Free Church in Saxony, et al. St. r Coll. of Past. Kollmorgen's congreg. in Nashville, Ill, P6.00. by **Paff.** H. SchönOberg, La Fayette, Jnd, from the Women's Club dasclbst 25.00, from I. Kahl u. I. Sattler 2.00 each, Wittve Hofmann 1.00- From Past. E. DenningerS Gem. in Mt. Hope, O., 2.00. From Past. C. Kretzmann- Gem. in Dudleytown, Jnd., 5.00.

I. T. Schuricht.

Books display.

"Do not become servants of men!" A letter to the believers in Christ of the present Protestant state church in Württemberg by Chr. Hochstetter, pastor of the Lutheran congregation in Frohna, Perry Co., Mo. Dresden, Heinrich J. Naumann.

Under this title, a document was published in Germany at the end of last year, the purpose of which is first of all to convince the believers in Christ of the Württemberg state or regional church that this church has fallen away from the evangelical truth and has fallen into the power of the false believers and unbelievers, and that therefore the time has come in which every believer in Christ has the duty to separate himself from this apostate church or, which is the same thing, to separate himself from it, as dear as God's Word and the salvation of his soul is to him. This writing consists of three parts. The first part is based on Matth. 7, 15. 16. and deals more generally with the necessary caution against false prophets. The second part deals in particular with the Württemberg state church and its fruits, whereby the author shows how 1. the state church rose up in Germany against Luther's will, and 2. what "fruits" today's state church life brings, which is demonstrated firstly in the church in general, secondly in the teachers and finally in the congregational life. The third part contains the conclusion, in which the author describes the true and false separation. The writing is highly readable. It is written by Mr. Pastor Hochstetter, a Wuerttemberger, first of all for his dear Christian-minded compatriots, who are thus made particularly aware of the writing; but it is also rich in instruction for all Lutherans here in America. The question of whether or not a conscientious, orthodox Christian can remain in an apostate national church, such as the Württemberg church, has become a burning question about which every Christian must try to become clear, whether he is in a German national church or in an American free church. It is not a good sign when a Christian thinks: "What do I care about the religious disputes? I leave them to the theologians." No, my dear brother, if you are a living member of the body of the church, you must also feel the most intimate participation in the weal and woe of the church throughout the world. Therefore, this booklet is recommended to all faithful Lutheran Christians here who have the necessary time to read such writings. It contains 76 pages in small octavo and can be obtained in about three weeks through our agent, Mr. M. C. Barthel, for the price of 20 Cts. W. [Walther]

Memorial of Faithful Witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Ebr. 12, 1. 2. second bundle. With 7 portraits and a title picture. Zwickau in Saxony. Printed and published by Johannes Herrmann. In commission with Heinrich J. Naumann in Dresden. 1878.

This book is the "wide bundle of a work, the first volume of which has already been published in this sheet, namely in the 17th number of the previous year's volume. Like the first one, it contains almost exclusively descriptions of the lives of faithful witnesses of Christ and some descriptions of highly important events in church history. Both articles are mostly taken from old volumes of the "Lutheran" which are no longer available. The following appear in this bundle: 1. the Joachimsthalers Nikolaus Hermann and I. Mathesius; 2. Dr. Joachim Mörlin; 3. Dr. Matthäus Ratzeberger; 4. Dr. Johann Brenz; 5. Johann der Beständige, Churfürst von Sachsen; 6. Johann Friedrich der Großmüthige; 7. Wolfgang, Fürst zu Anhalt; 8. Die Uebergabe der Augsbургischen Confession; 9. Mrs. Argula von Grumbach, the great heroine of the faith; 10. Francis Alardus, the reformer of the county of Oldenburg; 11. Peter Paulus Vergerius, first in the service of the Antichrist, secondly seized by Christ, and thirdly in Christ's service; 12. Leonhard Kayser, the Lutheran holy martyr; 13. The evangelical Lutheran Zion in its natures. Lutheran Zion in its hardships and salvations from Luther's death to the end of the Thirty Years' War. Even in Germany, this magnificent book is warmly recommended in various Christian journals. It deserves this recommendation. A Christian reader will hardly find more faith-strengthening and awakening historical accounts in other books. The enclosed 7 portraits and the title picture, which depicts the Wartburg in Luther's time, are excellent and add great adornment to this most beloved book. The first volume contains 9 biographies with as many portraits and a title picture on VI and 321 pages; the now following second volume contains the above on 350 pages. The price of each volume, bound in a dainty paperback with leather spine and gold title, is \$4.25; also both parts, bound together in one volume, are available for \$2.25 from our agent.

W. [Walther]

Consolation and Revival Sermon on Luk 2:21, preached January 1, 1868, by the now blessed Rev. Bro. Wyneken. St. Louis, Mo. Printers of the "Concordia Lutheran Publishing House." 1879.

The wish to possess a number of those witty, genuinely evangelical sermons, which our unforgettable Wyneken sr. held, as a valuable souvenir, has already been expressed many times within and outside our Synod. To fulfill this wish, Prof. H. Wyneken, son of the deceased, first took the above "Consolation and Revival Sermon" from the rich treasure of sermon manuscripts in his possession and sent it to print. We must call the choice a most fortunate one. Full of sweet consolation for grace-hungry sinners, it contains at the same time powerful chimes that are well suited to awaken even those in the deepest spiritual sleep of sin or self-righteousness from their slumber. Whoever desires the sermon, should contact the editor of the same at the address: Rev. Prof. H.

Wyneken, Springfield, Ill., who will send one copy for 5 cents and twelve copies for 50 cents postage paid. All profits from the sale will be used for church purposes.

W. [Walther]

N.B.: Can also be obtained at the same price from the "Luth. Concordia-Verlag", but also only if the amount is sent in.

Against habitual drinking. Eph. 5,18. A Lutheran doctrinal, punitive and enticing sermon by Dr. W. Sihler. Price: 10 cents.
Sermon preached on the Sunday of Septuagesimä at the Lutheran Zion Church in St. Louis, Mo. by G. Link. Price: 5 cents.

These two sermons should be pointed out again for the purpose of further dissemination, since the sin of drunkenness is so rampant and seeks to suppress almost all Christianity, and there are so many who wrongly believe that it is not a sin of drunkenness if they get drunk in drinking houses; this should only be punished as a sin of drunkenness if someone gets so drunk that he is no longer capable of his senses. In these two sermons, a serious testimony is given against this sin and at the same time it is shown how one can be cured of it.

Both sermons are available from the "Luth. Concordia Publishing House".

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The receipts of Mr. Bartling and Mr. Dir. Hanser will follow in the next issue.

The..Lutheran" is published twice every month for the annual subscription price of one dollar for the au-wary signers who have "oraus^npaid the same. In "t. Louis, where the same is carried by the carrier in's Hau", the annual Subscription""""!- is one dollar and twenty-five lent".

Printing house of the „Luth. Concordia-Verlag."

Foreword.

(Conclusion.)

The Reformed Church and the sects are quite different! Zwingli wrote in his confession of faith of 1530 sent to Emperor Charles V: "I believe, yes, I know, that all sacraments, far from conferring grace, do not even bring it or administer it. In this I may seem too bold to you, most powerful emperor. But it remains so. For as grace comes from the divine Spirit and is given (but I take the word grace in Latin for pardon, forbearance, and gracious benevolence), so that gift comes to the Spirit alone." Zwingli wants to say: the Holy Spirit does not distribute the grace acquired from Christ through Word and Sacrament, as the means of grace, but without, apart from, and besides them, directly. In the Heidelberg Catechism it says in the 72nd question: "Is then the external water bath the washing away of sins itself? Answer: No; for the blood of JEsu Christ and the Holy Spirit alone cleanse us from all sins." This grave error, by which the forgiveness of sins, grace and the Holy Spirit are separated from Word and Sacrament, is more or less openly expressed in all confessional writings of the sects. To them, Word and Sacrament are not the full hands of God, the treasure houses filled with all heavenly goods, but bare signposts and empty signs from which nothing can be fetched.

Therefore, what do their preachers do when a person who has come to the knowledge of sins asks: How do I obtain God's grace? Instead of telling him: See, you are baptized. In baptism, God has already promised you his grace. Believe that, and you will have God's grace. Behold, it is written, "God made him who knew no sin to be sin for us." Therefore, as surely as God made Christ sin for you, put your sin on him, and punished it in him, so surely God is no longer angry with you, but is gracious to you. Only believe this, and you will have grace. Instead of speaking thus to the terrified sinner and leading him to the table where the

St. Louis, Mon., Feb. 15, 1879., No. 4.

If the bread of life is given to him by God, they instruct him to pray, to struggle, to cry out for the Holy Spirit until he has a feeling in his heart that the Holy Spirit has come to him and that God is gracious to him. Now he should believe that he has God's grace, that this concerns him, of which Word and Sacrament are mere signs. But this feeling of grace, even if it were really worked by the Holy Spirit, does not remain. Even the great saints Paul and David did not always have it. Cf. Rom. 7, 24. Ps. 38. With the giving way of the feeling, the right to consider God as a gracious Father, according to the doctrine of the enthusiasts, has also been lost. The search and struggle must begin anew, to end with a new loss and a new uncertainty. In short, there is no certainty of grace. The enthusiasts can comfort only as long as man has no need of comfort. Luther describes their activities thus: "They confess that Christ died, hung on the cross and made us blessed, that is true; but they deny that by which we receive him, that is, the means, the way, the bridge and path, which they break down. It is like and goes with them, as if I preached to one, There I have a treasure; and yet did not hold the treasure up to his face, nor give him the keys of it, what good would this treasure do him? They shut up the treasure which they should put before us, and lead me on a monkey's tail: the entrance and the handing over, the use and possession of the treasure are refused and taken away from me. ... Now God has arranged it so that this treasure is given and presented to us through baptism, the sacrament of the Lord's Supper and the outward word. For these are the means and instruments by which we come to God's grace. This they deny. I say this because the devil is so quick to confess these words, but he denies the means by which we come to it, that is, they deny not the treasure, but the use and benefit of the treasure; they take away and deprive us of the manner, means, and ways by which we come to it and enjoy the treasure, and how we should and may come to grace." (To Deut. 4:28.)

Do not think, dear reader, that we are saying that there are no Christians in the sectarian communities, because only the confidence that God is gracious for Christ's sake makes a person a Christian. Certainly, even among them many a poor sinner, through the action of the faithful Holy Spirit, bases his confidence in God's promise of grace in the Word, despite all the resistance and dissuasion of their teachers, who reject this confidence as a literal and dead faith. But the community of sects is dangerous. Therefore, let everyone who earnestly seeks his salvation flee from it.

Finally, let us turn our attention to a church community of more recent date: the so-called Uniate Church. The distinguishing feature of this church is that it does not profess a common faith and does not consider such a faith necessary. "Lutherans" and Reformed have united here according to the principle: unity in all matters of revealed faith is not necessary; it is sufficient if the "main truths" are adhered to.

How far is this community of certainty of grace dangerous? Apart from the fact that most of its preachers, insofar as they still belong to the "faithful," teach and practice the Reformed's enthusiastic doctrine of the means of grace, remaining in this community is in itself an obstacle and a danger to the certainty of the state of grace.

It is the Holy Spirit alone who works and maintains the confidence that I have a gracious God for Christ's sake. If the indwelling of the Holy Spirit is endangered by sins, then the confidence that I have a gracious God is also at stake. To the same extent that the Holy Spirit is grieved in the heart: to the same extent the certainty of the state of grace is also clouded. Now, according to God's word, the union in question is a great sin. As pleasing to God as it is, indeed as commanded by God, that those who, through the action of the Holy Spirit, stand in the one true faith, should now also confess one another with their mouths and unite outwardly, such an unpleasant thing, indeed, one clearly forbidden by God, is a great sin.

is to cultivate ecclesiastical fellowship with those who openly reject parts of the faith given to us in the holy Scriptures. What a sacrilege it is to distinguish between what is necessary and what is unnecessary in Scripture, to accept one part of it and reject another! Just as if the all-wise God did not know what he had to reveal to men! No! The Lord Christ says John 8:31: "If ye continue in my word, that is, in all things that I have spoken, then are ye my disciples indeed." St. Paul therefore exhorts Rom. 16, 17: "But I exhort you, brethren, that ye take heed of them which cause divisions and dissensions beside the doctrine which ye have learned, and that ye depart from them." Whoever remains in ecclesiastical connection with the unchurched church, and faith communities in general, commits a continual sin, continuously grieves the Holy Spirit, the certainty of the state of grace is continually endangered.

What a handhold a Christian, who is guilty of disrespecting the Word of God by remaining in a faith-based community, gives into the hands of the devil against himself at the hour of death! There he lies on his deathbed, and his sins make him fearful and anxious. Comforting words are held out to him, such as: "The blood of Jesus Christ, the Son of God, makes us clean from all sin," 1 John 1:7. But the devil whispers to him: "How? You want to rely on the Word, as certain truth, while you have treated many things in Scripture as if they were not true? Perhaps it is also not true that Christ's blood makes you clean from all sin. And if the one who is challenged does not regain confidence in the promise of grace, he is eternally lost.

The writer of this book has before his eyes the example of a man who, having recognized the sinfulness of a connection with false believers, quickly severed this connection in order to keep a firm word of God for the hour of his death - the example of the blessed missionary Grubert. *) He stood in the Leipzig mission and through it in ecclesiastical fellowship with a partly obviously false-believing college and further back also with the apostate German national churches. To the director of the mission, who had traveled to India in order to possibly prevent his (Grubert's) and three like-minded people from leaving, he replied: "Director, you know what a great sinner I am. If I remain in this mission, I cannot be saved. If I remain where the Word of God is so uncertain, I cannot be sure of the precious doctrine of the forgiveness of sins. Therefore I ask to be dismissed." Let everyone who is interested in a certain grace flee from all religious warfare and all religious fellowships.

Thus, dear reader, we have tried to make clear to ourselves how all non-Lutheran church communities, as much as their special doctrines matter, either cannot bring a person to the confidence that he has a gracious God through Christ, or endanger this confidence continuously. And yet this confidence is so necessary for salvation, because without faith no one can please God (Ebr. 11, 6.) and faith is a necessary condition for salvation.

*) A biography of this faithful witness can be found in "Lutheraner", Jahrg. 33 (1877), Nr. 2.

**) Zorn, "Nothness of the Justification of the Resignation," 2c. St. Louis, Mo. 1877. p. 92.

is a knowing confidence (Ebr. 11, 1.). Our fight against the non-Lutheran communities is therefore not an unnecessary quarrel, but it is a matter of soul and salvation. So the "Lutheran" will also continue in this fight, as far as God gives grace. He knows he is fighting for certain grace. May God grant you, dear reader, and me a blessed hour of death, trusting in the grace acquired from our highly praised Savior, offered and sealed to us in Word and Sacrament. Amen.

F. P. [Beeper]

Sermon,

for the introduction of the pastor C. G. Stöckhardt, *Lic. theol.*, on the 17th Sunday after Trinitatis 1878 in the church of the holy Creuz in St. Louis and communicated to the local pastoral conference by W.

I. N. J.

Lord Jesus, with joy we have gathered here today in Your sanctuary, because today You give us, Your orphaned church, a shepherd again. But - how could we hide it from you? - we rejoice with trembling. For what is all the toil and labor of Thy servants, if Thou dost not make them capable of it? and what is all our hearing and learning, if Thou dost not open our hearts? O, then, we beseech Thee, have mercy, O Lord, have mercy on us! Look not to our great guilt, and that we have deserved that Thou shouldst take Thy

word and its blessing from us; but look to Thy own blood of reconciliation, which has also flowed for us, and which speaks better than Abel's blood, which also cries up to Thee for us: Mercy! Mercy! O, therefore, pour out Your Holy Spirit abundantly upon Your servant given to us and equip him with Your gifts; give him the wisdom that comes from above, give him strength from on high, give him the comfort and peace that this world cannot give, and finally give him faithfulness and constancy in doctrine and life, in word and deed, until death. And to us, whom You have commanded to pasture, give the grace that, as often as we hear Your voice from his mouth, we may also receive it as Your word in a fine and good heart and bear fruit in patience, so that he may carry out his ministry among us with joy and not with sighing, but that we all may one day appear with him joyfully before the throne of Your glory, and then with one mouth praise Your mercy from eternity to eternity. Amen.

Text: 1 Cor. 4:1. 2.

"This is what everyone thinks of us, namely, as Christ's servants and stewards of God's mysteries. Now look no further for stewards, but that they be found faithful."

In the Lord JEsu beloved, dear Creuz-community!

After our former beloved shepherd, grayed and worn out in the service of his Lord and Master, has laid down his shepherd's staff, a man has hurried to us across land and sea in response to our call in the name of the Lord and has entered our midst today, to take upon himself the office of shepherd among us, who, though hitherto residing in another part of the world, has long since been intimately united with us by faith and confession, indeed, has gladly borne the disgrace of our name and has scarcely broken the bonds for the sake of Christ's name.

has escaped. A day of festive joy has therefore dawned on our community with today's day.

Of course, the day a preacher takes office is not always a day of festive joy for the congregation.

If the candidate is a false teacher, the day of his inauguration is rather a dark, gloomy day for the congregation, a day of misfortune, a day of divine wrath and deep sorrow for all God's children. For thus says the Lord: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravaging wolves." O terrible day, therefore, for a congregation when such a false prophet is forced upon it, as is happening so often now in our ancient fatherland! But an even more frightening day for a congregation is the one on which, as unfortunately happens all too often here in our new fatherland blessed with perfect religious freedom, it, the congregation, charges itself with a false prophet according to its own lusts.

But, my dears, a person who takes up the office of preacher may not be a heretic, but rather teach all articles of the Christian faith correctly, may deny none, and may not deliberately pervert any, but if he is a hireling, if he desires the dignity but not the burden, not the "delicious work" of the bishop's office, If, on the contrary, he seeks in his office, instead of souls, only himself, a room and good days, temporal goods, human favor and human honor, then the day of his inauguration is for his congregation nothing less than a day of festive joy, but also a day of divine wrath and bitter sorrow for all God's children. O deplorable congregation, which gets a hireling instead of a pious shepherd! For thus saith the Lord himself, A hireling seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth and scattereth the sheep. But the hireling fleeth; for he is a hireling, and regardeth not the sheep."

Therefore, based on the text we have read, let me answer the question in this holy hour:

When is the day of the inauguration of a preacher for his congregation a day of festive
Joy?

I answer from our text:

1. When the preacher comes as a servant of Christ and steward of God's mysteries, and when
2. His church seeks no more in him than that he may be found faithful.

1.

When, beloved, the holy apostle writes at the beginning of our text: "That is what everyone thinks of us, namely, as Christ's servants and stewards of God's mysteries", the apostle first of all only says what a congregation should consider its righteous preacher to be; but with this he obviously at the same time clearly and distinctly indicates the qualities that all righteous preachers must have; for what a congregation should consider them to be according to God's Word, they must also undoubtedly be in fact and truth.

But what is it that a righteous preacher must be first of all according to our text? The first thing the apostle mentions is: he must be "**Christ's servant**". A right preacher, about

The one whose arrival his congregation has reason to rejoice is therefore for the time being only the one who did not force his way into the sacred office himself, nor did he sneak in by tricky means, but whom Christ himself placed in his office. The same apostle testifies to this in other places with clear words. To the Ephesians, for example, he writes: "And he, Christ, hath set some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." But of the false prophets, God the Lord Himself says and laments in the prophet Jeremiah: "I sent not the prophets, neither did they run."

But that a preacher is sent by Christ Himself, there are two things to this; first, that the preacher is inwardly called by Christ to the holy office, that he himself is a sheep of Christ's flock, himself a converted believing Christian, that he himself walks the way to heaven, which he is to show to others, that therefore his heart burns with desire to bring also to others the precious pearl, which he himself has found with such blessed joy, in short, that he can say with David and Paul: "I believe, therefore I speak." Or should Christ himself appoint a blind man to be the leader, whether of the blind or of the seeing? Nevermore! Rather, to an unconverted preacher Christ speaks, as it is said in the 50th Psalm, "Why dost thou declare my statutes, and take my covenant in thy mouth; if thou hate discipline, and cast my words behind thee?" - The true faith in which a preacher himself stands, and the urge to administer the sacred office which fills his heart, is, however, as I said, only the inward calling, as it were, which he has received for himself from Christ. To this inward calling must therefore also come the outward calling through men. Christ has given his believing congregation the keys to the kingdom of heaven and thus also the authority to elect, call, ordain and appoint his servants in his name and in his place. "Christ's servant" or sent and called by Christ himself is therefore the only one who does not, like the enthusiasts, only insist on the "spirit" that drives him, but who can also show the vocation of the congregation for whose shepherd he exercises himself.

But, beloved, the apostle does not call the right preachers in our text lords, not rulers, not masters, not rulers of Christ, but "Christ's servants", and indeed the apostle uses a word in the original language which actually means "Christ's helmsmen". The Lord in the ship of the church wants to be and remain Christ Himself; He wants to lead the helm Himself; the preachers, however, are only to be His helmsmen. A right preacher, about whose arrival a congregation has to rejoice, is therefore only the one who does not come to it to rule over it, but to serve it, not as its master, but as its brother. That we are not mistaken in this interpretation of the words of our text, "Christ's servant," we see from many clear sayings both of Christ Himself and of His holy apostles. For example, Christ calls out to his disciples: "One is your Master, Christ; but you are all brothers. You know that the worldly princes rule, and the overlords have power. So let there be nothing among you; but if any man will be mighty among you, let him be your servant. And whosoever will be chief among you, let him be your servant." Therefore

Not only does the apostle Peter warn the preachers of his time, as if with a raised finger: "Not as those who rule over the people, but become models of the host!" but the dear humble apostles also say of themselves: "Who is Paul? Who is Apollo? They are servants through whom you have believed. Not that we are lords over your faith, but we are helpers of your joy." Yes, St. Paul testifies to his Corinthians, "We preach not ourselves, but JEsu Christ, that he is the LORD; but we your servants for JEsu's sake." O, with what joy, therefore, can and should a congregation receive such a humble servant of Christ!

But, beloved, the apostle does not only say in our text: "For this reason everyone should consider us servants of Christ", but he also adds: "And stewards of God's secrets". This, then, is the second thing that a righteous preacher must be according to our text: a "steward of God's mysteries."

But in this too, beloved, there are two things; first of all, that a true preacher does not come with his own secrets, not with the secrets of his reason and science, not with the secrets of his heart and imagination, but only with the secrets of the great God Himself revealed in the Scriptures; in short, not with the word of men, but only with the Word of God. The writings of the apostles and prophets must be the source from which all that he teaches flows pure and clear. He must not be a haughty master, but a humble "servant of the word", as Luke 1:2 writes. He must be able to speak with Paul: "I say nothing except what the prophets said should happen, and Moses." He must have before his soul day and night what God speaks through Moses, "Ye shall do nothing unto it that I command you, neither shall ye do anything of it." He must therefore be prepared rather to suffer hunger, thirst, and nakedness, rather to suffer shame, disgrace, and persecution, yes, rather to suffer a torturous death, than to depart from even one letter of the written word of God. But because God in this last time of the world alone, through his chosen armament, has again kindled the light of his pure Word to his Christianity, given it and placed it on the lampstand and sealed it before all the world as his prophet, the slogan of a righteous preacher of this time must be: "God's word and Luther's doctrine now and never perish," and so the glorious, golden confessions of the church named after Luther must be the confessions also of his faith and the banner under which he teaches and fights, contends and suffers, conquers and dies.

But, beloved, in our text the apostle calls the righteous preachers precisely not mere proclaimers of the mysteries of God, but "stewards" over them. This is a matter of great importance. A steward is neither an unlimited master nor a mere dispenser of goods; rather, he only administers other people's goods and has a measured instruction by which he is prescribed to give only to the members of the household and to each of them exactly what he needs. A true preacher, about whose arrival a congregation can and must rejoice, is therefore only the one who not only preaches God's word to his congregation, i.e. law and gospel, purely, loudly and unadulterated, but who also preaches God's word to his congregation.

He is also a faithful "steward" of the same, who, as the apostle writes in another passage, "rightly divides the word of truth", or, as Christ says, gives the servants of God's house "their due in due season". Therefore, as soon as a true preacher has taken up his holy office in the name of Jesus, he immediately takes care of every soul entrusted to him, seeks to get to know each one, and then gives each one what he needs. If he meets a soul that is still spiritually dead, that is still walking safely in its sins, he tries to wake it up and startle it and therefore preaches the law to it. If he meets a soul that is still spiritually blind, without true faith, and yet thinks it is in faith, he tries to open its eyes and bring it to salutary self-knowledge. If he meets a soul that is still ignorant of God's word, he instructs it carefully and teaches it the first letters of the salutary words. If he meets a soul weak in faith, he seeks to strengthen it in faith and therefore holds out to it the sweet promises of the gospel. If he meets a soul grieved over its sins, he seeks to comfort it and paints Christ in all his grace and great love for sinners before its eyes. If he meets a soul in danger, he seeks to convince it of the danger in which it stands and warns it of it. If he meets a soul in mortal sin and therefore fallen from grace, he seeks to raise it up again from its fall and works on it tirelessly with punishment and consolation. If he meets a soul tormented by doubts about the truth, he seeks to make it certain and shows it the unshakable foundation of the Christian faith. If he meets a soul that has gone astray in any way, he goes after it, seeks it out, entices it, asks it with tears to turn back, and does not rest until he has brought the lost sheep back to its good shepherd. To the beginners or children in Christ he gives milk, to the perfect or fathers and mothers in Christ he gives strong food. He does all this in evil days as well as in good, to parents as well as to children, to young men and virgins, to

the poor as well as to the rich, to the healthy as well as to the sick, to the living as well as to the dying, not as a strict lawgiver and judge, but as a loving brother, as a faithful friend, yes, as a compassionate, humble co-sinner and co-savior. He does all this not only publicly, but also especially, i.e. privately or secretly, not only in the pulpit and at the altar, but wherever God brings him together with those entrusted to him, whether in his home or in theirs, whether at the bedside of the sick or dying, or finally at the graveyard; everywhere he seeks to impart some spiritual gift to the souls. Thus a true preacher proves himself to be a careful physician of the soul, sometimes with bitter, sometimes with sweet medicine, sometimes with hot wine, sometimes with mild oil, and as a faithful shepherd of the soul, sometimes with the rod of gentleness, sometimes with the rod of woe, as the need arises.

Truly, therefore, the day of the inauguration of such a preacher is a day of festive joy for a congregation.

2.

But, beloved, when the apostle thus continues in our text: "Now no more are stewards sought, but that they may be found faithful." we see from this that also

something is required on the part of the congregation if the day of their preacher's inauguration is to be a day of festive joy for them: namely, they must seek "nothing more" in their preacher "than that he be found faithful". Secondly, let me speak to you about this.

The first thing a congregation has to consider when a new preacher moves in with them is the little word in our text: "no more". God has also distributed his gifts among the preachers in different ways. "To one," says Paul, "it is given by the Spirit to speak wisdom; to another to speak knowledge, according to the same Spirit; to another faith," that is, heroic faith; "to another divination," that is, a special skill in interpreting Scripture; "to another to discern spirits; to another various languages; to another to interpret languages." So no single preacher has all the gifts, but each has only his modest part. Even the holy apostles and apostolic men did not have an equal measure. For example, one Paul before another had the gift of deep and rich knowledge, one John before another the gift of looking into the future, one Apollo before another the gift of eloquence. And so even today one preacher is given this gift before others, another that gift. Just as a steward does not seek his own goods, but only the goods of his master, so a congregation should not seek this or that gift in its preacher, but only the gift given to him by God. If it seeks more, this is not only an inequity, yes, cruelty, but it will also then be its own fault that its preacher does not administer his office under it with joy, but with sighing; and this is not good for it, because then it does not enjoy through him the full blessing which God has intended for it.

But, beloved, when our text warns that a preacher should be sought "no more than that he be found faithful," the apostle is at the same time asking that the congregation seek no less than this from him. As important as faithfulness in doctrine and life is for a preacher, it is equally important that the congregation demand the same from him. Woe to a congregation if its preacher wants to be faithful in the teaching of the Word of God, but the congregation demands that he preach something other than God's pure Word in public or in particular! Woe to a congregation if its preacher wants to be faithful in refuting all soul-dangerous error, but if it, the congregation, demands that he keep silent about it for the sake of temporal peace! Woe to a congregation if its preacher wants to be faithful in punishing all ungodly things, but if it, the congregation, demands of him, as the Jews in Isaiah's time once demanded of their prophets: "Preach to us gently, look at us deception"! Woe to a congregation if its preacher wants to be faithful in handling the church discipline prescribed by Christ, but if it, the congregation, only wants to use the loosening key and not the binding key! Woe to a congregation if its preacher wants to be faithful in making no evil distinctions among his hearers, but if the congregation demands that he look at people! Woe to the congregation, finally, if its preacher wants to be faithful even in a Christian, godly life, but if it, the congregation, demands from him either perfect angels or perfect gods.

The Lord's love for him is the same as his love for his wife, who demands holiness and does not want to bear any weakness in him, or if, on the contrary, she demands of him to be only a good companion and to serve the world and the flesh with her! - —

So then, dear members of this church, today a servant of Christ and steward of God's secrets is making his entry among you: seek no more or less from him than that he may be found faithful.

Consider: God's grace has in a certain sense also placed it in our hands whether the ministry that our new preacher wants to lead among us will be blessed or unblessed. Consider: He himself, our preacher, as God's steward, must put up a terrible bond that he will be faithful; for he must pledge to us, to the whole church, and to his God nothing less than his soul's salvation for it; oh, let us therefore - I adjure you by your blessedness - let us not demand of him what God forbids him, or forbid him what God demands of him! Remember, God saith unto him, Preach my word without repentance, or I will say unto thee, I have never known thee; depart from me, thou transgressor. Oh, let us therefore also demand of him only God's word, and that the whole word, the whole counsel of God, for our salvation! Remember, God says to him, "Shout confidently, spare not; lift up thy voice like a trumpet, and declare to my people their transgression, and to the house of Jacob their sin." "If I say unto the wicked, Thou shalt surely die; and thou warn him not, nor tell him, that the wicked may beware of his wickedness, that he may live: then shall the wicked die for his sin; but his blood will I require at thine hand." -O, therefore, let us receive our preacher's word with meekness, though he punish us. Finally, remember that God said to him: "Do not be ashamed of the gospel of Christ, for it is the power of God to save all who believe in it"; let us, as poor

sinner, always open our hearts and ears to this message of joy and accept it in faith.

The flesh, the world, and the devil will daily challenge our preacher; oh, let us all, therefore, as much as we can pray, carry him daily on a praying heart! If his courage is failing him, let us pray to him that he may be uplifted. If he is weak in faith or in any necessary work, let us cheer him up. If he is overcome with sadness, let us comfort him. If he stumbles, let us help him up again with a gentle spirit. If we see him walking faithfully in the house of God, let us love him all the more for the sake of the work and hold him in double honor. If at last he goes cheerfully ahead of us on the narrow, rough and steep way to the heavenly Zion, let us follow him joyfully!

Oh, let us, I ask you finally, let us all return to the first love under the shelter and pasture of our new shepherd and throw away from us all satiety, lukewarmness and sloth and all earthly and worldly sense! If today he swears eternal fidelity to his Lord, let us also swear with him to be faithful even unto death.

So, dear ones, today will not only be a day of festive joy, but also the beginning of a time of new graciousness and abundant blessings for Him and for all of us, and the garden of our parish will grow ever more lovely and blossom, ever more abundant in gol-

the fruits of faith and love, hope and patience. But one day, when the Archpastor will appear, not only our faithful underpastor, but also we, who have been entrusted to him, will receive the unfading crown of honors.

This help him and all of us Jesus Christ, true God and man in One inseparable Person and eternal High Priest of the whole lost world, highly praised for all eternity. Amen.

Monument of honor

of the Reverend Pastor and President of the School Teachers' Seminary

† Adolph Gustav Gottlieb Francke. †

(Continued.)

In those years, "the plight of the German Lutherans in North America" had become known in the Lutheran church-minded circles of Germany through our blessed Father Wyneken. His numerous letters written about this matter, his well-known booklet, but above all his oral addresses had awakened in many hearts the fervent desire to bring help to the brethren in America; and in Mecklenburg, too, not a few very eager friends were found who were ready to support the mission among the distant fellow tribesmen to the best of their ability. Through personal acquaintance with Candidates A. Crämer and Fr. Lochner (both now in Springfield, Ill.), who, before leaving for America, visited various distinguished friends of the American mission there in Mecklenburg'schen in the spring of 1845, interest in the same was still more stimulated.

The desire to bring help to the German brothers in faith on the other side of the Atlantic Ocean in their ecclesiastical distress was also kindled in our dear Francke, and he quickly took the necessary steps to join the ranks of the workers in the distant country.

We all know that at that time Pastor Wilhelm Löhe of Neuendettelsau in Bavaria was in charge of the American mission. Francke also traveled to him in the summer of 1846 to get to know the man himself and to communicate with him about the principles and the way to work in America. Francke was never able to forget Löhe's way of putting himself in respect and asserting the dignity of a pastor. But he was far from considering Löhe an insignificant man; and he himself seems to have made a very good impression on the latter. Löhe commemorates him in the "Kirchliche Mittheilungen" (1847, p. 40.) with the words: "Among all our friends, our friend Francke from Hanover has advanced furthest to the west, and has found his position in Missouri, on the Missouri River, c. 400 English fairs from St. Louis. May the chivalrous brave fighter conquer much land and people for the Lord." Francke's stay with Löhe lasted at least three or four weeks.

He left home at the end of September, and the candidates August Wolter and C. J. Hermann Fick embarked with him. J. Hermann Fick, who had been close friends for several years, embarked with him to hurry toward the same goal.

On November 15, 1846, they arrived at Fort Wayne, where Wolter remained while Francke and Fick continued their maturation after a few weeks and headed for

St. Louis. No sooner had the former arrived here than he received a call from the recently formed Evangelical Lutheran congregation in and around Dover, La Fayette Co., Mo. and on December 29 he was ordained as pastor of that congregation at Trinity Church in St. Louis by Rev. C. F. W. Walther, assisted by Pastors Bro. Büniger and Bro. Lochner. *)

After eight days of travel in bitter cold, the now pastor Francke arrived safely in January 1847 in his first American sphere of activity and began his evangelical work with his usual zeal. Unfortunately, nothing has come to my knowledge from this time of his ministry that I could share with my readers. I only know that he received a call from our sister congregation in Philadelphia, Pa. in the following year, which he did not accept.

On May 17, 1850, he entered into holy matrimony with maiden Friederika Frerking, from which marriage eleven children were born over the years.

For about four years dear Francke served the congregation in La Fayette County, Mo. At the beginning of the year 1851 he received a vocation from the Evangelical Lutheran congregation at Buffalo, N. Y., which some years before had freed itself from Grabau's tyrannical regiment; and he considered himself bound in conscience to obey this call. After he had ordained his successor himself on April 27, J. J. had ordained and introduced his successor himself, he moved to Buffalo.

Here, the faithful Father in Heaven took him to school in more ways than one. At first everything went well and Francke performed his ministry with his usual energy. At that time, when he preached, he spoke very quickly and fiercely; and only when he was asked to moderate the stream of speech, because otherwise one could not follow him, did he begin to speak more slowly and thus gradually came to the somewhat very moderate and often almost singing manner of speaking that we have all known in him and which was his own until his death.

But soon the Lord laid his eager servant on his sickbed. Already in Schoenberg he had had only "delicate health"; in warmer Missouri he seems to have been well; but the harsh climate at the east end of Lake Erie caused him a violent rheumatic complaint. He soon had to lie in bed almost constantly; gout plagued him in every limb. The congregation called Mr. Philipp Wambsganß, at that time a student at the seminary in Fort Wayne, to help him, to preach the Sunday sermon and otherwise to give him a hand; but since his suffering did not improve, and the doctors urgently advised him to move to a warmer climate as soon as possible, he resigned from his office in the summer of 1852, and after he had also left here on the first Sunday after Trin. After he had publicly introduced his successor, Pastor Karl Diehlmann, he set off for Missouri to await his recovery, God willing, in the midst of his former congregation. At Fort Wayne he rested and attended as a sick man the synodal proceedings held there from June 23 to July 3. Many fellow ministers first met him then and soon became fond of him.

In Missouri, where the climate was favorable to him and where he also received the necessary care from loving relatives, he recovered, praise God! and when, in the fall of 1853, his former successor left his

*) "Lutherans" III. p. 58.

When he suddenly resigned from his post, the same parish he had served called him to be its pastor once again. The blessed U. Wege (the good much-trying soul) and Mr. Pastor Johannes again introduced him to the former parish office.

In the meantime, Francke's knowledge and talent, his heartfelt piety and his serious zeal had been noticed in other places. On October 16, 1854, he was called by our sister congregation in Neu-Bremen near St. Louis; but he could not convince himself of the divinity of this call and therefore remained where the Lord had placed him. In November of the same year, he was urged by our dear congregation in New Orleans to come to her; but he declined with thanks. And he did the same when that congregation called him again on December 6, 1855.

The dear Francke was no friend of frequent changes; if he was not convinced that the Lord was calling him to another place, he sat quietly and worked patiently.

However, on December 30, 1856, he was unanimously called by the congregation here in Addison, and now God directed his heart to be willing to leave his dear congregation in Missouri and come here.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

On the unholiness of the Methodists. The German Methodists formed an association in the state of Illinois some years ago "for mutual assistance in cases of death." At their annual meeting in Chicago, the president of the society, Rev. C. A. Löber, emphasized in the annual report that "for four and a half years" they had had only four deaths, although they counted over eleven hundred members, and "the favorable result was brought about by the punctuality and faithfulness of the officers, especially by the activity of the chief physician of the society, who always exercised the greatest caution in admitting new members." This was said by one of its main preachers, according to a newspaper report, which was later corrected only by a small numerical error, thus denying the first article of our holy Christian faith. They hardly need to thank God, the almighty sustainer of their life, when they have only punctual officers and a chief physician who is careful in admitting new members, i.e., does not admit anyone to their society who is ill and may soon die. What hypocrisy it is, by the way, when the Methodists want the establishment of their support fund for deaths to be regarded as Christian and for an orderly activity of love, while they are anxious not to admit as members of their support society those who need support above all! The easiest way would be to abolish death completely within their association. However, the almighty God, whom they rob of honor, says in the holiest seriousness: "I, the Lord, that is my name, and will not give my honor to another, nor my glory to idols". (Isa. 42:8.) - Then it was reported that they had also taken in 8230.00 interest and lent out 82650.00 on interest, but now they could lend out again 81500.00 at 8 cents. With such shameful usury the unholy Methodists do works of their kind.

r.

"Yes, the prophets are scrubbers!" Jer. 5:13. The *Chicago Tribune* of Jan. 26 reported the following: The addiction to witty subject matter to sermons

The desire to vote has even extended to the otherwise quiet town of Salem, New Jersey. A Methodist preacher in that town caused a great stir by announcing that his sermon would be on "The Devil's Pig Slaughter Time" ("Dirts Dsvil's 8oA-Lil1mZ 11ms").

G. J.

II. foreign countries.

Saxon Free Church. In the "Mecklenburgische Kirchen- und Zeitblatt" it is reported that Rector Hübener of Dargun in Mecklenburg has been called by the Lutheran Separate congregation in Dresden to be their preacher and that the aforementioned has also accepted this call. This is most gratifying. What a clear recognition of the pure healthy doctrine Pastor Hübener has, shines out from several articles which appeared by him in the "Mecklenburgische Kirchen- und Zeitblatt" and which have been partly reprinted in our "Lehre und Wehre". - On October 31st of last year, our dear sister congregation in Planitz in Saxony laid the foundation stone for a new, larger church. That the pastors of the regional church are jubilant about this is neither to be expected nor demanded; but it is not fine that they spout untruths about it. The "Pilgrim from Saxony" writes: "The separated Lutheran congregation of Planitz laid the foundation stone of a new church on Oct. 31. The church leaders needed nothing more than to give their consent to the building of the church, the funds flowing from other sources. The building is a building on hope, preferably of Missourian America, for for the present congregation the present church is quite sufficient out." When the "Pilgrim" writer reports that the church building in Planitz is a building on the hope of "Missourian America", this is only true to the extent that he wishes it to be so; and if he wants to declare the building superfluous because the old church is sufficient for the present congregation, then he should nevertheless consider: First, one does not build a church in such a way that there is room for just as many people as belong to the congregation, and then builds an extension as often as the congregation increases by ten members, but one always builds in the hope that the congregation will increase; secondly, one always takes into consideration when building a church that there is also room for them on ceremonial

occasions, when many guests often attend. But if, as it seems, the "Pilgrim" writer is angry both about the hope of our brethren in Planitz for an increase and about the consideration which they take for guests, we here in America rejoice all the more and call out across the sea to the noble Planitz congregation which is in a hot battle: "You are our sister, grow into many thousand times a thousand, and let your seed possess the gates of its enemies. Gen. 24, 60. W. [Walther]

Saxony-Gotha. The "Pilgrim from Saxony" of 29 December last year writes: In Gotha, where for about a century there has always been a draw to the gods of Greece and to paganism, a furnace has been built at great expense in the newly laid out churchyard, in which corpses can be burned in the pagan manner. The first cremation took place on December 10. The liberal newspapers celebrate the burning of corpses as a break with the Christian worldview, as a first actual reintroduction of pagan customs. It is all the more deeply to be deplored that the Protestant clergyman who took action called the oven the gate of heaven, thanked the authorities for the introduction of the cremation of corpses and sought to justify it in Christian terms.

Hermannsburg Mission. On December 24 of last year, the Consistory of Hanover issued a letter of invitation to the public, ordering that the

The congregations have been required to read this decree from the pulpit to the congregations, so that the majority of the gifts from the church collection to be collected annually for the mission on the Feast of St. Epiphany will not, as before, go to the Hermannsburg Mission Institute, but to other mission institutions. This decree had to be read to the congregations from the pulpit.

Value estimation of pious and godly preachers.

After Luther has quoted the words of Paul: "The elders, who are well to lead, are worth twofold honor" (1 Tim. 5, 17.), he continues: "Yes, truly they are worth twofold honor. But where? Answer: With God. But in the world they are considered worthy of the sword, the gallows, hell, or something more grievous." (II, 1813.)

As true as this is, it is also certain that righteous Christians consider pious and godly preachers to be worth twofold honor, yes, a treasure against which they consider gold and silver to be nothing. A shining example of this is Duke Ernst of Brunswick-Lüneburg, surnamed "the Confessor. When he met the godly and highly gifted preacher Urbanus Rhegius in Augsburg in 1530, he not only appointed him his court preacher and general superintendent in Celle, but when, on his return home, the court juniors asked him in excited curiosity what news he had brought back from the Imperial Diet, he answered them: "An inestimable blessing for country and people I have brought with me, a man of faithfulness and learning, whom I respect more highly than all princes' treasures." When a commission delegated by the Augsburgs, with whom Rhegius had last been, appeared before Duke Ernst and asked him to let Rhegius return to them, the Duke listened to this affably, but with deep emotion, raised his fingers to his eyes and said: "I do not know whether I would rather lose one eye or my doctor; for I have two eyes, but only one Rhegius. And then, turning to the latter, he added: "Dear Urbane, stay with us, you may well find someone who will give you more money than I, but no one who will rather listen to your preaching." Some people may think: "That was certainly well said; but not all preachers are such learned Rhegiuses! This is certainly true; but if your Preger is pure in doctrine, if he preaches what he preaches from his own living experience, and if he lives what he teaches, then he is no less a priceless treasure than the great highly gifted and highly learned Doctor of Theology Urbanus Rhegius, even if he is not such a great light as the latter. For Paul does not say: "The elders", who are highly gifted and highly learned, but: "those who are well instructed are held in high esteem, especially those who labor in the word and in doctrine."

W. [Walther]

Precisely and actually speaking, eternal life is a purer gift of grace or graciousness, solely for the sake of The greater or lesser glory of the elect in eternal life depends on their works of faith and love as well as their patience under the cross. The greater or lesser glory of the elect in eternal life, depending on their works of faith and labor of love, as well as their patience under the cross, is a reward of grace. It is a reward because God has specifically promised it to the faithful. and promised, but a reward of grace because it is earned neither by works nor by suffering. Since God has promised such a reward to His children, it is an act of His justice to distribute it on the last day. This is proven by Joh. 3, 16. 6, 40. Rom. 8, 23; this by 2 Cor. 9, 6. 1 Cor. 3, 8. 1 Cor. 15, 41. 42. Dan. 12, 3. Matth. 11, 28. W. S.

Good recommendation letters.

A gentleman was looking for a boy for his store, and almost 50 applied for the job. Although the number was so large, he quickly picked one out. "I would like to know," his friend, who happened to be there, asked him, "why you chose that boy. He didn't have a single recommendation with him, after all." - "You are very much mistaken," the gentleman replied; in fact, he had several. He wiped off his shoes as he came in, and closed the door nicely behind him: this shows that he is neat and decent. He immediately gave the old lame man his seat: that is a sign of kindness and goodness. He took off his cap as he entered, and answered my questions quickly, but modestly and respectfully: a proof of his courtesy. He picked up the book, which I had purposely put on the floor, and placed it on the table, while everyone else stumbled over it or pushed it aside: this shows his attentiveness and care. And he quietly waited his turn instead of forging ahead: that's humility. As I talked with him, I noticed that his clothes were carefully brushed, his hair neatly combed, his teeth white as milk. When he wrote his name, I saw that his hands were clean and not, dirty, like those of the usually nice boy in the blue jacket. - Aren't these all letters of recommendation? At least I see it as such, and what I can read in a boy with my eyes, if I only look at him for 10 minutes, is worth more to me than all the letters of recommendation, no matter how nice, that he brings."

(Evang. Hausfreund.)

Inaugurations.

(Delayed.)

On the 22nd Sunday n. Trin. 1878, Pastor Fr. Eisenbeiß, who had responded to a call to the new congregation he had gathered in Siour City, was solemnly inaugurated there by the undersigned on behalf of the High Presidium of the Western District. I. L. Crämer.

On the 3rd Sunday after Epiphany, the Rev. G. I. Mueller, of Freedom, Ia., called to Randolph, Ill., was installed by the undersigned, assisted by the Rev. C. F. Liebe, in the midst of his new congregation, in accordance with the commission received.

I. A. F. W. Müller.

Address: Rev. (1. T. Musler,

Drmsn, Danölpü 60., III.

Rev. O. Spehr, formerly of St. Paul, Minn. after receiving commission, was installed in the midst of his congregation at Lake Creek, Mo. on the 3rd Sunday after Epiph.

G. TönjeS.

Address: Rsv. O. 8pskr,

Dirks Orssk, Don ton 60>, 21o.

In accordance with commission received, Rev. Th. Rose- ner at Rose Hill, Harris Co>, Tex. was installed at his branch parish at Little CypreSS, Harris Co, Der. on the second Christmas Day.

I. M. Maisch.

By order of the Honorable Pres. Middle District, Rev. G. Schumm, having received a call from the congregation at Kendallville, Ind. and having accepted the same with the consent of his congregation at Willshire, Van Wert Co, Ohio, was installed by the undersigned on the 3rd Sunday after Epiph. with the assistance of Rev. Steinbach. W. Sihler.

Church consecration.

On the 3rd Sunday after Epiph. the St. John's Lutheran parish dr at Palm er, Washington Co, Kans. had the joy of dedicating their newly built church, 18X24, to the service of the Triune God. F. I. T h. lungck.

Conferenz display.

The United Columbus Conference meets, s. G. w., the first Wednesday in March (5th) at Christ Church, Oapitol Vnivorsit^, Columbus, O.

The following works are available: Exegesis on Gal. 3, 19. 20. by Prof. Frank; Exegesis on 1 Tim. 1, 8. 9. by Pastor H. Crämer; Catechesis on the 4th Commandment by Pastor Oelschläger.

Th. MeeS.

One request.

Before the dear brethren in the field of inner mission turn to the undersigned for support, they are requested to look a little more closely at the decisions of the last Synod of Delegates on pages 53 and 54. The "Subcommittee" of the Western District includes the undersigned. Geo. Link.

Explanation and request.

A circular has been sent to the pastors and school teachers within our synod these days, which also mentions my name. All this has been done in the best opinion, but without my knowledge and consent. Now I sincerely and urgently ask you to replace my name with that of Mr. President Wunder, and thus also to send the relevant matter to him. This explanation and request should not and will not hinder the deliberate cause, but rather promote it. A. Wagner.

Revenue to the Illinois District's coffers:

For the synodal treasury: From Past. Müllers Gem. in Echester \$4.35. Past. Burfeind's congregation in Rich 9.10. Teacher L. H. Zöll 2.M. Collecten am Weihnachtsfeste: von der Gem. in Addison 51.51, Past. Frese's Gem. in Effingham 5.50, Past. Dunsing's church in Strasburg 8.20, Rev. H. Schmidt's parish in Schaumburgh 14.17, Past. Große's Gem. in Hartem (half of Collecte) 9.10. Of the congregations of the Revs: Nuoffer at Eagle Lake 12.20 and 14.50, Strikter at Proviso 25.00, Frederking at Pinckneyville 2.75, Wunder at Chicago 14.20, Gotsch at Kork Centre 12.00, Trautmann at Gower 9.17, Kothe at Litchfield 8.00, Hiebei at Matteson 5.30, Kleppisch at Troy 8.68, Wagner at Chicago 36.00, Lochner das.: Christmas coll. 14.50, New Year's coll. 4.76, Sunday coll. 6.22, Ottmann in Collinsville by I. H. Kühlenbeck 10.55 and by Past. Guenther, New Year's Coll. by his St. John's parish in Geneseo 4.00, by himself 2.00. (Summa \$293.76.)

For the Synod Building Fund: By F. A. Beisser of St. John's Congregation in Champaign 5.83. Past. Döderlein's congreg. in Homewood, New Year'sS-Coll. (for synod institutions) 13.50. (Summa \$19.33.)

For you inner mission: Through Past. Mrnnicke in Rock Island from the Mtssionsverein 5.00. By Past. Dunsing, Reform.-Fest-Cvll. of his congregation in Strasburg, 3.50. (Summa \$8.50.)

For the Gentile and Negro Mission: Through Past. Wunder in Chicago from the treasury of the women in sr. Gem. 2.77 and from K. Mickow 1.00. Through Past. Weber in Mt. Carroll, Christmas Coll. 7.30. By Past. Große in Hartem by Mrs. Frick .60. N. N. at church dedication in Past. Seidel's Gem., Keokuk lunction, 30.00. By Past. Mariens from his Gem. in Danville 9.50. By Rev. Engelbrecht in Chicago by Joh. Radtke and Minna Page! 1.00 each. by Past. Seidel in Keokuk lunction from Joh. Flesner's wife 2.00 and one third of the Kirchweih-Collecte 10.00. (Summa \$65.17.)

For college hauShalt in St. Louis: Rev. Doederlein's congreg. in Homewood 9.25. By I. H. Kühlenbeck of Rev. Oitmann's congregation in Collinsville 10.00. (Summa \$19.25.)

For poor students in' St. Louis: By Rev. Steege in Dundee, WrihnachtS-Coll. 9.00. Through Past. Wunder in Chicago by L. Nitschkowsky 1.00, M. Bernhardt 3.00. Through Past. North by sr. Gem. in Squaw Grvve 3.90. Past. Love's Gem. in Wine Hill 7.00. By Past. Hölter in Chicago by Mrs. Barb. White 3.00, Mrs. W. and Mrs. Wilh. Fieberitz .50 each. by Past. Wagner in Chicago by Wittwe Kloth .50, Frauen-Verein 16.00, Jungfrauen-Verein 30.00. Past. Dörmann's Gem. in Yorkville 10.40, Past. Döderlein's congregation in Homewood for F. Liebrandt 20.15 u. 19.00. To the women in Past. Wunders congregation in Chicago for M. Große 7.00. (Summa \$130.95.)

For a seminar organ in Springfield: By Past. Lochner in Chicago by I. L. Th. 3.00, Past. Wagner das. 1.00.

For poor students in Springfield: By Past. Lochner in Chicago from I. L. Th. 3.00. By I. W. Diersen in Trete for Louis Niemeyer: from the collection bag of Rev. Brauer's Gem. 13.86 and from D. S. 5.00. By Past. Streckfuß from sr. Gem. in Okawville for G. Sondhaus 10.00. For I. E. A. Müller: by Pastor Piffel in Bath 3.12, from Pastor Heiniger's Gem. in Havana 5.00. (Summa \$39.98.)

Freestyle poor collegeschüter in Fort Wayne: By Past. Lochner in Chicago from I. L. Thurn 3.00. By Past. Steege in Dulder from the communion fund 9.00. By Rev. Engelbrecht in Chicago for Bendin: from Joh. Rohn 1.00, from Frauen-Verein 10.00, from B. 8.00. By Rev. Wunder in Chicago from the Jungfrauen-Verein for L. Schwartz 15.00, from the women in sr. Gem. for F. Lütje 7.00. By Past. Streckfuß from sr. Gem. in Okawville for F. Baumgart 8.00. By Past. Steege in Dundee from N. N. for "our Latin student" 1.00. (Summa \$62.00.)

For the seminary hauShalt in Addison: By Kassirer I. Birkner in New York 8.10. Pastor Hieber's Gem. at Matteson 4.00. (Summa \$12.10.)

For poor seminarians in Addison: By Cassirer I. Birkner in New York 1.00. By Past. Steege in Dundee, Christmas Collecte 9.00. H. C. Buchholz in Addison 1.00. By Past. Querl in Toledo, O., by the Women's Lerein 8.60. N. N. for H. Beyer 5.00. By Rev. L. Lochner of W. for Waßmann 2.50. By Rev. Bernreuther in Olean, N. I., for A. I. Wiedmann: by Gem. in Olean 4.86, Gem. in Alleghany 4.17, I. Martin 1.00. By Teacher A. Dorn in Brecher of s. pupils 2.00. By Teacher A. Tröller in Freistadt, Wis. drsgl. for C. Kambeiß 2.25. H. C. Buchholz in Addison for P. Sommer 1.00. By Past. Engelbrecht in Chicago for Jul. Trapp by Minna Page! 2.00. (Summa \$44.38.)

For the Emigrant Mission in New York: Past.

Hi'eberS Mein, bri Matteson 6.12, whose Filialgem. 1.60. By I. H. Kuhlbeck of Past. Ottmann's Gem. in CollinSville 4.70. (Summa §12.42.)

For the widow's fund: Past. Müller's parish in Ehester 8.05. By Past. Gotsch from his parish in York Centre 9.57. By Past. Bergen in Prairie Town from N. N. 2.00. By Past. Mennicke in Rock Island from the Missionary Society 5.00. By Past. Steege in Dundee 2.00. Past. I. P. Guenther for 1878 4.00. Th. Heidemann in Addison 1.00. Past. Bergen- Gem. in Prairie Town 16.68, by himself 5.00. Past. M. Große 4.00. Past. Love's Gem. in Wine Hill 9.50. By Past. Steege in Dundee, Hochz.-Coll. at Franz Fölschow 4.00, by N. N. .75. (Summa §71-55.)

For widow Nickel: From teacher A. Gockel in Cleveland, O., 3.00.

For poor sick pastors and teachers: By Past. Ch. Kühn of d ZionSgem. in Belleville (delayed) 5.75. By Past. Dorn in Pleasant Ridge, thank offering by Mrs. H. Kuhlmann, Sr. 10.00. By Past. Steege in Dundee, to d. communion fund 10.00. Past. Dörmann's congregation in Yorkville 10.00. By Rev. Burfeind of the congregation in Nich 11.00, congregation in Matteson 1.65. By Rev. Achenbach in Venedy by W. Hülskötter 10.00. By Past. Steege in Dnndee 2.05 (ges. by Franz Fölschow). (Summa §60.45.)

For Past. Rohe's Gem. in Detroit, Mich.: By I. W. Diersen of Past. Brauer's Gem. in Crete 16.25. Rev. Holiday's Gem. in Aurora 5.00. (Summa §21.25.)

For Past. Simons Gem. in Indian," Pa: By Past. Steege in Dundee by members of sr. Gem. 3.00.

For the Fr^eeport congregation, Ill: By Cassirer I. Lirkner in New York 3.00. By Cassirer Simon in Monroe, Mich. 5.00. Collected by C. Luther in L)ast. Sleege's Gem., Dundee, 5.27. (Summa §13.27.)

For the Lutheran Free Church in Saxony a.o.: Past. Bartling's congregation in Chicago 25.88. Past. FrederkingS Gem. at Pinckneyville 2.75. By Past. Gotsch of sr. Gem. in York Centre 10.00. Past. Drögemüller's Gem. at Arenzville 3.00. Past. Roders Gem. in Arlington Heights 10.00. Past. Dörmann's congreg. in Yorkville 5.70. (Summa §57.33.)

For Past. Händschke's Gem. in Iowa: Past. Gotsch's Gem. in York Centre 2.00.

For the congregation in Philadelphia, Pa: FromPast. Holiday's Gem. in Aurora 5.00. Collected from F. Lange in Past. Sleege's Gem. in Dundee 3.05.

For Past. Richmann's congregation in Pittsburgh, Pa.: By Joh. Gröning, ges. in Past. Steege's Gem., Dundee, 4.25. N. N. there.50.

For the deaf and dumb in Norris, Mich. pastor Rover's congreg. in Arlington Heights 11.36.

For the orphanage near St. Louis: Past. Bergens Gem. in Prairie Town 5.37. By Past. Große in Härlein by K. Schulz 1.00. By Past. Liebe in Wine Hill by Aug. Bilgemann 1.00, Alwine Bä'gemann .50. Past. Drögemüllers Gem. in Arenzville 3.00. (Summa §10.87.)

For Th. Stephan and G. Müller in Watertown^ By Past. Muller in Ehester, wedding coll. at Marie Weqner 10.00.

Addison, Ill, Jan. 11, 1879. H. Bartling, Kassirer.

Proceeds to the Northwest District treasury:

For the congregation in Philadelphia: By Past. L. Schütz 1.00.

For the seminary household in Addison: Teacher F. Bodemer 1.00.

For the orphanage at St. LouiS: Past. I. Horsts Gem. 10.00. Hermann Köpsel 1.00. I. F. Kd'psel 1.50. W. FellWork 1.00.

For the Baltimore Emigrant Mission: Past. L. Schütz 1.00.

For the Emigrant Mission in New York: Past. F. Wesrmann's congregation in Grafton 8.40. Past. L. Schütz 1.00. Past. Schumann's parish in Freistadt 7.00.

For the Negro Mission: Past. L. Schütz's Gem. 12.00. Past. I. Horst's Gem. in Hay Creek 6.75.

For the Heathen Mission: Past. Schlerfs Gcm. at Janesville 1.00. Past. H. I. Mueller's Gem. at Willow Creek 3.50, at Lake Crystal 1.50. Past. H. Fischer's Gem. at Mable Works 8.00. Mrs. Albrecht .25.

For Brunn's sophomores in Fort Wayne: Past. L. Schütz 1.00, sr. Gem. 3.00. Past. W. Friedrich's parish in Waconia 5.00.

For poor students in St. Louis: C. Caesar in Milwaukee 100. Past. Rohrlack's comm. in Reedsburgh 5.00. Past. Osterhus 1.00, sr. Gem. 3.00, jak. hunter 1-00. past. O. Clöters Gem. 4.56. L. Weihbrecht Sr. in Milwaukee 5.00. By Past. Seuel of N. N. 2.00.

For poor students in Addison: Past. L. Schütz 1.00.

For poor college students in Fort Wayne: By Past. L. Schütz, wedding scroll, 1.00.

For the orphanage at Addison: Mrs. Jordan in Hancock 2.00. Sophie and Jenny Präger each .50. Past. W. Friedrich's Gem. at Watertown, Minn. 3.30, at Waconia 3.00, St. John's Gcm. at Maple Grove 2.50. Pupils of Teacher Rir 2.50. Past. H. Fischer's gem. in Maple Works .50. past. O. Clöter's Gem. 3.84. Past. W. G. Polack's school children 3.50. Mrs. N. N. in Kirchhain 1.00.

For sick pastors and teachers: Past. H. Pröhl and sr. Gem. 3.75. Past. E. Grothe's Gem. in Lowell 4.00. Past. E. G. C. Markworth 1.00. N. N. 1.50. Coll. at the funeral of G. Hilaendorf 2.00. Past. W. Friedrich's parish in Waconia 6.00. Past. Engelberts Gem. in Racine 8.13. Mrs. Wurm 1.00. Past. I. L. Daib 2.00. Thank offering by Mrs. Dragorius.50.

For the deaf and dumb institution in Norris: Past. L. Schütz's Gem. 4.00. Past. I. Horst's Gem. 6.50. wedding coll. at A. Meyer in Valley Creek 4.02. Chr. Pühn in Racine 1.50. D. F. Mohn .25.

For the synod treasury: Past. C. Strasens congreg. in Watertown 26.05, Zions congreg. in Caledonia & Council River 3.75.

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Past. L. Schütz Gem. 14.00? Jmm.-Gem. in Milwaukee 12.84. St. Stephen's Gem. the 24.50. Dreieinig.-Gem. the 21.79. Past. Borneke's 2 comm. 2.50. Past. Präger 1.00, whose Gem. in Granville 3.11. in Town Milwaukee 89. Past. Keller's three-unit parish 2.50. St. John's parish 1.66. St. John's parish in Maple Grove 5.00. Past. A. Kaselitz's Gem. 5.00. Past. Schumann's Gem. in Freistadt 6.00. Past. O. Clöter's parish (two collections) 8.82. Past. Engelbert's parish in Racine 22.31. Past. C. Sruel's upper comm. 10.45, lower comm. 6.25. Jmm. comm. in Ufira, Minn., 5.00. Past. G. N. Feustel's comm. 6.00. Past. Daib and comm. in Oshkosh 11.50.
For the congregation in Yorkville: Past. L. Schütz 1.00. H. Köpsel .50. Past. Daib and Gem. 4.00.
For Past. Röhe's congregation in Detroit: Past. L. Schütz 1.00. Past. W. Friedrich's Gem. in Waconia 4.00. H. Köpsel.50. Past. Daib and Gem. 5.00.
For the congregation in Freeport: Past. W. Friedrich's Gem. in Waconia 3.00.
For Past. Handschke's congregation in Sumner, Iowa: Past. Daib and Gem. 5.00.
For the needy brethren in the South: Trinity congregation in Milwaukee 32.10. Past. L. Schütz 1.00.
For poor students in Springfield: Past. L. Schütz 1.00. def. Gem. 1.00. L. Weinbrecht Sr. in Milwaukee 2.00.
For inner mission: Past. Wambog's Gem. in Adell 6.50. Past. L. Schütz 1.00. def. Gem. 10.00. By the Kaff. of the middle district, Hrn. C. Grahle.
66.65. Past. Schler's Gem. in Janesville 5.00. Past. Friedrich's Gem. in Waconia 7.35. in Watertown, Minn. 2.00. Past. Keller's St. John's comm. 2.00.
Past. Rohrlack's congreg. in Reedsburg 5.00. Past. H. Fischer's comm. in Maple Works 4.35. Past. O. Clöter's Gem. 6.63. Past. C. Kollmorgen's Gem. in Atwater 2.50. L. Borchardt 50.
For the Free Church in Saxony: Past. A. Rohrlack 5.00. Past. C. Kollmorgen's congregation in Atwater 1.50. Past. W. Hudtloff's congregation in Town Berlin 6.00.
For the widow's fund: From the pastors: Allwardt, Werfelmann, Rohrlack, C. Strafen, W. Friedrich, G. N. Feustel 4.00 each. L. Schütz 5.00. Präger 1.00. F. Keller 8.00. Osterhus 5.00. From the teachers: F. Bodemer 2.00. Goldmann, Brandenstein 5.00 each. From Past. E. Grothe's Gem. in Lowell 4.00. Hochreit's coll. at C. Menzel 3.63. Past. Wesemann's Gem. in Grafton 8.37. Past. Allwardt's Gem. in Lebanon 10.00. Past. Ph. Wambog's Gem. in Adell 9.50. Past. F. Juhl's Gem. 8.00. Jmm. congreg. in Milwaukee 1.30. Kreuzgmn. das 17. Dreieinig. congreg. das 17.02. Past. C. Borneke's 2 comm. 4.00. Mrs. Friederike Schwarz 2.00. St. John's congreg. in Maple Grove 5.00. For Wittve Fleischmann: W. Gudert, F. Bodemer each 1.00. Past. O. Clöter's Gem. 6.13. Past. W. Friedrich's Gem. in Waconia 6.00. Past. C. Seuels ödere Gem. 12.45.
Milwaukee, Jan. 28, 1879. c. Eißfeldt, Kassirr.

Income to the coffers of the "Eastern" District:

For the synod treasury: From the congregation of Past. Zuckers in Williamsburg \$14.25. St. Andrew's congreg. in Buffalo 10.00. congreg. in College Point 7.00. congreg. in Allegany 6.25. I. Weiknen 5.00. Gem. in Richmond 8.00. Gem. in Hudson 4.00. By Past. Seeger 3.00.
For the orphanage near Boston: by some confirmands Past. Walkers 3.45. Marie Walker 55. By Past. Brömer of N. N. 2.25. Gem. in Yorkville 6.00. By Past. Lübker of Gem. Gliderm 2.00, from Savings Bank of E. O. Sil and W. König 2.00. Mrs. Wilckens 1.00. Gem. in College Point 11.00. Gem. in Harlrm 7.00. By Past. Seeger 4.00.
For sick and old pastors: H. Zehner .25. A. Frenzel, H. Frenzel 1.00 each. Ges. at the wedding of Rev. G. I. Müller 10.00. By Rev. Lübker by N. N. 30.00. Mrs. Past. Weisel 5.00. Mrs. Elise Müller 1.00. By Rev. Dreyer by members of his congregation in Richmond 14.60. By Rev. Seeger 6.00.
For the Wittwen treasury: W. Schäfer 1.00. Gem. in Yorkville 7.25. Hochz.-Coll. at Jakob Hebel Jr. 6.50. By Past. Lübker of N. N. 30.00. Past. Zucker 5.00. Teachers Holiday 4.00. Gem. in Hudson 3.70. Past. Beyer's Gem. in Pittsburg 41.65. By Past. Seeger 4.00. Mrs. Past. Weisel 5.00.
For the Negro Mission: W. Schäfer 1.00. May-thäus Virgins' Association in the Gem. at Allegany 10.00.
For poor students in St. Louis: Past. Walker 6.00. Gem. past. Zuckers in Williamsburg for Putzner 12.50. By Past. Seeger 3.50.
For those affected by yellow fever in the South: Congregation in Egg Harbor 1.77. Confirmands by Past. Franck 1.00. By Past. Seeger 5.00.
For Memphis: By W. Schäfer 1.00. By Rev. King 50.
For the Heathen Mission: By Past. Lübker of N. N. 3.00. Congreg. in Richmond 4.10. Through Past. Seeger 5.00.
For poor college students in Fort Wayne: By Past. Brömer by N. N. 2.00. By Past. Seeger 3.50, for Brunn's 4.00.
For the Philadelphia congregation: By Kassirer Bartling 6.50. Dnrch Past. Seeger 5.00.
For the Yorkville congregation: By Kassirer Roschke 2.50. Euclid congregation 5.00. By Kassirer Schuricht 7.25.
For the congregation of Past. Richmanns in Pittsburg: By Kassirer Bartling 10.00 and 6.76.
For the G-parish Past. Simons in Indiana Pa. By Kassirer Bartling 1.00.
For deaf and dumb institution: By Past. Seeger 2.00.
For the college maintenance fund: Gem. in New York 10.90.
For the German Free Church: Carol. Lüders 1.00. Gem. in New York 10.00.
For the orphanage at Mount Vernon: Gem. in New York 18.20. Gem. in Hartem 7.00.
For the orphanage near St. Louis: By Past. Lübker from a member of the congregation 2.00.
For inner mission: Through Past. Seeger 5.00.
The documents collected by Past. Seeger according to this receipt were collected by
Funds consist of the following gifts: Bon Joh. Trapp \$13.00, Gottl. Häuf 10.00, I. Momberger 5.00, Heim. Green 1.00, Coll. at the Harvest Festival 6.40, from the poor box 15.60.
New York, January 15, 1879. I. Btrkner, Kassirer.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

Received since January 8: From the Zion District in Saint Louis, Christmas Collecte at the Children's Service \$20.50, also through Collector Goehmann 25.00. From Leop. Gast in St. Louis 5.00. From the Dreieinig. District there through Collector Heing 9.00. Past. Homann's congregation in Darmstadt, Ill., to pay off debts 4.30. To Mr. Vogel in Staunton, Ill., 2 k. R. 6 r loach 8 coal. From Trinity Distr. in St. Louis by A. Ahner ges. 3.70. desgl. from N. N. by Coll. Schubert 4.00. From Jmm.-Distr. that, by Collector Wilhardt 4.00. From the comm. of Past. Brandt, North St. Louis, Mo., dnrrch the Collectors ges. 26.10. By Past. Brandt from the Waisenbüche of Eben Ezer-Gemeinde zu Baden, Mo. 5.00. From the Kreuz-District in St. Louis through teacher Körner ges. 2.00. Karl Krämer in Jmm.-Distr. there 1.00. From an unnamed woman 1.00. H. 5.00. Past. Burger's comm. in Williamsport, Neb., to attend Harvest Festival coll. 12.00. Housewarming coll. at J. Niemborg's in Boeuf Creek, Mo., 3.00. Wedding coll. at Mr. L. Weitz's in Genesee, Ill., 5.25. Bon the pupils of teacher A. Justin Black Jack, Mo., 6.65. From the Jmm. Distr. in St. Louis from Mrs. Elisa Kaiser 1 piece of cotton flannel and 2 pieces of calico. From the Women's Club the. 34 head kiff covers, 20 sheets, 23 pairs of homespun woolen stockings. Mrs. Knoll in the Zion Distr. in St. Louis 2 large woolen quilts, G. Goehringer in Accident, Mo., 1.00. Past. Besel at Guttenberg, Iowa, 1.00. Kindtauf collecte at A. Richter by Past. Birkmann, Giddings, Tex. 2.30. By dens. Coll. s. Gem. 9.85. By Past. Risse-ners school children in Harris Co, Tr. 5.00. By Past. Chr. Bock, Antonia, Mo.: by sr. Gem. 2.40. Gebrüder Helligtag .75. F. Bollhäfer 50. F. Fabry 25. F. Beck 20. Mrs. Hahn 20 yards of stuff and 1 piece of woolen yarn. K. Kassel 2 parts of woolen yarn. Mrs. Sneege, P. Ehler, H. Held, B. Held each 1 piece of woolen yarn. E. Bock 1 pair of pants, 1 shirt, 1 dress. Collecte at the Christbescheering by Past. Martens, Franklin Co, Mo. 3.15. by some of his school children. 80. From the comm. of the Rev. Köstering, Altenburg, Mo. 8.00. By Rev. Kleist, Washington, Mo. from Wittve Nieburg 1.00. Hrn. Feitketter 1.50. From E. R. F. in Saint Louis 5.00. Past. H. Thies church, Lone Elm, Mo. 9.35. By Past. L. H. Bethke, Arcadia, Ind. Kindtauf-Collecte at J. Heiser, 2.00. Coll. of the Gem. Past. E. Lenks, St. Louis, 35.20. Past. Holls' Cross-Comm. in Illinois 5.05. By Past. L>cholz, Holt Co. in Mo. of T. 1.25. Boys' club in Past. Bartels' Gem. in Minertown, Mo., 6.00. Dr. F. Schade, St. Louis, 10.00. From St. Charles, Mo.: by Teacher Holscher, 2nd dispatch 5.90. by Rev. Grabner .50. by Past. Flaxbeard, Dorsey, Ill., by A. D., H. M. & L. Schwiedor 1.55. M. Ranft .5. Coll. sr. Gem. on Wihnachts evening 2.60. Young Fr. club in Gem. at Memphis, Tenn. 5.00.
Correction.

The item in my last receipt, "By Past. C. Cousin," was not from Jefferson City, but from his parish in Osage Bluff, Cole Co, Mo.
Sincerely thanking all dear donors on behalf of the orphans.
St. Louis, Feb. 10, 1879, I. M. Estel, Cassirer.

For -as orphanage in Addison

received since Aug. 21, 1878:
From congregations 2c. in Illinois: From Chicago: By Past. Wunder: from H. Lemmerich, I. Stumpfhaus, E. Kop-lien, Christine Kallenbach & Mrs. C. Warmke each 8.00. Collecte on Oct. 9 36.00. Thanksgiving offering from Mrs. E. I. Köpflen 3.00. F. Rix 1.50. Ch. Grupe 2.00. Through Past. Wagner: by E. Lampe 3.00. Jungr.-Verein 10.00. F. Seitz 1.00. by d. Gem. 57.00. at Christmas by Mrs. A. Bcduhn 5.00. Mrs. E. Lübke 5.00. Wittve Pilgrim (thank offering for recovery of her child) 10.00. H. C. Zuttermeister 10.00. By Past. Lochner: by T. L. I. 25.00. Wittve Stange 1.00. C. Klockziem 2.00. Jul. Knosp 1.00. by d. Gem. 30.25 & 3.50. N. N. 1.00. (by John Harmr-ning) by N. N. 10.00 & by N. N. 3.00. From the Jmm.-Gem.: by C. H. Julius sen. family-Picnic-Coll. 6.26. By Past. R. Lange: by W. Hallemann 5.00. H. Nebel 1.00. I. N. Raltheil for the Groh'schen children 25.00. Frauen-Verein 10.00 u. by Lehrer Nützel by Frau Keller 1.00. From Pastor Reinke's Gem.: by Frau Andersen 25. W. Moritz 1.00. by Frau Harmerina by Frau Rathe 5.00. From Past. Succop's Gem.: by W. Redemann for Aug. u. Alb. Köpger 3.00. by Past. Succop by Mrs. Wackmndorf 1.50. Joh. Sager 2.00. C. L. Berner 50. by Past. Lehmann by Aug. Reichst 10.00. Mrs. Houtow 25. by Past. Engelbrecht: by Mrs. Koop-mann 2.00. H. Engel 1.00. Mrs. Helms 50. Joh. Radtkr 1.00. By Past. Johannes by H. Kröplin 3.00. By Past. Bart-ings Gm.: by Fr. Zitzmann Sr. 50. H. Pfister 1.00. Carl Murawski 50. Joach. Plamp 2.00. Fr. Kühler 6.00. Ad. Siek-mann 2.00. Gottl. Ruffow 1.00. Rudolph Supke 1.00. for 42000 donated bricks 160.00. Joh. Aff 1.00. Mrs. Caroline Bunge 1.00. Wittve Heitbrink 2.50. Joh. Bornhoff, Fr. Bornhoff jun. each 1.00. Fr. Striker 1.75. Fr. sen. Joh. and Fritz Labahn each 1.00. Ernestine Baumann 50. K. Elsholz, Joach. Schuknecht, Joach. Hink, Wittve Hink, E. Jüngling, Chr. Pelz, G. Fehninger, Carl Gulzow, Carl Streufert, Frau Louije Schreiber, Chr. Schmidt 1.00 each. W. Schmidt, Frau L. Bauer 2.00 each. Aug. Baumann, Frau I. Küchler .50 each; by F. W. Puscheck for citron sold 4.50; surplus from railroad trip to Waisenfeste 425.23. Collecte 2c. at Waisenfeste (Sept. 15) 789.89. From Addison: by H. Buchholz 5.00; by H. Nruhaus, Coll. at H. Mesm-brink's wedding 10.00; H. Oehlirking 25.00; H. C. Buchholz 2.00; his foster daughter Anna 1.00; Wm. Heuer 25.00; Wm. Buchholz 5.00. L. Stünkel 50.00. H. M. 5.00; H. Kükler 1.00; W. Stünkel Sr. 6.00; John Oehman 1.00; H. Rohrs .50; Wittve Preußner 5.00; Hochz. Coll. at Ed. Rotermond 13.17; Prof. Selle at Christmas 2.00; by L. Stünkel by Joh. Rohde 4.00; Prof. I. C. W. Lindemann, Prof. I. I. Große, D.

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Kruse, H. Hachmeister, W. Schaprr, F. Stünkel sen. Marquardt, Fr. Marquardt, H. Rosenwinkrl, H. Stünkel, F. Buchholz jun. a. D. Dammryer 5.00 each; Prof. C. A. Selle 15.00; D. Brandt, H. Winkelmann, H. F. Stünkel, S. Harloff, Wm. Rotermund 1.00 each; Joh. Schlimmann, Joach. Schunmacher each 25; W. Siem's C. Schule each 2.00; Chr. Heidemann 1.50; C. Schaper, W. Stünkel Jr. F. Lersberg each 3.00; F. Thon, F. A. Schmidt, Aug. Buchholz, F. Buchholz each 50; E. H. W. Lersberg, L. Kruse each 10.00; by Hrm. Luhrs by F. Kuhlmann and F. Gölner 1.50 each; I. Kuhlmann 3.00; H. Neuhaus, C. Schnacke, W. Boskr, F. Mesenbrink, D. Hahn 2.00 each; D. Kornhaas, H. Luhrs, F. Kirchner, F. Polzien, W. Beir 1.00 each; H. Heidmann 5.00; F. Luhrs 2.50; D. Wöhler 30; F. Dammryer, E. Pflug each 50; A. Schnacke 25; F. Reinhardt 1.40; by F. Bartling: by himself 1.70; H. Heidorn, F. Pollworth, Joach. Thiemann, H. Heuer each 2.00; F. Rittmüller, G. Rittmüller, W. Grot jr 5.00; F. Tonne sm, Wittve Prrußnrr, H. Timm, L. Hahne, F. Kückrr, Fr. Tonne jun, Ch. Treathoff, A. Frömmling, Wittve Ohrlirking, W. Struckmeyer each 1.00; H. Benninger, H. Glanz, Joach. Friedrichs, M. Ulrich each 50; F. Liepitz, F. Eickhoff, D. Krägel 25 each; by John Harmening from N. N. for a box of cigars 2.50, from D. Kornhaas 5.00 and from drr orphan box 14.78; by L. Balgemann by W. Gädke, A. Graue, Wittve Ahrens, Wittve Mönch jr 2.00; H. Meier, G. Balgemann each 1.00; Wittve Mönch, L. Balgemann each 4.00; F. Graue sen, H. Plage each 3.00; by L. Firne of F. Krage, Wittve Weber, Fr. Meyer, W. Firne, D. Rosmwinkl, F. Stünkel sen. each 5.00; Aug. Asche, John Geils, F. Kruse, W. Bunge, H. Firne sm, D. Segelke, Wm. Raber, B. Willen each 1.00; Wittve Strauschild, Ch. Bunge each 25; F. Kniggr, F. Stünkel Jr, Dr. Franke, H. Bergmann, D. Fiene, I. Brak mann, H. Meier, I. Bunge, C. Falch each .50; B. Heinberg 90; H. Backhaus 3.00; Aug. Fiene, I. Blecke, L. Marquardt, D. Plaste, Wm. Neddermeyer, H. Marquardt Jr. each 2.00; L. Fiene 4.00.

Through Past. Mangelsdorf in Geneseo, thank-offering from Mrs. Andr. 3.00. By Past. Döring from Mrs. Strohkirchen in Eganston .35, and from Girmcoe, from Mrs. Handke 1.00, Mrs. Hrisler & Mrs. Timm jr .25. By Past. Burfrind from the congregations in Rich u. Matteson 3.75 8.90, 2.15 u. 5.15; van F. Wegener in Rich 5.00. By Past. L. Frese in Effingham, sent to W. Grupe's wedding in Wathon, 3.60. By I. Harmening of Carl Weiss 2.00 & Harter 1.00. By Rev. Pohl from Gem. in Palatine 5.00 u. from F. Friedrichs 2.00. From I. G. Schneider in Wheeling 1.00. From Past. Grupe's Gem., Rodender g. 6.55. By Cath. Pfeiffer u. Math. Rakow in Elgin from the Jungfr.-Verein in Past. Fruchtenichts Gem. 15.00. By Past. Oetting by H. Schmidt in Elliottstown 5.00.

(Conclusion follows.)

Received by the undersigned:
Zur Unterstützung der Freikirchen in Sachsen u. a. St. Von Pastor Büngers Immanuel's-Gem. in "t. Louis H54.25.
Past. A. Henkel's congregation in Burr Oak & Colon Township, Mich. 3.56. Past. Schieferdecker's congregation at Ncu-Grhlnbeck, Ill. (spec. for Frankenbergl) 7.50. Past. L. E. Kniefs congregation at Marysville, O. 12.00. Past. G. Mohr's Gem. at Jnglenfeld, Jnd./ 4.55. N. N. at Colfar, Col. 1.00.
Past. Stockhardt's Cross comm. in St. Louis 15.05. By Past. F. R. Tramm in Vincennes, Jnd, from individual members of his congregation 14.60, from the Women's Association 5.00, from himself 3.00.

For the fellow believers in the south who have been struck by yellow fever:

By Mr. Kassirer Eilfeldt 33.10. By Past. Bergt's Gem. in Patzdors, Mo., 6.50, its Filialgem. 5.30. By Mr. Kas. sirer I . Birkner 277 87.
I. I. Schuricht.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts)

have been received:

1. contributions.
By Dr. C. F. W. Walther P5.00. Teacher F. H. W. Lerser, Des Perris, Mo., 4.00.
2. gifts.
By Past. E. H. Wischmryer, SwiSs Alp, Ter., by Mr. I. Knippa 3.00, Mr. A. Kaase 1.00. Coll., ges. on Hegwers Hoch, time by Past. Roschke, Lawrence Co., Mo., 4.35. by Joh. Mielßner through Past. Bergt, Perry Co., Mon., 1.00.
Correction.

In my last receipt ("Lutheran" No. 2.) read: Reformation Festival Coll. of the congrog. at Stringtown, Mo., by Past. C. Vetter, Osage Bluff, Cole Co, Mo.

St. Louis, Mo., 5 Frbr. 1879. E. M. Great.
Received by the undersigned with heartfelt thanks: From Past. Seuel's Women's Association 7 quilts, 9 sheets, 8 covers, 6 pairs of stockings. Past. C. C. Schmidt's Women's Association 15 shirts, 31 towels, 12 sheets, 12 covers, 3 blankets, 11 pairs of stockings, From the Peruvian Women's Association 6 undershirts, 4 pairs of socks. From Past. Stock's Women's Association 10 Pr. stockings, 20 hand towels, 16 handkerchiefs, 2 bed sheets, P1.50 for the household, 5.00 for Stephan, 5.00 for Fr. Schröder in the seminary at St. Louis. Through Past. A. Biewend for W. Holl 10.00. By Dr. Sihler ges. on the silver wedding of W. König 5.50, of Chr. Rose 5.00. By Past. Jor by the Gem. in Royal Centre 2.40, in PulaSky 2.60, by T. Tilze 2.00 for Brunsche Zöglinge. By Past. Bode for Dannnfeldt 5.45. By Past. Niemann for Lucas, on Mr. Leopold's wedding, 4.00, on Mr. Heil's wedding, 3.75, from the Women's Association 5.50 (13.25). From Past. I. G. Nützels Frauenverein for Fischer 7.00. By Dr. C. F. W. Walther for W. Theils 5.00. By Past. Spiegel's Gem. for A. Fritze 6.25. Past. Estris Gem. 5.70. Mr. Lirgmann's child baptism 2.12. Past. I. Frese's Gem. 10.00. Past. Hoffmann's Gem. 4.20. I. A. Begner's baptism 1.00 for R. Biedermann (23.00). Past. I. P. Beyer's Gem. for I. Schröder 15.00. from Kinderblattmann 50.00. from Past. F. Nützel for Baumgart 3.00. By Past. Fackler, Weinachtscoll. 7.00. from an unnamed 1.00 for Kastenhuber. By Past. Graß Gem. for G. Schröder 3.00. A. Hirsch for Wunderlich 5.00. For A. Langhoff from Concordia-Verein in Effingham 5.00, from Frauenverein 10.00, from Gem. 5.00, from drr Missionsbüchse 4.00 (24.10).
By Past. Allwardt for d. Gebrüder Dörmann, on Hr. Utrrchs Hochzeit ges., 7.00, on Hrm. Schliewr's Hochzeit 7.21 (13.21). By Past. H. Cämmerer, on drr wedding of H. Schultz ges. 2.50. By Past. I. Streckfuß in Davenport, Iowa, for J. Harsch 14.00. By an unnamed person from Past. Zschoche's Gem. 8.00. Past. Rösener's Salem Gem. 12.50, sr. Lt. Joh.-Gem. 9.50 for Wunderlich. By Past. I. P. Karrer, Coll. for Kastenhuber, 4.25. By Past. I. G. Nützels Gem. for G. Fischer 3.58, from the Women's Association 3.85. Past. I. F. Büniger, to Past. C. Hafner's wedding ges. for H. Kuntz, 10.00. Past. C. C. Schmidt's women's club for Brink 12.00. Hrm. I. G. Herzner 3.00; on his son's wedding ges. 7.00; from Rev. Jor, on C. Meyer's wedding ges., 5.00 - all for Kastenhuber- O. Hanser.

With thanks to God and the dear donors I have received the following gifts for the deaf and dumb: By Kassirer Bartlinga uS the Jllinois District H5.00 u. 4.00. By Past. G. Zucker of the Women's Association in Defiance, O., 5.00. From J. H. Stohmanu in Wcdford, O., Dankopfrr, 2.00. From the congrog. in St. Charles, Mo. by Past. Sievers 29.80, by himself .75, by Rev. Grabner 19.75, by Teacher Holschrr 9.20, by Teacher Crämer 6.25, by Teacher Wolter 6.00, from Jungfrauenverrin 4.00. By Joh. Eberlin in Fraser, Mich. wedding coll. at G. Hemme 8.18. From Past. Striker in Detroit .50. by Past. Strafen in Omaha by Emilie & Adele Festner 1.00. By Past. Brandt in St. Louis, Chrism. coll. 8.32. Coll. by Past. Rohr's Gem. in Detroit at the confirmation of two deaf-mutes 23.16. By Kass. Schuricht in St. Louis 27.41 from the Western District. Through Past. Partenfelder in L. ay City from N- N 5.00 for household. By G. Heinikr in Sheboygan, Wis-, 100 for ChristmasSgiving.
Norris, Wayne Co, Mich, Jan 27, 1879.

G- Speckhard.

For our church building we have received the following gifts of love: By Mr. Past. I. L. Crämer: from Past. Studt's congregation at a wedding, 6.90; from the congregation in Fort Dodge, 20.50; from Rev. Brewers Gem. in Bremer Co, Iowa, 16.50; from Past. Studts St. Paul's-Grm. 8.00; from Past. Stephen's Gem. in Bremer Co, Iowa, 15.0t). By Past. Bartling, from the comm. at Cretr, Ill., 10.00; from the comm. at Homewood, Ill., 44.00; from the comm. at Addison, Ill., 20.00. Subsequently by Rev. Döderlein from his comm. at Homewood, Ill., 2.00.

To the dear donors we say our heartfelt thanks and wish them God's richest blessings.
Aurelia, Cherokee Co, Iowa, on 13 Dec-1878.

The Board of Directors: D. Honsbruch, I. Westphal, Ch. Buddenhagen, H. W. Grumm, Rev.

For the needy in New Orleans received since Nov. 20, 1878: By Past. R. Jäggl, Fayettevillr, Ter., from Mrs. Friedrich Ht.00, N. N. 4.00. Through Past. R. Weiss of sr. Gem. in Friedrichsburg, Ter. 13.50. By Past. I. Schumacher in Caloma, Iowa, from sr. Gem. 2.25. By Mr. H. A. Bryrr of drr Gem. of the Past. I. Eprhardt in New York 14.00. By Past. C. W. Knuth of sr. St. John's congrog. in Springfield, O., 24.40. By Rev. F. C. Becker in Lordstown, O., 1.00. By Rev. Stücklin, Elizabeth, N. I., by Mad. S. Wolf 2.00. K. Kühne, Miss E. Muller 1.00 each. Mrs. K. Bergbauer .50. by Messrs. Brobst, Diehl" Co. in AUehtown, Pa. 36.00. by Messrs. A. Paar, treasurer of Minnesota Synod, St. Paul, Minn. 18.25.

Correction;

In my receipt in the "Luth." No. 24, "By Past. F. C. Besel, Guttenberg, Iowa," read instead of "H2.55": O12.55; and instead of "Past. A. Johnson's Gem. Long Stouchsburg, W. V.," Past. Andrew Johnson Long of sr. Gem. in Stouchsburg, Pa.
New Orleans, Jan. 30, 1879. ChaS. W. Sauer,

Secr. d. Support Committee.

For poor students received through Mr. Dir. Burdgorf allhier from Mrs. Fanny Sienknecht in Wartburg, Tenn., H10.00. Through Mr. Past. Hein in St. Louis from N. H. 1.0t). By Mr. C. Hedemann 5.00. By Mr. Past. Grabner in St. Charles, Mo. from the Church Council! of 2 Lbristday 5.00. By Mr. Past. Strafen jr. in Omaha from Mr. G. Goodman" 3.00. By Mr. Past. Hahn in Staunton, Ill, from the worthy women's club of sr. Gem. 2 bust shirts, 4 pairs of stockings, 2 sheets, 6 handkerchiefs, 4 pillow cases, 5 towels and 1 pr. of undergarments. From Mr. H. Schöneward in Cleveland, O., 25.00. Through Mr. Kassirer Roschke from Mr. Dr. Schade in St. Louis 20.00, from Mrs. B. Lambert in New Orleans 10.00, and through Mr. .Past. Geyer in Serbin, Ter., sent on Mr. I. Schubert's wedding, 4.50.

With sincere thanksC . F. W. Wal ther.

Book Display.

Hallelujah! Festgesang auf Ostern for mixed choir, by W. Burhenn.

As often as God has graciously visited his church by giving it the teaching of his gospel again purely, clearly and abundantly through whole crowds of evangelists after times of falsification and obscurity, the best arts have also always awakened with the gospel and entered into the service of their creator, also music. An example of this is the time of the Reformation. Luther himself wrote in the preface to his first hymnal: "I am not of the opinion that through the gospel all arts should be beaten to the ground and perish, as some super-spirituals suggest; rather, I would like to see all arts, especially musica, in the service of Him who gave and created them."

Praise God, the sign of one with the pure gospel again

pardoned time has also our otherwise so evil tent. Even now the birds that dwell under the branches of the heavenly mustard plant (Matth. 13, 32.) begin again to sing their sweet songs to the praise of the grace of salvation, which have been silent about it for so long.

We are therefore pleased to fulfill the wish of a friend to announce the above Easter cantata and to draw the attention of all leaders of church choirs to it. As we are informed, Mr. Burhenn was asked by his choir to write a piece in which the Easter joy following the holy Passion time would be properly expressed. He has fulfilled this task with the best success in the above piece. The piece begins (in B flat) with a threefold Hallelujah, followed by the Easter message according to no. 106, 1. of our hymnal. This is followed by the words of the angel in a bass solo according to no. 103, 4. and in a tenor solo the expression of the rejoicing of all creatures according to no. 103, 13., which is then joined by a quartet and choir according to no. 106, 2. Finally, after a duet (tenor and alto) has pronounced a vow according to No. 97, 7, the choir closes with a song of thanksgiving, which is followed by a rejoicing Hallelujah. The whole has only minor difficulties and, performed in the right tempo, will certainly not fail to serve its purpose of making the Christian congregation Easter-minded. It can be sung with or without organ accompaniment.

This composition can be obtained by the author himself at the address:

Llr. ^V. Lurksnn,

Xr. 134 41st 8tr., OlriesZo, III.

Price: the dozen \$1.50.

W.

Easter Book. Devotions for the domestic celebration of the holy Easter season. Collected and edited from the older treasures of the orthodox church by Frederick Lochner, pastor of Trinity Lutheran Parish at Springfield, III St. Louis, Mo. Available from "Lutheran Concordia - Publishers". 1879.

It was a beautiful time when our pious fathers were not satisfied with the fact that in the church each earth year was divided according to the great deeds of God for the redemption of mankind, but when they also followed this in their families with their home worship and therefore also celebrated Advent, Christmas, Passion and Easter in their homes during the week.

Our dear brother Lochner had his "Passion Book" published a year ago in order to promote the reintroduction of this wonderful, blessed custom and thus the heavenly consecration of the entire earthly life of the Christians of our time. In accordance with his promise, the above "Easter Book" has now followed as the second part. Similar to the "Passion Book", the former is intended "for domestic use in the joyful days from Easter to Pentecost". It contains 40 devotions on the story of the Resurrection and Ascension of our Savior, harmoniously composed by Bugenhagen from the Gospels and the Acts of the Apostles, with corresponding song verses and concluding prayers. Here, the father of the house has found soul food for himself and at the same time, as a house priest, for his housemates. For those song verses which are not taken from our hymnal and whose melody is unknown, the melodies are added in four-part harmony at the end of the book. It comprises 300 pages in small octavo and is, well bound, available through our general agent for the price of \$1.00. May many hands reach for the dear book and many hearts be refreshed by it! Hopefully, the dear author will now supply us with a church year house book, - an "Advent book". **W.**

Passion book. Devotions for the domestic celebration of the Holy Passion. By Pastor Friedrich Lochner. St. Louis. 1877.

Price: \$125, in gilt \$2 00 - postage paid.

To be obtained, like the "Easter Book", from the

"Luth. Concordia Publishers."

Pastor Hochstetter- Scripture:

"Do not become servants of men!" (see Luth. 35, No. 3.) has just been published by Germany and can be obtained free of postage from "Luth Concordia Verlag" against payment of 25 Cts. (not 20 cts.) and can be obtained postage-free from "Luth. Concordia Verlag."

The "Lutheran" is published twice every month for the annual subscription premium of one dollar for the subscribers who have to pay the same "oraus." In St. Louis, where this same is edited by the Concordia Verlag, the annual subscription price is 10 cents, and the price of the paper is 10 cents. Only those who have to pay the same "oraus." can be sent to the Concordia Verlag, 36 Pilsache Strasse, D.P.-dm. (Lr. C. Korkel, ^Wen), Corset of Liliaw Street L Indian ^Vende, St. Louis, D.C. sinnezusenden. - In Germany, this sheet can be obtained from Heinrich I. Naumann,

Printing house of the "Luth. Concordia-Verlag."

Monument of honor

of the Reverend Pastor and President of the School Teachers' Seminary

Adolph Gustav Gottlieb Francke. †

(Conclusion.)

Here, this faithful servant of Christ has faithfully presided over his ministry for 21 years, under many difficult struggles and much afflicted with illness of his body, and has become a spiritual father in Christ to many. Here follows a description of his way of preaching from the pen of our dear Director Lindemann, who followed him so soon, which he had completed on the day of his death, two hours before his death, and which he wanted to include in the memorial in progress. The mottoes are thus:

"In his sermons, the blessed servant of Christ always revealed great earnestness and a truly evangelical heart. It was obvious that they were not written down and not literally impressed on the memory, but they were always diligently thought out and carefully based on God's written Word. The blessed man knew a large number of biblical sayings and spiritual songs by heart, and he still learned them as soon as it seemed necessary to him, which is why his sermons were richly seasoned with them. One never heard an empty phrase from his mouth; there was never even the slightest appearance that he was looking for the applause of the people. He offered good, laboriously kneaded, well-baked bread to hungry souls. What he himself had found proven through his own experience, - what comforted him in tribulation, - what made him strong in weakness, - what had saved him from his temptations, that he, the purified and proven, offered again to his listeners.

"With great earnestness and zeal he endeavored to prove the deep corruption of the whole of human nature; and he often explained how sin was the greatest evil that could afflict a man, into which a man could fall. He seldom punished individual offenses in particular; but when it was necessary, he proved that God had also given him the gift and grace to do so. I still remember two powerful sermons against drunkenness. Once

St. Louis, Mo., March 1, 1879.

No. 5.

When his wild, savage and crude nature threatened to break down at the weddings, he testified very earnestly against it with the shedding of many tears. Also, all mammon servants and usurers will have to testify to him on the last day that he made a sincere effort to convince and free them from their wretched idolatry, which plunges into hell.

"But all this was not the real element in which his soul lived and weaved. When he could preach about the forgiveness of sins, about the justification of the penitent sinner before God, then his heart was lifted, - then he became truly eloquent, - then it was evident from every expression, from every movement of his hand, that his soul was rejoicing and that he was carrying out his ministry with joy. Often and diligently and thoroughly 'he showed the way of salvation. Even a newcomer could learn from almost every sermon how a poor sinner can be saved; but he often used the text to explain again and again in a simple way what saves a sinner condemned by his conscience: faith in Jesus Christ. None of his listeners, not even the one who heard him only once, much less the one who heard him often, will be able to say on the last day: God never let me know how to be saved. Whoever of the blessed listeners does not know the way to heaven and does not go, can only blame himself, never his previous pastor, if he does not come to Jesus in the kingdom of honor.

"Because the dear deceased always practiced the article of justification and lived in it, he was able to comfort the afflicted, the sad and the miserable very sweetly and powerfully. This was especially evident in his funeral sermons. What wonderful sermons of comfort I have heard from the mouth of this man! In particular, I remember with heartfelt joy and gratitude the sermons he preached at the funeral of my stepson in August 1869 and of my little granddaughter on March 12, 1874. He himself had tasted the bitterness caused by the death of beloved persons and had been refreshed with heavenly consolation; therefore, he was able to comfort again, so that the heart could rejoice with a dripping eye.

"He who has seen the deceased after the few sermons

He could easily judge him quite wrongly, for on such occasions he was like many others: he could not preach because he did not have his congregation before him. When he stood in front of them, he found the right word and also the right tone. Of course, he always presented what had been known for a long time in a new form, so that, once people had gotten used to him, they liked to listen to him in this respect as well.

"His themes and parts of the sermons were always simple, simple and mostly obvious. As a rule, they emerged from the text in such a way that even the weak listener soon recognized why this particular teaching was presented in this text. Thus he preached on September 3, 1871 (13th Sunday after Trinity): 1) that these are blessed people who see Jesus, 2) that all who see Jesus practice righteous love. The Sunday after (Sept. 10) he showed: 1) that ingratitude is a very common, 2) that it is a very shameful sin. On September 17, a mission feast was held in Proviso. The blessed preached on Marc. 16, 15. and answered the question: Why did Christ command to preach the gospel in all the world? thus: 1) so that God's glory would be great; 2) so that the goods of grace acquired through Christ would be offered to men, and 3) so that we would come to faith to attain those goods.

"On May 24, 1874 (Pentecost), the topic was: On the Consoling Ministry of the Holy Spirit. The parts were: 1) Whom he comforts; 2) How he comforts; 3) By what he comforts. - On June 7 of that. The disposition of the sermon was as follows: Of the rich man. 1) He was in hell and torment, 2) because he had been impenitent, 3) what had been revealed in this life through unmercifulness and worldliness. The application followed the same train of thought backwards. - On June 14 (2nd Sunday, n. Trin.) the consoling and "awakening" sermon was based on the following main ideas: The seriousness and the goodness of God at the great supper. 1) The goodness of God: a. He prepares the meal; b. He invites all to it. 2) The seriousness of God: a. He chastises those who despise Him;

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He decides that they should not come to his banquet. - On June 21, the theme was: JEsu's shepherdly love for the lost sheep. 1) He searches for the lost sheep; 2) He puts the one he has found on his shoulders and carries it home with joy. - July 5: On repentance. 1) How it is wrought; 2) by what fruits it is known. - On August 9 (10th Sunday after Trinity) our pastor preached a very serious and moving sermon. He showed that Christ is not able to protect those who wantonly despise the grace of God. In the first part, it was proven that there are always such wanton despisers; in the second, that Christ is not able to protect them. - August 16: Only he who repents is justified by God. 1) The impenitent is not justified; 2) the penitent is justified. - August 23: The Lord has made all things good.

1) The Lord makes all things well, this is taught by Scripture and experience; 2) we are to believe this, even if we do not recognize and see it. - On September 6 of that year On the 6th of September of that year, the Blessed One told us how to behave Christianly in and after the tribulation; and on the 13th, how to behave Christianly in and after the tribulation: What does Christ do to free his Christians from earthly worries? These short notes, which I wrote down on Sunday afternoons, not knowing what use I might later make of them, will be most welcome to some today as a memento of the deceased, who himself left little in writing; and it is only for this reason that I share them.

"Pastor Francke's sermons, as long as I heard him, were never a continuous explanation of the Sunday pericope. Depending on the time and circumstances, he usually presented one main idea, which he then justified and explained in detail. Often this resulted from the text and the Sunday Gospel was really used and exploited in the execution; sometimes, however, the text was only the starting point and was hardly mentioned again in the whole sermon. This was a peculiarity of the dear man. When I once asked him why he proceeded in this way, he replied: "Circumstances demanded that I expose this topic; even if I did not explain the text, I still led into its understanding!

"What kind of catechist he was, could be seen at the confirmation examination, which was held on three consecutive Sundays and on which he spent at least one hour each time. He was a warm advocate of Dietrich's catechism, and he made a sincere effort to get it into the heads and hearts of his confirmands. I believe to be able to assert with full truth that every recurring confirmation exam gave evidence of how the examiner not only understood the catechism himself very well, but also that he had become more and more skillful in explaining it to the often very weak children. He took special care to bring the children to understand from the Holy Scriptures what was taught in the answers to the catechism.

These were the last pen strokes of Blessed Lindemann, written in honor of his and our most revered and much loved pastor.

The faithful Francke, this truly evangelical servant of Christ, also had other public church offices. Already in the lahn

In 1859, the Western District of the General Synod of Missouri, Ohio, etc., of which Francke had been a member since 1848 (the second year of our Synod's existence), elected him Vice-President, in which capacity he also had to visit the congregations assigned to him. Thus he became a careful evangelical advisor to many a pastor of our synod and to many a dear congregation. Yes, the love, attachment and esteem of the entire Pastoral Conference of Northern Illinois, of which he was a member, clearly shows what a brother and father in Christ he was to us.

Blessed Francke administered the office of vice-presidency for 16 years. But when in 1875 the Illinois District organized itself independently next to the Western District, he was appointed Visitor of Northern Illinois. He was able to hold this office for only two years. Due to illness he resigned at the beginning of the previous year.

A second important public church office was given to him by the general synod in October of 1863, when they appointed him as president of the school teachers' seminary to be moved from Ft. Wayne to Addison. He presided over this office for more than 14 years until his blessed death. And indeed, it is to him, to him in particular (everyone who is familiar with the matter will sign this), to our dear Francke, that

the Synod owes it above all that our seminary has reached its present bloom under God's gracious blessing.

Finally, Pastor Francke was also elected by the Lutheran Orphanage Society of Northern Illinois in 1873 as president of the orphanage founded here. He also nurtured and cared for this institution with warm love and even during his protracted illness often inquired about the condition of the orphanage with fatherly care.

Since he had been suffering for several years, the local congregation willingly made the sacrifice of providing him with an assistant preacher in January of last year. In the first half of the past year, Francke still preached alternately and performed all the official duties. But already on August 30, he climbed the pulpit for the last time and preached a funeral sermon in great weakness, after he had not been able to preach several Sundays before. His condition soon worsened so much that he could no longer enter the church he had become so fond of. Under unspeakable pain and suffering, combined with great physical fear, he spent 5 months of miserable nights, and many thousands of sighs and prayers day and night for a blessed death and deliverance from all evil escaped his anxious heart. On September 29, he received Holy Communion with his wife and now waited day after day for the hour of his dissolution. When he recovered a little at the end of November, and almost everyone had the cheerful hope that God would preserve him for us longer, he often said that he could not yet see himself returning to the life of this world, "but as the Lord Jesus wills! And behold, on Friday evening, January 3, at about 6 o'clock, his Savior came and, after a death struggle of a quarter of an hour, took him home to his eternal heaven of joy. He brought his age to 58 years less 17 days.

On the following Sunday, it was the undersigned's sad duty to announce to the entire congregation the death of their

to make known our beloved pastor. After we had sung the hymn no. 214: "Aus tiefer Noth ich schrei zu dir" (I cry to you from deep distress) 2c., the announcement took place without liturgy in front of the altar and then the reading of the 42nd Psalm. Thereupon the congregation sang the hymn no. 87: "O Lamb of God innocent" 2c. In the sermon that followed, the basic idea was: how the Word of God, which the holy man of God had preached, contemplated and studied with such great earnestness and diligence, is the only means that shows and leads us the way to heaven, the only means by which our pastor also found Christ, is preserved with Him and has now blessedly overcome death. With the hymn No. 403: "It is enough, so take, Lord, my spirit" 2c. the service closed. The congregation postponed the funeral of their beloved shepherd to the coming Tuesday, since the Pastoral Conference of Northern Illinois was to meet in Chicago on that day, and invited the members of the Conference to dedicate this first day of their Conference to Pastor Francke's funeral, which was done. In addition, many members from the neighboring congregations attended, who held the dear man in high esteem. Altogether 3 speeches were held. In the house, Prof. Selle addressed a few words of comfort to the grieving family of the deceased. Then the coffin, which was carried into the church by the attendants, was followed, in addition to the family, by all the pastors and teachers and the few members of the congregation who were still able to gather in the house. The actual funeral sermon was held by the undersigned at the request of the deceased. Based on the text of Hebr. 13, 7, I answered the question: What is the most beautiful honor of a faithful servant of Christ who has passed away? 1. if his congregation remembers and praises that their pastor has told them the word of God, and 2. that he has preceded them in righteous and constant faith, 3. and if they therefore now also follow him in such faith.

Mr. President and Pastor H. Wunder then gave a short speech in front of the altar about the blessings which, by God's grace, Blessed Francke had bestowed on his other ecclesiastical offices. Thereupon the dear corpse was brought to its final rest in the bosom of the earth, to sleep gently and rest from all work, all struggle and strife, all toil and hardship until the glorious and joyful resurrection on the last day. The soul of our beloved brother and father in Christ already enjoys the promise of our God: "Teachers shall shine like the brightness of heaven, and those who have taught many righteousness like the stars of God forever and ever.

(Submitted.)

Our emigrants - mission in 1878.

Our mission among the immigrants in New York has now existed for ten years. It was in January of 1869 that the undersigned, appointed by the then New York Pastoral Conference, went in God's name to work among the aliens in a way that was completely unknown to him. The aforementioned conference is thus the actual founder of our emigrant mission in New York. Each member of the conference committed himself to a personal contribution of 25 to 30 dollars for the maintenance of the missionary for the first year. Still in the fall of

In the same year, our synod took over the mission as its own and set up a committee consisting of three preachers and laymen, who were to assist the missionary, supervise his activities and be responsible to the synod for them. Neither my venerable committee nor I had any idea of the difficulties and adversities that would confront the initiation and successful activity of Christian charity in the course of time. Therefore, an actual instruction could only be given to me years later, after we had looked around a bit in our completely new field. Initially, I had only been given the task of helping the emigrants in every way possible. How this could and should be done, only circumstances had to teach. Soon after my admission to Castle Garden I saw the general helplessness and helplessness of the immigrants; but for the time being I could not yet intervene in an advisory and helpful way, because I did not yet know the right means and ways to do so myself. Soon I was also convinced that I had a number of adversaries and doubtful friends around me, who were watching me lurkingly to see whether my words and deeds would do their shameful business any good, in order to then make my life sour and hinder me in my activities. The reader will hardly believe that I received raw words, scolding and mockery, clenched fists, even blows in the open street as a reward. And yet it is so. Those who do not know Castle Garden and its environs have no idea of the cunning, wickedness and danger of the people who try to get as much as possible out of the immigrants there and to enrich themselves from them. But the faithful God has so far graciously helped us through all adversities and has not only allowed our mission to continue until today, but has also adorned it with many blessings. I do not want to bore and tire the reader with numbers in order to show how many thousands have been helped and advised in all kinds of physical hardship and embarrassment since the existence of our mission. And what successes have been achieved in spiritual matters through word and writing cannot be calculated by numbers, that is known only to the Lord; although in this respect, too, many pleasing things could be shared. Thus, for example, many congregations within the Synodal Conference have received a beautiful increase in the number of members exclusively through the emigrant mission.

But this is only a general review of the last ten years. I will now make some announcements about what has happened in our mission in the last year. First, I have to report that immigration has increased again compared to the previous year (1877), when it was at its lowest for twenty years. Last year a total of 83,801 passengers landed at Castle Garden. Of these, 24,307 came from Germany. German immigration increased by 5,208 compared to the previous year. This figure does not include Germans from Russia. There is every reason to expect a steady increase in immigration for a long time to come, since trade and commerce in the old country are in complete decline, while conditions here seem to be slowly improving. In any case, the countryman, even the penniless one, still finds his way here more easily than in Germany. No less important for increasing immigration is last year's

This has contributed to a rich harvest in this country by enabling many a countryman to provide his friends and relatives in need and misery in Germany with the means to emigrate. At least since the beginning of the new year, I have had more orders to send ship tickets to Germany to those who are being helped over by their relatives here than I have had for years in the same period. Perhaps the pleasing increase in such orders can also be explained by the fact that the pastors are increasingly making their parishioners aware that they are also seeking my mediation in such matters, and in most cases are even writing to me on behalf of their charges, who are often not well versed in the use of a pen. In the interest of the good cause, it would be very desirable that the use of my services be repeatedly urged upon the congregations privately and in meetings, especially in the transportation of immigrants from and to Germany. How much more blessing could be bestowed if it would become more and more the rule in all congregations of our synodal conference that these matters, which are at first purely external, would be placed completely and from the beginning in my hands! Again and again I have to experience that many in our congregations do not even know that I am taking care of all this for the benefit of the travelers. If one has one's relatives transported by secular agents, who in the best case only collect the respective sum of money for it, but do not care further whether the travelers are well taken care of in the German port cities and in New York, then they are usually led such ways on which they do not even meet me. How often does it happen that families find themselves in unforeseen distress and embarrassment, e.g. their money is not sufficient for the onward journey, or a family member falls ill, or something is wrong with the luggage, etc.? If I have been entrusted with the transportation of such a family from the start, they will know immediately where they can seek and find advice and help. It has happened that agents in the West transport immigrants or emigrants more cheaply than I can. Well, I know the crooked paths that are sometimes taken in such cases, and in the end it turns out that the journey ends up costing more than was stated at the beginning. I honestly adhere to the prices of the respective ship and rail companies in all cases in which bitter poverty does not make a special concession necessary. Where help is needed, however, I can and will really help to the best of my ability. But, some will perhaps say, is that mission? Not in the strictest sense, but it is a God-pleasing means to a higher end. Body and soul are so closely connected that it is often impossible to care for the soul without taking into account the body in which the soul dwells. In addition, I am more likely to be trusted if I have provided the immigrants with everything they need for their journey to New York to their satisfaction even before they meet me. That is why I urge in all my reports so earnestly that the handling of all external matters for immigrants and emigrants be placed in my hands. I have only trouble with it and nothing more; but this is the right means to drive the wanderers into the net, which is the most important thing.

The church, through its emigrant mission, is reaching out to its endangered children. If I have faithfully advised and helped the people in their external affairs, as they soon convince themselves, then a word spoken to their heart, or a tract, a calendar, a magazine finds a more willing reception and does not remain without blessing.

During the past year I have received orders to receive and transport 417 souls. Of these, 96 went to Germany, the remainder to the west and northwest of this country, namely, to Wisconsin 55, to Minnesota 52, to Illinois 45, to Missouri 26, to Indiana 22, to Kansas 20, to Michigan 19, to Ohio 13, to Nebraska 7, and the rest to various other states. The sum forwarded to me for the transportation of these people was \$12,187.64, of which \$173.07 remained in cash on January 1. That I have assisted with counsel and deed many other persons besides these 417 souls with whom I have been indirectly associated, I will only mention. 1934 letters and postcards were exchanged. I was able to provide work for 30 people. Among the poor, H205.98 were distributed either in Baar or by paying for meals or night quarters. Others were helped by a temporary advance of money, so that they did not have to consume money here unnecessarily, but could get to the place of their destination as quickly as possible. The sum of \$1253.83 was spent for this purpose. Unfortunately, \$705.14 of this and of earlier money is still outstanding, which is a great inconvenience, because it ties my hands to help in new cases of need in the way that could be done if I were always reimbursed immediately for what I have advanced.

Indeed, there is no lack of need around me. Of course, not everything is need that is spent on it. For example, a gang of unmarried people hangs around here, demanding meals, shelter and money, but not

deserving any support; for they fall under the motto: He who will not work, shall not eat. Unfortunately, Germany supplies us with a strong contingent of such day thieves. Run-down merchants, failed students, etc. can be seen in droves in and around Castle Garden. Although I know that hunger hurts, I still take a hard look at anyone who asks me for even a small meal. The sad, but also pleasant experience I have had in the process has been discussed in detail in my last year's report.

I am often approached by the poor for worn clothing, partly to cover their nakedness, partly because a reasonably decent suit is absolutely necessary to obtain a job. Unfortunately, in such cases I can usually only help by buying the most necessary things for money.

Many a poor wretch who, with the best will in the world, cannot find suitable employment here, but who can be taken in and cared for by his family in Germany, asks me for mediation in obtaining a cheap passage home. Such people often do not have a cent left and so I have to beg for the necessary money. In this way I helped, among others, a young man to return to his old home, who, in order to find work, walked from New York to Philadelphia, Baltimore, Washington, and from there back via Baltimore to Harrisburg, Williamsport, Emporium, Olean, Buffalo, Lockport, Rochester, Syracuse, Rome, Utica, Albania and the United States.

and had finally migrated back to New York. He told me that he had slept mostly by day and wandered by night, but had been unable to find suitable employment anywhere.

It is striking that in many cases very young boys come over from Germany alone, who do not have the slightest support here, but are left to their own devices. No wonder that they degenerate under the pressure of external hardship, due to lack of employment and bad company, into which they quickly fall here, and become an outcast of humanity. Last year, I sent twelve such poor boys freely to the West through the local Children's Aid Society, where they could have shelter and employment. Following this, I would like to ask the kind reader in the rural communities to inform me whether poor families here and there, who understand and want to work the land, but can bring nothing more than a bunch of children and strong poor people, can be accommodated.

As an example of how physical and spiritual help go hand in hand in our mission, consider the following. Two rosy-cheeked boys, sons of an unintelligent general superintendent in Prussia, enter my parlor and ask for work. After I had checked them out a little, it turned out that they had formerly been cheerful high school students, but had distinguished themselves less by their zealous study of science than by exerting a pressure on their father's purse that could not be endured in the long run, as a result of which their further stay at school had to come to an end. Then the thought arose in the boys that they would like to see the world. Their father agreed and made the last difficult sacrifice for them by paying for their trip to New York. But how astonished they were when they found the foreign country quite different from what they had imagined! Their money soon ran out, and employment was nowhere to be found. Remorse for their former life took hold in their hearts. However, one of them, who was helplessly looking for work, against all expectations found a job with a baker, to whom he had to carry the bread from house to house. For the other, who was less job-hungry and shy of work, I provided him with free board and lodging for a week. Then he found some employment by copying. In the meantime, he came into contact with a Roman priest who suggested that he should go to a Roman seminary and become a priest, and that all expenses should be paid for him. This did not displease the reckless bird, because he believed that he would be taken care of forever. He also accepted the proposal and immediately let himself be accommodated with a Catholic family, where he enjoyed the most beautiful care and had nothing else to do than to visit the priest in question every day. Although he also promised to come to me during this time, he did not tell me anything about the turn of events until I, made suspicious by his conspicuous speech and behavior, had obtained a confession from him of what I had already mentioned. Now I took care of the poor man with double seriousness, showed him what a grave sin he was about to commit by denying and trampling on the truth by converting to the papacy, and urged him to report his sinful intention to his father immediately and not to do anything against his will and his own conscience. I gave him three books to take home, namely "Den vertheidigten Luther" ("Luther Defended"), "Das Lutherthum vor Luther" and "The Secret of Wickedness", and asked him to study them seriously and to visit me quite diligently. Well, he wrote to his father and also came to my parlor from time to time, where I tried to illuminate the damnable teachings of the Papst Church from God's Word. Unfortunately, the poor man had such an inadequate knowledge of the divine word that because of this and because of the wickedness of the natural heart, the truth could not have an effect on him. He soon returned "The Secret of Wickedness" to me, but he still kept the other two writings. In the meantime, a letter from his father had reached him, but by no means, as he informed me, with the content that he felt moved by it to abandon his ungodly plan; rather, the father had only expressed his joy that the son now cared more about matters of religion than before. Now, of course, every further attempt on my part to help the lost human child back to his right way was cut short. I spoke to him again and for the last time seriously into his conscience and left him never to return. Later I learned that he had been baptized in a local Roman church. Since he still had some of my books in his possession, I wrote to him that he should return my property to me, which he promised to do, but did not. Then I told him that I or someone else would come to his apartment on such and such a day to get the books. I immediately got the answer that the books were no longer available, that he had burned them. Thereupon I demanded the money for the books, and immediately, if he wanted to prevent further inconveniences. Right, the money came. So far a poor human child can come, if it lets itself entangle in bodily need into the diabolical net of the Papstkirche against better knowledge and

conscience.

Now, may the faithful God keep our emigrant mission its present friends and awaken more and more new friends; for it wants to serve him and him alone in its members, even if in great weakness. S. Keyl.

3 Broadway, New York.

Refusal of a Christian burial with ecclesiastical honors.

It happens not infrequently that the survivors of such deceased persons, who in their lives have despised God's word and church or have had to be excluded from the Christian congregation because of their impenitence, demand of a preacher that he should bury such persons with church honors. Quite a few preachers are willing to do this, especially if the deceased was rich and respected, and if the preacher must fear that the rich and respected relatives will be lost to him because of the refusal of a Christian burial. Some preachers even agree "for the sake of shameful gain". (1 Petr. 5, 2. Tit. 1, 11.) In order to paint this miserable tenant system a nice color, they usually say that it is certainly always right to preach God's word when it is demanded. With this, especially the uneducated evangelicals, among whom this abomination is particularly prevalent, try to talk their way out of it and probably also to appease their own consciences. But this is only a futile excuse of the evil flesh pretending to be pious. For if the preachers deny Christian burial to them,

If a preacher preaches a sermon to a person who lived as an unchristian in life, this is the best and strongest funeral sermon he can preach; on the other hand, if he buries with church honors a person who lived in sin and died in sin, this has the effect that people will think and say: You see, when preachers preach so much about hell and damnation in their sermons, it is not necessary to take it as strictly and seriously as it sounds; for when people die, they also bury those who, according to their doctrine, have not lived a Christian life, like other Christians; indeed, when the priests' mouths are silvered, they still praise the deceased as good people who had their weaknesses, but about whom it is not our place to judge. There is no telling what damage is done to souls by the fact that so many preachers bury the despisers of the Word of God and the holy sacraments like faithful Christians. This is also against the clear word of God, according to which godless people are declared unworthy of an honorable burial. (Read Jerem. 22, 18. 19.) Therefore, it has always been the practice in the orthodox church to deny a Christian burial to those who have been banished, to those who despise God's word and the holy sacraments, and in general to all those who have apparently died unrepentant in their sins. Thus, for example, our Luther writes: "In our church, it is the custom that we do not hold communion with anyone who has stubbornly refused to hold communion with us in life, and therefore, when he has died, we do not hold communion with him either; that is, we let him be buried whoever and wherever one wants, outside or inside the graveyard of God; but we and our disciples do not go along, do not sing to him either, let those who bury him weep, according to that word of Christ: 'Let the dead bury their dead' (Matt. 8:22.) Because the funeral songs sing of Him who comes in the name of Christ, therefore we cannot sing them without lying and not without violating conscience, indeed not without blasphemy against a man who died in blasphemy and ungodliness." *) We read, therefore, that zealous Lutheran preachers preferred to be deposed than to give a Christian burial to a man who had died in impenitence. Andreas Kesler reports the following about such a case concerning a drunkard: "The zeal of Dr. Conrad Becker of Güstrow in the Duchy of Mecklenburg is to be praised, who allowed himself to be deposed before allowing a high potentate's envoy, who against the warnings of many submitted to a great impossible drink, to be buried with ceremonies. **)

We were therefore pleased to learn from the "St. Charles Democrat", a political weekly, that our dear brother, Pastor Matuschka in Neu-Melle in the state of Missouri, could not be persuaded to give a Christian burial to a rich man, who in his life up to his death had been devoted to drink and therefore excluded from the congregation. He was maliciously attacked for this by a certain E. in the aforementioned paper. However, for the sake of God's honor, he considered it necessary not to remain silent in response to this attack. From his good answer, which can be found in the "St. Charles Demo-

This passage is taken from a letter of Luther to the pastor Gerich in Bernburg from the year 1538, which letter is found in the 6th part of Luther's letters published by de Wette (page 207).

**) See: *Theol. cas. conscientiae*. Wittenberg, 1658. p. 192.

krat" of February 6, we report some things here. In it, Pastor Matuschka writes, among other things, the following:

"Mr. Ernst Meier" (whose Christian burial was refused) "was generally not a bad man, never did me any harm personally, but was, despite the fact that I often and seriously had to punish him privately and in public community meetings because of his vice of drunkenness, as it seemed, still well-disposed, at least friendly towards me; he also took no pleasure in the blasphemies of our enemies. Again, I often expressed my heartfelt regret to him, after he had already been excluded from our community, that things were so terrible with him, as they unfortunately were with him. If I had been allowed to act according to my human feelings towards him, I would not have refused to give him a funeral eulogy, especially for the sake of the respected, because rich, relatives, knowing well that my refusal to do so would bring me no honor and no advantage.

"But I do not only have compassion like other people, but I also have what some people, especially E., do not have, namely a conscience bound in the Holy Scriptures. I have a conscience bound by Holy Scripture and have to conduct my ministry accordingly. I am not ashamed to declare publicly that I consider the Holy Scriptures to be the teaching and teaching authority. I am not ashamed to publicly declare that I consider the Holy Scriptures to be the teaching, comforting, but also judging and punishing word of the great God.

"According to the teachings of the Holy Scriptures and my conscience, I certainly had to refuse a Christian funeral with church honors and ceremonies, such as bell ringing, singing, prayer, and blessing of the body. I could not give up my office to give the appearance, even by the slightest participation at the funeral, that there was nothing to do with living and dying in the manner of the deceased, and was rather obliged to bear witness by my refusal to officiate at the funeral, and not to make the best speech in the conscience of the people by any speech. And that this way of acting is the most effective one can see from the lament of an E

"But if the worthy readers ask why I did not want to and could not bury the body of Mr. E. Meier with ecclesiastical honors, I am forced to answer and defend myself. Meier with ecclesiastical honors, I am forced to say, in order to answer and defend myself, that unfortunately, as is no secret to all who knew him, Mr. Ernst Meier was so addicted to the vice of drink that, despite all warnings and admonitions on the part of myself and individual members of the congregation and the entire Christian community, he did not desist from it. He did not even attend our public church service for years, and therefore, as sorry as we were, he finally had to be excluded from the Christian congregation in obedience to the Word of God, and that he persisted in his vice and sins to the end. Such a man cannot and must not be buried with ecclesiastical honors according to the manner and custom of Christians by a Christian preacher who holds the Bible to be God's Word and does not want to act wantonly against it, or to be a wretched servant of men, a flatterer and a hypocrite. Whoever nevertheless does so, and praises such a person as a 'dear Christian fellow brother', only makes the Bible, Christianity, Christian faith and hope, and Christian doctrine and discipline look bad in the eyes of all respectable people.

ridiculous and a mockery. The fact that a so-called evangelical preacher (it is said that it was only a student who had left the seminary in Marthasville and was picked up, whether through or without the mediation of an evangelical preacher in the neighborhood, I do not know) officiated in our parish churchyard, happened against the just protest on the part of our leaders and such an impudent encroachment on the rights of a parish only rarely happens. But what do you want to do to such an incompetent student? The fact that he was told to do it is no excuse, because it was done by a man who has no right to our community property, and against the prohibition of the leaders as representatives of the community.

So far, Mr. Pastor Matuschka. If, by the way, the unirt-evangelical student did not commit this abomination at the behest of his teachers or a unirt-evangelical pastor, at least the painful experience shows that the student did nothing but what is the fashion in the unirt-evangelical church. W. [Walther]

To the ecclesiastical chronicle.

I. America.

English Lutheran Mission. In this number the reader will find an announcement of the ordination of a young man as a preacher in an English Lutheran congregation in the state of Missouri. We take this opportunity to recall that a number of years ago a number of English Lutheran preachers in southern Missouri, on the advice of members of our Synod, united to form a special body under the name of "English Lutheran Conference." Although independent, they did not want to give themselves the name of a synod because of the small number of members. Even now it contains no more than nine small and nothing less than prosperous congregations, which together consist of no more than 300 to 350 communicating members. The weaker it is in terms of members, workers and earthly means, however, the greater is the work which it considers itself obliged to carry out, namely the search for, collection and provision of the English-speaking Lutherans living scattered around in the West, a large number of whom have gradually moved from the eastern, especially the southeastern states to the West and have settled there. Since the dear brethren of this English Lutheran Conference are in truth Lutherans in doctrine and practice as well as in spirit, it is undoubtedly the sacred duty of the Lutherans, whom God has blessed with that of which these righteous brethren are deficient, to support them vigorously. Their mission field is the mission field of all true American Lutherans. As she cannot, so no other Lutheran can calmly and indifferently watch how the English-speaking Lutherans scattered in the West either throw themselves into the arms of the emissaries of the fanatical sects, or finally completely abandon all religion. Nor can we Germans say that this matter is not ours, but only that of the English-speaking Lutherans. If the English-Lutheran Church in America were right, then it would be quite nice if the English-speaking Lutherans would take care of the abandoned brethren of their language, while the German-speaking would take care of their abandoned German brethren in particular. As is well known, however, the number of English-speaking members of our orthodox Synodal Conference is still very small. Therefore, no matter how eagerly they show themselves to bring the delicious treasures of our church to the English-speakers, they are not yet

The English Lutherans are not able to raise the funds for the inner mission in our West. The crying need of the scattered and abandoned English Lutherans in the West is therefore loudly reaching our ears. The best thing, therefore, will be for our German synods belonging to the Synodal Conference, in conjunction with the Norwegian synod, to instruct their representatives to apply to the Synodal Conference on the occasion of its next meeting for the exclusion of the small English Lutheran Conference of Missouri as a missionary conference for the West, and to promise it support with capable missionaries and other necessary means. The little English Lutheran Conference in Missouri should regard the Synodal Conference as its vanguard and itself as the rearguard. The English brethren in Missouri, as we know, are heartily willing to place their entire missionary work under the most specific control of the Synodal Conference. Their already organized conference therefore forms an excellent basis for English-Lutheran inner mission in the western states and territories of our North America. May this highly important matter be wholeheartedly recommended to the concern of all orthodox German, Norwegian and English Lutherans with all due modesty. W. [Walther]

The "Free Voices", a paper published in Nebraska, is very upset about the fact that the so-called Protestants call the Roman church the "apostate" church because of its worship of saints. It says in these "free voices" among other things: "However, the person of Jesus Christ in the Catholic Church is unfortunately very much overshadowed by the worship of the saints. But it is impossible for us to see that Jesus is set back more by the veneration and worship of the saints there, than with us believing (!?) Protestants by the veneration and worship of the golden calf and by the service of the trinity of sin, which is called: lust of the eyes, lust of the flesh, and a proud life". In this, of course, the "free voices" are right, that the worship of mammon by the so-called Protestants and the worship of saints by the papists are idolatries, one of which is as

bad as the other. But only those who cannot draw conclusions will want to conclude that the Pabst Church is therefore not an "apostate" one. For, first, mammon worship is no less prevalent among the papists than among the so-called Protestants, and, secondly, mammon worship is condemned in the so-called Protestant churches by their doctrine, but saint worship is approved in the papal church by its doctrine. The true nature of a church is not to be judged by those who are still in it but have fallen away from it and act against its teachings, but by those who are faithful to their church and follow its teachings. Everyone knows, however, that in the so-called Catholic Church those are considered the most faithful and best Catholics who practice the greatest idolatry with the saints and especially with the Blessed Virgin Mary. The editor of the "Free Voices", who wants to be a former Catholic priest who has become Protestant, should therefore have thought more clearly and tried to get to know the teachings of the different churches better before he started to publish a religious newspaper.

W. [Wather]

The "Lutherische Zeitschrift" of February 8 brings the news that 22 students of the local theological seminary wanted to become missionaries among the Negroes. There is a mistake here. It is true that we recognize the work of the Negro mission as an extremely important one, and, as far as God gives grace, it should be pursued with all seriousness and zeal. But if 22 of our candidates wanted to become missionaries to the Negroes at one time, that would mean first of all wanting to feed the foreigners and in the meantime letting our own household members starve. If ever, we are in great embarrassment right now,

as we are only to fulfill the most urgent requests for preachers on the part of such congregations, which have already been gathered by our traveling preachers. The news of the "Zeitschrift" probably originated from the fact that a number of the students here agreed to support the Negro missionary in Little Rock for a short time.

II. foreign countries.

Chiliastic enthusiasm. As is well known, one is called a chiliast who believes that once again a time will come in which, after great tribulations and after the fall of the Antichrist, the Christian church will attain great glory already on earth. One describes it more subtly, the other more coarsely. One of the coarsest chiliastes of our time is a certain Clöter, pastor in Illenschwang in Bavaria. He publishes a paper entitled "Brüderbote" (*Messenger of the Brethren*), in which he markets his coarse chiliasm and which, unfortunately, as we have heard, is distributed in thousands of copies and therefore pours out the poison of chiliastic rapture into many thousands of hearts. For some time now, the false prophet Clöter has not only proclaimed that the last tribulation is just around the corner and that, according to the prophecies of the prophets, only in the Russian Caucasus a safe haven for the faithful has been prepared by God, but he has also finally publicly called upon his deceivers to flee with him to those Russian regions. As insane as this thought is, Clöter has already filled many unsuspecting and inexperienced souls with it. A certain Minderlein, a tailor from Altershausen in Bavaria, has already allowed himself to be seduced into leading a company of nineteen people and to begin the emigration to the Russian chewing box with them. What a sad fate these poor people would face was vainly prophesied to them from many sides, but this prophecy unfortunately came true only too literally. The company, most of whom were old men, women and small children, soon fell into the greatest trouble in their dreamed-of place of refuge, and thus into despondency and disunity. Therefore, after a short stay, they decided to return. But this happened with great hardship. Minderlein, the leader, died of fever on the way, and his wife and children, as well as the other comrades, have now arrived in great misery at Nuremberg, where they have found compassion and assistance. Even this sad outcome of the first attempt, however, did not cure the unfortunate Clöter of his chiliastic rapture, nor did it dissuade him from his crazy plan to lead his seduced people to Kaukassen. He maintains that the same is the promised land of the last times. He therefore continues to negotiate with the Russian government for the purpose of having it grant all kinds of privileges to his colony. It seems, therefore, that the poor people will not awake from their dangerous dream until it will be too late to turn back. O dear readers, let this example warn you not only against chiliasm, but against all infatuation! Once a man is caught by it, he is seldom freed from it until he has finally plunged himself into temporal and usually at the same time into eternal ruin. Every Christian, therefore, should stick to the clear and unambiguous word of God and reject all thoughts of man that are so tempting to the flesh, which one passes off as a light that makes the word of God bright in the first place. He who in Christian sobriety makes nothing but the bright and clear word of God the lamp of his feet and the light of his path and follows it, does not go astray, but will finally find the right path even in the dark valley of temptation and death and finally reach the goal happily. May the faithful Savior, Jesus Christ, help us all. Amen. W. [Walther]

Good concession. Recently, the united Brandenburg Consistory did not confirm an unbelieving preacher elected by a Berlin congregation, but rejected him. Faithful preachers in the Lutheran churches feel to some extent what a disgrace it is for these churches that, on the other hand, their church government is quietly entitled to have their congregations elect the most godless rationalists, and even to confirm and introduce them. The "Pilgrim from Saxony" of January 19, which reports this step of the Brandenburg Consistory, therefore writes: "Perhaps, 'that through the action of the still only unintelligent Consistory, Lutheran church authorities' would also gain courage to close the pulpits to false teachers. For what good would even Lutheran regional churches be the repeated assertion that the Lutheran confession should be and remain *public doctrine* (public doctrine), if nothing is done against the clergy who have obviously broken with it, if the obligation to teach were only on paper, but not in force?"

In Austria, there is a law according to which no Protestant songs may be sung and no Protestant prayers may be said in schools where the majority of the children are Protestant, because this is against the conscience of the Catholic schoolchildren. On the other hand, if the majority of the children are Catholic, the same law strictly prescribes the Hail Mary along with other Catholic ceremonies, except that Protestant children are allowed to leave school before the prayer. Naturally, however, the Catholic teachers do what they can to keep the Protestant children in school until the end of the lesson, and then even to encourage them to participate in the Catholic processions. Such schools are called "parity" state schools, that is, state schools in which children of different faiths have equal rights. A beautiful parity, that! W. [Walther]

Hanover. Even the Hanoverian Consistory complains about the significant decrease in the distribution of the Bible in Hanover and declares that it can find no reason for this sad phenomenon. In a Hanoverian newspaper, the reason given is that the Bible is now used so little in schools. It says: "In former times the children used the book more than once a day, so naturally more Bibles were 'learned', and while otherwise every child in the house had to have a Bible, one now tries to make do with fewer copies because of the less frequent use." True as this may be, it must not be forgotten that unbelief is penetrating deeper and deeper into the German people, so that in many cases they no longer have any desire for the Bible. There are also many preachers who do not recognize it as their sacred duty to see to it that every member of their congregation has a Bible. W. [Walther]

Ordination.

On February 2, Mr. Robert Luther Goodman, formerly a student in Concordia Seminary of the Missouri Synod, having received a call from Mount Zion congregation, was ordained by order of the Honorable President of the English Lutheran Conference of Missouri, Mr. Pastor A. Räder, by Hm. Pastor Luther M. Wagner, assisted by I. R. Moser, in the ZionS congregation at Gravelton, Mo., was solemnly ordained to the office of PaEsu stor. I. R. M.

Inaugurations.

On Sunday Septuagesimä, Pastor Andreas Bähler was publicly and solemnly introduced as pastor of the Lutheran congregation in Mobile by the undersigned on behalf of President Biltz. I. F. Döscher.

Address: Rsv. Lasplsr,

Oor. c>k8d. b'raneig L Ooardorn 8d8., Llobils, ^.l".

Rev. I. A. Herzer, formerly of Minneapolis, Minn. after receiving commission, was ordained on Sunday Sexagesimä inmit-

tion of his congregation at Plymouth, Wis. by the "undersigned," assisted by the Rev. L. Meyer.

Ph. Wambsganß.

Address: Rvv. 3rd Herrsr, ?l^mout,ti, ^v>8.

At the request of the Reverend President Biltz, the Rev. A. D. Krämer, formerly of Pottawatomie County, was installed in his new congregation at Humboldt, Kans. on the 4th Sunday after Epiph. by the undersigned. W. Lüker.

Address: Usv. v. Lrasmsr,
Ilumbnlät, ^.llsn Oo., Xans.

Church dedications.

On February 11, the newly built church of the English Lutheran St. Paul's Parish at MoSsPoint, Mississippi, was solemnly dedicated by the undersigned in the name of the Triune God. The church, built of wood, is 25 feet wide and 40 feet long. The building was consecrated free of debt. This is the first church in the state of Mississippi connected with the Synodal Conference. I. F. Doescher.

On the third Sunday of Advent, the Lutheran congregation at Fowler, Clinton Co., Mich., dedicated their new church, a frame building, 35 X 65, with steeple 91 feet high, to the service of the Triune God. Pastors H. Koch, I. Schmidt, H. Rohe and undersigned were active. I. H. Witte.

Candidate Election Display.

Notice is hereby given that the following gentlemen have been nominated as candidates for the vacated directorship of the school teachers' seminary at Addison, Ill:

- §1 . Rev. L. Gross in Buffalo, N. U., by 4 votes;
! 2- Mr. Professor I. Grossein Addison, Ill, with 3 votes;
3. Mr. Pastor Frey in Albany, N. I., with 2 votes;
4. Mr. Pastor F. Lochner in Springfield, Ill, with 2 votes;
5. Mr. Pastor Willkomm in Lrimnitzschau, Saxony, with 2 votes;
6. Rev. Th. Mießler in Des Peres, Mo. with 1 vote;
7. Rev. Strasen in Watertown, Wis. by 1 vote;
8. Rev. Stubnatzy in Fort Wayne, Ind. by 1 vote;
9. the Rev. F. Zucker, of Williamsburgh, N. I., by 1 vote.

Here it is recalled that according to our synodal constitution, both the relevant teaching staff and every congregation of the synod has the right to protest against any of the persons nominated as candidates within 4 weeks of the present date, but only on the basis of proven erroneous teaching or proven irksome life. If, however, a preacher, a congregation, a pastoral or school teachers' conference believes it must otherwise privately give a hint to the electoral college, this must be presented to each individual member of the same by letter or orally, since the electoral college unfortunately does not have to assemble.

St. Louis, Mo, March 1, 1879.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

he Canada - District of the Synod of Missouri, Ohio et al. St.

holds its first meetings, God willing, in Elmira, Ontario, from April 17 to 23, 1879.

All who intend to attend the meetings as synod members or as guests are asked to notify the local pastor three weeks in advance.

On Wednesday, April 16, afternoon 4 o'clock, at the Berlin station Fuhrwerk will be ready for pickup. The mail leaves Berlin afternoon 2 o'clock from the Commercial Hotel auS> to Elmira.

All those arriving in Elmira first want to go to Mr. Nuppel's store.

Those who come by Orunä rrunc train and have paid the full price on the way here, will receive a fare reduction for the way back.

The pastors are requested to bring their parochial reports.

Dear fellow ministers from the United States are cordially invited to attend our Synod meetings.

Shipley, Ont. 25 Feb. 1879.

H. Schröder, d. Z. Secretär.

Received for the orphanage in Addison:

(Conclusion.)

By Past. Norden from the parish in Lindenwood P7.42. By F. Buchholz from Eh. Bliebernicht in Elm hurst 5.00. By Past. Dörmann's congregation in lorkville 13.90 u. 7.00. By Past. Bruegmann in Union Hill, Coll. at Eh. Zimmer- mann's wedding, 5.50. By Prof. Selle of Past. Rauscher" iu

Dalton 75. Wm. Teyler in Genoa 2.00. By Past. Rame-low'S Gem. in Elk Grove. Arnthanksgiving coll. 16.22. By Past. Dunsing, a part of the Harvest Festival Coll. in Strasburg, 2.00. By Past. Gotsch in York Centre from N. N. 1.00. By Past. W. Thole in Danforth .60. by Past. Eilfeldt from the parish in Pecatonica 6.115 and from the parish in Belvidere 7.50. By Past. Zimmermann from the parish in North-Field 4.00. From Past. Müller's parish in Kankakee 23.00. By Past. Nuoffer's congreg. in Eagle Lake 2 p.m. & Thank Offering by Mrs. Fathauer 10 p.m. By Past. Behrens' congreg. in Freeport: Reform-Fest Coll. 6.00 & from Ernst Seiß 2.00. By Past. Steege in Dundee: from the communion coffee 10.00, from Mrs. Wernholz 2.00, for orphanage reports 4.00, Mrs. Müller & F. Röpke each .50. Coll. at the dedication of the orphanage on Nov. 7 65.07. By Past. M. Große in Hartem, Kirchweih- Coll. 11.20. By Rev. Bohlens' Gem. in Summit 14.80. By Rev. Sieving in Ottawa by Paul Anschicks, H. Sippel, Mrs. Bischoff, Friederica Schoor each .50, Marie Anschicks 25. G. Gehrung 1.00. By Past. Fruchtenicht: by the congregation in Turner Junction 2.35, by the Gem. in Wheaton 2.65 and by Mrs. Henriette Volstarr in Elgin 2.00. By Rev. Feiertag in Aurora by Chr. Baumann .50. By Rev. Hartmann's Gem. in Woodworth 6.90. From Schaumburg: by Past. H. Schmidt, Hochz.-Coll. at Redeker, 18.11 u. by I. Fasse of L. W. 1.00. By Past. Rover's Gem. in Arlington Heights 10.60. By Past. Lohner's Gem. in Brecher 12.60 u. 22.00. Past. Strieter's congreg. in Proviso 45.00. By Past. Trautmann in Gower, thank offering by Carl Mihm's wife. 5.00. By Rev. Uffenbeck in Lemont by Aug. Scholz and Johann Garling 1.00 each. by Rev. L. Winter in Hampton by Joh. Wenke 5.00. By Past. Ernst in Blue Island, Harvest Festival Coll. to the tune of 15.00. (Summa P2648.85.)

From congregations -c. outside Illinois: From W. Schultner in Omaha, Nebr. 1.00. By Past. Hagedorn in Dotyville, Wis. coll. s. congregation at Harvest Festival 5.00. From Luzerne, Iowa: part of coll. at W. Tage's wedding 7.00. By G. Scholz from Dan. Vogel in Dubuque, Iowa. .50. from G. Seifert in Mecon River, Wis. for Alexander and Auguste Wegner 10.00, from Past. Schilling's Gem. in Amherst, Wis., 9.23. From Fort Wayne, Ind. by Von der Au of N. N. 2.00 u. by Kassirer C. Grahl 28.55. By Past. Ernst from congregations in Neustadt & Ayton Canada. 12.00. By Prof. I. I. Große from E. G. in Accident, Md. 1.00. By Rev. Trautmann in Adrian, Mich. by Georg Wiesinger for Clara Gerlach 5.00. From Fort Dodge, Iowa, by Albert Weiss 2.50. G. Guenther 1.00. By Rev. Allwardt in Lebanon, Wis. coll. at A. Neitzel's wedding 5.00. By Rev. Zucker in Defiance, O., from the Women's Club 5.00. By Prof. C. Hantzschel of 9th Heinicke in L. Heboygan, Wis., 2.00 & by N. N. das. ges. 10.05. By Bro. Page! in Arcadia, Iowa, for Christ's confirmation 5.00. By Past. Walker in New London, Wis.: from the Women's Association 5.00. Coll. at H. Emde's infant baptism 1.32, ven of the Gem. 1.68. To Fort Wayne, Ind.: from Dr. H. Dümmling 2.00 & by Past. Stubnatzy by Chr. Krimmel to Christ's confirmation 2.00. By Kassirer I. Birkner in New York I. to O. By Kassirer C. Eilfeldt in Milwaukee, Wis., 19.25. By Kassirer Simon in Monroe, Mich., 20.10. (Summa P164.18.)

By children: H429.63.

140 We can inform the dear friends of our orphanage that the new orphanage was inaugurated in the name of our God on November 7 of last year. At present there are 70 children to be cared for. K\$543.10 have been borrowed in total and have been advanced so far without interest. However, significant sums must be paid from this in a few weeks. Here rich Christian friends would have the opportunity to invest their money safely in our God's bank.

Addison, Ill. Jan. 2, 1879. H. Bartling, Kassirer.

Further received since February 2, 1879:

From congregations -c. in Illinois: By Past. M. Große in Hartem half of Christmas Rollete H9.15. By Past. Rauscher's congreg. in Dalton 8.00. By Past. Sieving in Ottawa: from orphan box in church 4.75. Coll. at Christmas celebration 6.40 u. from G. Hcls. 50. Past. Nordens Gem. in Sauaw Grove 14.40. Past. Drogemüller's Gem. in Arenzville 3.00. Mrs. Tatze in Inoliet 5.00. Past. Bohlens Gem. in Summit, Coll. at Christ- celebration 3.50. By Rev. Döderlein in Homewood by Philip, Georg u. Ernst Richter 2.00. H. Rathe 1.00. By Past. Uffenbeck by Mrs. Dregmüller in Lockport 1.00. By Past. Röder by Conr. Niemeyer in Arlington Heights 1.00. By Past. I. T. Böttcher of the Wem. in Lime Stone 4.00. AuS Chicago: by Past. Bartling by Elise Grusing 25. Pauline Geroncke 1.00. Christ, Friedland 15. Dorothea Sievert 50. Wilh. Potts 2.00. Fr. Kühn 12.00 (3000 bricks). F. Benning 1.00. by Past. Wunder by H. S. 1.00. H. Meyer 1.75. F. Fink 5.00. by Past. Engelbrecht by Georg Zarmstorf. 50. by sr. Gem. 58.00. by Past. Holter by N. N. 5.00. Mrs. W. 50. N. N. 1.12. Mrs. Caroline Eckart 5.00. Mrs. W. Fiebritz 50. by Rev. I. Lochner, thank-offerings by Mrs. N. N. 2.00, and by Dietr. CöhrS 7.50. by Past. Wagner's Gem. 98.00. N. Rathe! for the three Groh's children 25.00. Ch. Stöhr in New Bremen 5.00. By John Harmening from two friends of the orphans 2.00. By Past. Steege in Dundee: from Franz Lange ges. 2.75 & Collecte at Franz Fölschow's wedding 4.00. From Addison: from Aug. Wolkenhauer 3.00. H. M. .50. L. Skunkel 00.00. from the Gem. 10.00. Through I. Johnson from Past. Kathhans Gem. in Hoyle-ton 5.30. By Past. Behrens in Freeport from Heinr. Voll 1.00. By Past. G. Mochel: by his Lt. Paul congreg. in Shelbyville 8.93, by his St. Johannis congreg. in Shelby County 6.90, by himself 2.00. By Past. Burfeind from s. Gem. in Rich 3.00. Past. Lohner's congreg. in Beecher 20.00. Christmas & New Year's Collecte in Woodworth by Rev. Hartmann 7.00. By Rev. Fruchtenicht by s. congregation in Wheaton 1.24. Past. Strieter's Gem. in Proviso 55.00. By Rev. Duborg of sr. Gem. in Whiting 6.00. By Rev. Reinke in Chicago by Jul. Göcker and Gust. Klotz 1.00 each; by Past. Succop there from Wittwe Brandenburg 1.00.

¹²
 Math. Meyne .50, Mrs. Zipperer.50, Mrs. K. 2.00; by Past. Bartling das. Coll. at the wedding of F. Alwardt and M. Ulrich 6.25. (Summa \$497.34.)
 Of municipalities 2c. Outside Illinois: by Wl. Pros. Lindemann of Elise Schmidt in Milwaukee, Wis. 4.25. By Kassirer C. Eilsfeldt that. 23.14. By Kassirer Grahl in Fort Wayne, Ind. 26.48. By Kassirer Noschke in St. Louis, Mo. 7.50 & 1.25. By Kassirer A. Paar of the Minnesota Synod 9.30. (Summa \$71.92.)
 From children: By teacher Grimm in Fort Wayne of s. pupils 5.00. In the "Kinderblatt" quittirt 120.90. (Summa \$125.90.)
 Addison, Ill, Feb. 11, 1879. H. Bartling, Cassir.

Entered the caste of the Western District:

For the synod treasury: from Past. Nützel's congregation, West Ely, Mo., \$5.00. Coll. from Past. Sievers' Gem. of California, Mo., \$4.90. Past. Senne's Gem. at Alma, Kans., 6.00. Of Past. Baplers' Gem. at Cole Camp, Mo., 3.25. From Past. Wille's Gem. Brownsville, Mo., 4.00. To Mr. Mich. Beverlein, Frankenmuth, Mich., 5.00. Coll. of Past. Johannings' Gem. in Faircy, Mo., 3.00. Past. Lenks Gem. in St. Louis, 5.00. Mrs. Fuchs by Past. Willner, Quincy, Ills., .50. past. Gräbner's Gem. in St. Charles, Mo., 18.85. Triune Distr. in Samt Louis 9.10. Immanuel's Distr. das. 21.40. Zion's Distr. das. 15.00. Past. Maisch's Gem. in Harris Co. ter. 5.00.
 For inner mission: Collects from Past. Hilgendorfs Gem. of Bell Creek, Nebr. 2.00. By Past. Pröhl, Berlin, Wis. 100.
 For the Synodal Mission: Coll. of Past. Grave- ners Gem., St. Charles, Mo., 12.17. By Past. Pröhl, Berlin, Wis., 3.80.
 For the Negro Mission: Highz. coll. at I. H. Rett- ler by Past. Barthels in Minerstown, Mon., 7.10. Past. Bergt's congregation in Paitzdorf, Mo., 6.35. Its branch congregation, Perry Co.
 For poor sick pastors: Past. Nützel's congregation in West Ely, Mo., 3.00. Mr. Dr. Schade in St. Louis 10.00. N. N. in Colsax, Col., 1 25. Mr. Ch. Fritz through Past. Hahn, Staunton, Ill. 5.00.
 For Rev. Sommer, deceased: Dr. Schade, St. Louis, 10.00. N. N. in Colsax, Col. 1.00.
 For the emigrants. Mission in New York: Dr. Schade in St. Louis 10.00.
 For poor students in Springfield: Dr. Schade in St. Louis 10 a.m. M. Beverlein in Frankenmuth, Mich. (for Brunn's Zögl.) 10 a.m.
 For poor students in St. Louis: Hochz.-Coll. at I. Schubert by Past. Geyer, Serbin, Der., 4.50. Mrs. Barbara Lambert in New Orleans. 10.00. Dr. Schade in Saint Louis 10.00.
 For the Deaf and Dumb Institution: Dr. Schade in St. Louis 10.00.
 For poor seminarians in Addison: Dr. Schade in St. Louis 10.00.
 St. Louis, Feb. 20, 1879. E. Roschke, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois - District)

have been received:

1. contributions:
 Of the pastors: O. Kathain \$12.00; B. Burfeind, I. Dunsing, C. F. Hartmann 5.00 each; E. Hiebei, D. Kothe, I. Rau- schert, H. Engelbrecht, E. Lehmann, A. Wagner, H. Dormann, A. Schülser, H. Ernst, H. W. Wehrs 4.00 each; L. Holter 3.00; H. C. G. Schliepsiek, L. Lochner, C. Eilsfeldt, F. Nuoffer 2.00 each; H. C. Witte 1.00. By Pros. H. Wyneken 4.00. From teachers: H. Bartling 4.00; E. A. Zutz 3.00; Chr. Lücke 2.00.
 2. gifts:
 By the congregation of the Past. Frederking 3.00. By Past. Bartling: by F. Hink 1.00, W. Poths 2.00. Past. Streckfuß' Gem. 13.60. Dankopser from Mrs. W. W. by Past. Streckfuß 1.00. By Past. Seidel: by Karl and Aug. Heinecke each 2.00. A third of the Kirchweih coll. in d. Gem. of the Past. Seidel 10.00. N. N. in Quincy by Past. Holter 1.00. H. Rathe by Past. Döderlein 1.00. Past. Holidays Gem. in Batavia 2.75. Past. Pohls Gem. 3.40. Dankopser of N. N. by Past. Engelbrecht 5.00. Past. Wehrs' Gem. 11.00. F. Fink in Chicago 5.00. Mrs. Zipperer by Past. Succop 100.00. Miss. N. N. in Pekin 1.00. Past. G. Traub's Gem. 11.20. widow Eva Kraft in Dwight by Prof. Wyneken 5.00. past. E. Mariens' Gem. 8.50. Past. Engelbrechts Gem. 6.70. By Kassirer H. Bartling were delivered 63.01.
 Chicago, Ill, Feb. 20, 1879. H. Wunder, Kassirer.

Received for the Castle Garden mission:

By Kassirer Bartling \$10.00 u. 5.00. By Kassirer Schuricht 45.26. By Past. Seeger 2.00. Congregation in Richmond 4.90. Congregation in Concordia 6.85. Congregation in West Seneca 1.35. Ges. bei der gemeinschaftl. Feier des Epiphanias-Festes der Gemeinden Past. Zuckers and Past. Körners 10.00. congreg. in Port Richmond 23.82. congreg. in Bayonne 8.00. Chr. Otto .50. Past. Goldammers Gem. 2.25. from the Mission Coffee Past. Lenks 10.00. Past. Schumacher's Gem. 1.75. Past. F. Grothe's Gem. 2.50. A. Krischke .30. A. Ehmann .30. Past. Th. Sprengling 3.00. C. Otto .50. Past. Neumann from the Hanoverian God's Box 11.63.
 New York, Feb. 1, 1879. I. Birkner, Kassirer.
 Received in support of the Free Church in Saxony, et al. St. From the Bethlehem congregation of Past. F. Dreyer's in Richmond, Va. \$12.00. Coll. of the congregation of Past. F. Johls in Clare- mont, Minn. \$5.00. Coll. of the Gem. of the Past. C. C. Brandt in St. Louis, 10.00. Coll. of the Gem. of the Past. Birkmann in Gid- ding, Texas, 8.50. Past. I. Kaspar's comm. there 10.60.
 For poor sick pastors and teachers:
 By Mr. President H. C. Schwan by unknown hand from Wolcottsville \$5.00. I. T. Schuricht,

Treasurer of the General Synod.

Castle Garden Missions Cash Registers - Report.

Total-take from Jan. 1 to Dec. 31, 1878	\$1572.23	Intake:	
Deficit on January 1, '78\$	465.71	Issue:	
Expenditures from Jan. 1 to Dec. 31, '78 ...	1442.93		
		\$1908.64 Deficit on January 1, '78	336.41
Revenue in 1878	886.89	Balance at January 1, '78	\$1908.64
Expenditures in 1878 for advances to emigrants, support of needy persons, travel expenses ic	1149.08		\$1446.07
New York, Feb. 5, 1879.	I. Birkner, Kassirer.	Balance on January 1, 1879	\$296.99

 In view of the deficit of \$336.41, the undersigned, in the name of the Mission Committee, takes the liberty of expressing the request: the dear congregations of the Honorable Synodal Conference, in addition to the blessed work on the work of the inner and the Negro mission, also want to keep a warm heart and an open hand for the emigrant mission, which is so important and has been so richly blessed up to now, and also remember it especially at the mission festivals.

New York, Feb. 6, V9.

F r. King,

d. Z. Chairman of the Committee.

The following pastors of the Missouri Synod have contributed to the support of my congregation: I. R. Lauritzen, H. Engelbrecht each \$1.00. Pros. Selle, L. Schulz each 2.00. G. Speckhard, H. E. Michels each 1.00. H. Walker 2.00. P. J. Blitz 1.00. W. Friedrich 2.00. I. Trautmann, F. Döderlein, P. A. Weyel each 1.00. F. Dreyer 1.40. G. Präger, I. v. Brandt, I. L. Hahn each 1.00. A. Ernst 2.00.
 Further: Mr. I. Meter 1.00. Past. C. Morgan's Gem. 2.55. Past. G. O. Kathain's Gem. 3.00.
 May the Lord reward your love!
 Indian," Pa. 3 Feb. 1879.

D. Simon.

Received for poor students: Through Teacher Hesse from the Women's Association of the Cleveland Community (west side): 6 undershirts, 10 pairs of undershirts; for E. and A. Werfelmann, from "one who loves them" (Milwaukee postmark) \$5.00. Further for the purchase of an organ: Through Past. Zorn, Coll. sr. Gem. in Sheboygan \$18.00; by Miss Marie Schulte in Cleveland: 1.00 from herself, 3.00 from Miss Auguste Ziegler; by Student Zürrer, from the Gem. at Champaign, Ill. 18.00; from the Zion Gem. of the Rev. Meyer in Lincoln, Ill. (Illinois Synod). 5.00 from the Women's Association. 1.00 from Mrs. Fried. Ahrens, 2.00 from Ch. Lohrens; by Stud. Fischer, from St. Matthäus-Gem. in New York (Past. Sieker) by Fri. B. Otterstädt 1.00; Mrs. B. Nuyhorn, C. Hauffel, F. Schack 2.00 each.
 Sincerely thanks
 Springfield, Ill, Feb. 17, 1879. h. Wyneken.

For the seminary household in St. Louis From the parish of the Rev. Achenbach in Venedy 26 sacks of flour. From Past. Maack's parish from Mr. Huber 1 p. potatoes, 1 bucket sauerkraut, 3 gall. Molafes. From Mr. Linnhorst 1 pig of 145 lbs. W. Bsker 60 lbs. meat. Hrn. Schurmann 1 p. grain flour, 1 bush. Beets, Carl Burdgorf 80 lbs. fresh meat, 10 psd. sausage. Paul Galt 10 gall. Concord wine. Mrs. Ven- ningroth 8 lbs. butter, 4 gall. Jelly. By Kassirer Roschke \$11.75.

For poor students: From the Bremen Women's Association 4 quilts, 12 underpants, 6 undershirts, 1 pr. stockings. From Mrs. Nothdurft 6 pr. stockings, 1 handkerchief. From the women's club of the congregation of the Past. Fr. Schaller in Red Bud 3 quilts, 2 undershirts, 2 Pr. stockings. From Mr. Brockmann (Zion congregation in St. Louis) 1 overskirt, 1 quilt.
 St. Louis, Feb. 20, 1879. H. Jungkuntz.

With heartfelt thanks to God and the kind givers, the undersigned certifies that he has received the following gifts for the support of his congregation as of February 15 of this year: From Rev. Speckhard's congregation in Royal Oak, Mich. \$2.19. Past. Mark- worth's Gem. in Wyandotte, Mich., \$4.30. From the treasury of the Northern Distr. 69.87. Past. Bärger's Gem. in Hart, Minn. 2.25. out of the treasury of the Ill. distr. 13.00. Carl Frühauf, Frazer, Mich., .50. by Kassirer Bartling 24.25. 5.00; 6.00; 16.25. 5.00. by Kass. Eilsfeldt 2.72. By Karl. Simon 1.00. By Karl. Noschke by members of the parish Past. Leismanns in Sherrills Mount, Iowa, 4.25 and by Past. Mallon, Harrison Co, Iowa, 1.30. By Karl. Birkner 1.00. C. H. Rohe.

For poor students received through Mr. Past. F. Dreyer of his. Gem. in Richmond, Va. (especially for Stud. Goßweiler) \$7.25. By Mr. General
Cassirer Schuricht 36.68. By Mr. Mission Pastor I. E. Friedrich in Jankton, Oak. 5.00.
Sincere thanks!
C. F. W. Walther.

From some members of the congregation Past. Lochners in Chicago \$7.50 for the congregation in Vera for their church building, certified with
thanksL
. Frese.

Correction.

In my receipt in the "Luth." No. 4. "From the congregation in St. Charls, Mo., read instead of "by Past. Skevers \$29.80, by himself.75 u. s. w."; by
Past. sievers \$75.00, and collectirt by himself 29.80, by Past. Gräbner 19.75, by teacher Holscher 9.20, by teacher Crämer 6.25, by teacher Walter
6.00, by the Jungfrauen-Verein 4.00.
Norris, Wayne Co, Mich, 20 Feb 1879.

G. Speckhard.

Bucher display

Communism and Socialism. Minutes of the First German Evangelical Lutheran Congregation U. A. C. at St. Louis, Mo. A stenographic report of four lectures delivered, and by resolution of the congregation published by Prof. C. F. AV. Walther, D. D. Translated from the German by D. Simon, A. M., luth. pastor at Indiana, Pa. St. Louis, Mo. 1879.

It would be unfortunate if the reader were to be indifferent to the appearance of this already well-known work in English. The subject treated therein is the equipment and strengthening for a struggle in which every individual without exception will soon have to take an open and decisive stand, and his choice will then, depending on his position, be either salvation or ruin for himself and his neighbor. The present labor movement, since the depressed situation of the manual workers is giving it more and more free rein, is rolling over our country like a mighty river, so that already now no mind can remain untouched by the beating of its waves. As is well known, the purpose of this paper, which is small in size but rich in content, is to acquaint the reader with this movement and to help him reach a correct judgment from the only approvable standpoint of probity and justice. The urgently expressed wish to see the usefulness of the same further extended by a translation into the English language has been fulfilled by Pastor Simon in Indiana, Pa. In fluent, clear and strong language he has reproduced the manifold teachings, the striking evidence and the powerful admonition it contains. If we were far away from this movement, and if it were only a matter of being able to spend an hour in useful and pleasant entertainment through English reading, this writing would be recommended because of its popular, attractive style and interesting content. But what invites and urges the widest dissemination of it is not the guarantee of mere entertainment. The power that communist ideas have already acquired over so many thousands of our fellow citizens, the general upheaval of social conditions and relations that has already been initiated with great seriousness, the nature of the near future that is to be prepared for us and our children as a result, are things that must make us feel it our duty to intervene decisively and with clear consciousness for truth, right and justice, to set right in love those who have already been led astray; to effectively instruct and warn the undecided, the well-meaning who are exposed to the power of deception; but to confront the malicious with full victorious dignity. To fulfill this duty also in our intercourse with fellow citizens of English tongue, we have been given an excellent aid in this writing. It is, of course, unfortunately, a common trait of human nature to throw to the winds the warning of approaching misfortune, which could be held back by following it; but then, when the misfortune is there, to cry out in useless, foolish lamentation: Who would have thought that it could come to this! Now, perhaps, it is still possible to ward off the impending evil. So let everyone who is aware that the happiness of his family and his descendants is also entrusted to his hands, and who still has a heart for the happiness of the poor deceived, faithfully use every means available to him to help the truth to victory against the pernicious error, and by his own use of this writing, as well as by spreading it among his English-speaking friends and comrades, make himself partaker of the benefits which God has given to truth and right as inseparable companions.

R. L.

Verhandlungen der zweiten Jahresversammlung der Synode der evang.-luth. Freikirche in Sachsen u. a. St. Z. II. 1878.

Zwickau in S. Printed and published by Johannes Herrmann. In commission with Heinrich I. Naumann in Dresden.

It gives us great pleasure to be able to present this synodal report of our brothers in Germany. It is not without heartfelt joy that one can take it in one's hand and see from it how the dear brethren are zealous with holy zeal for the pure teaching of the divine Word, how they have their high output in mind.

The report contains 119 pages. One hundred and some contain reports on the doctrinal discussions. The first subject, which was discussed with warmth and thoroughness, was "indifferentism, i.e., indifference to the pure doctrine of the Word of God", - according to an excellent presentation by Mr. Past. IM Stöckhardt. The first thesis describes the 'indifferentism as the cancer of the

The second thesis states that indifferentism is not a religion in general, but a religion in particular, and gives the reasons why it was discussed, namely, "not out of quarrelsomeness and bossiness, but primarily because God's will and commandment obligate us to fight every contradiction against God's word, and because we have our own and others' blessedness at heart, which is endangered by that abomination. According to the second thesis, indifferentism manifests itself n. as indifference to religion in general, d. as disregard for pure doctrine, c. as toleration of false doctrine, both gross and subtle, a. as toleration of practice contrary to Scripture, e. as mediation and fusion of false and pure doctrine, 5. as communion and church fellowship with those of other faiths, 8- as renunciation of necessary practice in accordance with Scripture." AIS "the reason and root of indifferentism" the third thesis calls "unbelief"; for "the indifferentists are not caught with their conscience in God's word, especially not in the article of justification; they subordinate the doctrine which is our God's to their own inclinations, thoughts of reason and earthly considerations." The fourth thesis shows how reprehensible indifferentism is, because it "is in conflict with God's word, namely: a. with God's holy commandment to keep the church pure in all its parts, b. with the serious warning against any falsification of the same, c. with the firm commandment to reject all false doctrines. with the decisive command to punish and separate from all false teachers and communities, d. with the explicit condemnation of all indifferentism as an abominable sin worthy of condemnation. The fifth thesis gave rise to the proof that "the orthodox church of all times has fought indifferentism in the most resolute way". On the basis of the sixth thesis, the "terrible consequence and effect of indifferentism" was spoken of, and on the basis of the seventh and last, "the unifying and sufficient antidote" against the same. We see that the dear brethren have not only spoken of indifferentism in general terms, but have also attacked it, even the most subtle and refined, with all seriousness.

The second main subject was "The task of the Evangelical Free Church in Germany. (In the previous year, the right of this church was discussed.) What is communicated from what was discussed is so rich in content that we cannot make a short excerpt from it. Just as the discussions on the first point are important for us, since we too have to fight against indifferentism on all sides, so the discussions on the second point contain much, very much, that we too must take to heart here. The report therefore deserves the widest dissemination within us as well. It also contains the excellent synodal speech of the Hochw. president, Mr. Pastor Ruhlands, the treasury report, parochial reports, etc.. It gives an insight into the faithful work of our brothers. May the Lord of the Church further bless them and promote their work.

The report is also available from our Concordia publishing house. Price: 50 cents.

G.

The first part of the book was published in the year 2000. Published in installments by Louis Lange. Delivery 2. Saint Louis, Mo. 1879.

The Christian also has an earthly profession at the same time as his heavenly profession. The same person who is a Christian is also a citizen. As different as the one profession of the Christian is from the other, the two are not opposed to each other; rather, the works of the Christian's earthly profession are to be consecrated and sanctified by those of his heavenly profession. Therefore, it is also an urgent need for Christians to have, among other things, such reading material, which, if it does not refer first to their heavenly calling, is nevertheless of such a nature that it does not contradict their heavenly calling. It is true that here in America, too, many people have announced that they want to publish such non-religious publications, which Christians can read themselves without being disturbed in their faith, and which they can give to their own people with a good conscience; but unfortunately, so far all such publications have been bitterly exchanged by Christians, and if many Christians have nevertheless kept, or even supported, such publications, because they are supposed to be especially intended for them, then these publications have become all the more dangerous and corrupt to Christians. For if they read those published by decidedly unbelievers, they would read them with constant scrutiny, while they read secular periodicals, which go out under the Christian flag, in the good confidence that they contain nothing un-Christian; hence they partake of the sweet poison contained therein, as if it were sugar bread. Praise be to God, however, that we have a newspaper which has so far not deceived its readers with its Christian figurehead, but has kept its promise to the best of its ability for almost 25 years and has thus proven itself. This is our dear "Evening School". The blessing, which it has brought so far, is quite incalculable. Not only have the newspapers published by unbelievers and therefore saturated with the poison of unbelief and godlessness like a sponge with water been displaced by it in thousands of Christian families, but also the Christian evaluation of the events of the time has been promoted among its readers.

The above-mentioned "Blütheulese" is a companion to the "evening school" and is intended to serve those Christians who, in addition to the writings that serve solely for edification, in leisure activities

who also want to read something for their "entertainment" and, at the same time, something useful to them. We can confidently assure our readers that this "second delivery" also contains such reading material. It contains the following main articles on 64 pages in large octavo. The first is a very interesting story from the time of the Reformation, as told by the author himself, although somewhat modernized. The second main article contains a well-written, more detailed description of the Parisian blood wedding; the third a narrative of the Capitulation of Sedan with a subsequent biography of Count Moltke. In addition, there are a number of attractive small articles, both prosaic and poetic. May the Lord continue to guide the dear "Evening School" on its tour through our communities and make it, together with its companion, an ever more efficient and ever more blessed instrument for the spreading of a Christian view of the things of this world. W. [Walther]

In memory of the blessed director J. C. W.

Lindemann. Speech and sermon held at his funeral on January 20, 1879, with the picture of the Blessed. The proceeds will go to the widow left behind. St. Louis, Mo. Printed by L. Lange.

This 16-page pamphlet needs no recommendation. Without doubt, the communication of the title is sufficient. Who would not like to have a well-founded picture of the blessed Dir. Lindemann? Who would not like to read the words spoken at his funeral by the Reverend President of the Illinois District, Mr. Past. Wunder, and by the Reverend President of the General Synod, Mr. Rev. Schwan, have spoken? And who would not like to give a small mite to the widow of the deserving man?

The price is as follows when sent postage paid:

One copy 10 Cts,

the dozen K1.00, the hundred P8.00. Man adressire r Llr. D.

cor. 6Inra L ^liumi 8t",. 8t. Douis, LLo. G.

For the holy season of Passion:

Passion book by F. Lochner.

Bound. - Postage paid K1.25.

For the holy Easter season:

Easter book by F. Lochner.

Bound. - Postage free S1.00.

To be obtained from "Luth. Concordia-Verlag" (M. C. Barthel, agent). St. Louis, Mo.

Lord God, we praise you.

Lobgesang for mixed choir by H. F. Hölter.

Price \$1.50 per dozen.

To be obtained from the "Luth. Concordia-Berlag" (M. T. Barthel, agent). St. Louis, Mo.

To you already in No. 3. of the "Lutheran" indicated

Consolation and revival sermon

on Luk. 2, 21., held on January 1, 1868 by the now blessed pastor Fr. Wyneken

is only available at the address:

liev. Irok. Il. Wyneken, 8prio^üv16, III. to be obtained for 5 Cts. per copy, 50 EtS. per dozen (with postage 55 Cts.).

Correction.

The address of Mr. W. Burhenn (see "Luth." No. 1. the advertisement of the Easter festival song "Hallelujah") is incorrectly stated there as a result of a printing error. It reads:

^lr. >Vm. Lurkevn,
134 ^Vvst List 8tr, 65i<?"§o, 1118.

. Changed addresses:

Rev. D. Ormvk,

8Ius Doint,

6o., III.

"I. Laeppsl,

kroviso, 6ook 6o., III.

To Germany

we send the "Lutheran" postage free by mail for Z1.50. This is in response to many desfallfigen requests.

For orders please Luth. Concordia - publishing house.

The "Lutheran" is published twice every month for the annual subserip- tionspret" of one dollar for the out-of-town signers" who have prepaid the same. In St. koui", where the same is carried by the carrier into's Hau", the annual SubscriptionSprei" is one dollar and twenty-five cents". The "Lutheran" is sent to Germany by mail, postage paid, for Ht.hO.

Only letters containing information for "da" paper are to be sent to the Re. daction, but all others containing "business", orders, cancellations, monies, etc. are to be sent to the address "Datk. Onooräin-Verlinox" (bl. 6. liui tke-l, ^wentj, 6vrr>er ok hliumi 8treet L Ineliann ^veuee, 8t. Doui", hlo. to be sent to. - In Germany, this" sheet can be ordered from Heinrich I. Naumann, 36 Pirnaische Strasse. Drcrdn.

Printing house of the "Luth. Concordia-Verlag."

To the dear brothers of the Synodal Conference.

Dear brothers in the Lord!

Since the laudable cause of the English Mission has been somewhat discussed among you of late, and our little "English Conference of Missouri" has been mentioned as an already existing, suitable nucleus around which you might gain a foothold in the West, so far as God would please to bestow it upon you, we make an attempt, according to our little ability, to express our thanks for the faithful presentation of the truth; - to the "Lutheran" for opening its columns to let our voice be heard; - but also to present to you some facts concerning us, as they are found among us.

We are exceedingly pleased that the plan to take us under your complete supervision and control, and to direct our missionary activity, is so favorably regarded by all to whom it has come to be known. We do not speak here officially, however, for this matter has never been formally presented to our conference, but has only been discussed privately by the majority of our preachers, and also by a number of members of the audience; all of whom, however, express their complete approval of this plan.

As seems to be evident from the report of the calendar published by St. Peter's parish in Baltimore, there must be some misunderstanding among many of you concerning our number, ability and the like. Since we do not want to create deceptive expectations, we report that instead of the two thousand souls indicated in the calendar, only four hundred at most make up our entire community. We count seven preachers and nine congregations. These all consist mainly of more impecunious members who sought their home in the West. But these congregations, scattered over a large area, in connection with other points where congregations have not yet been formed, offer easily usable mission sites.

Now, dear brethren, our present intention and desire is to be excluded from you as part of your mission field. We do not feel

S1. Louis, Mo., 15 March 1879.

No. 6.

We are in a position to bear the costs that would arise from joining the Synodal Conference as a full part of it. We are so far away from the places where the meetings are usually held that the sending of a delegate would often be omitted. We request that you take us under your supervision and guidance. In this way, what we already hold and the work that has already been done would become yours. Furthermore, these public lines intend to present this matter to the eyes of all the members of your Conference, in order to cause them to pronounce whether they approve or disapprove of the aforementioned procedure. In case of approval, we respectfully point out that it would be appropriate for the Synodal Conference to make arrangements to send some persons to the next meeting of our Conference to discuss the measure. In the meantime, we will try to bring the matter to the attention of all our members. Should, however, one of you be able to suggest a more beneficial measure for our association with you, we would be very pleased to hear about it. We ask the all-wise God to guide us all in all our ways.

With great joy we perceive the zeal that you are manifesting in your blessed evangelical work among the Negroes of our country. By thus receiving the Word in its purity, many of that benighted tribe of men will gain access to the general assembly above, to share in the fullness of joy and the eternal delights of heaven. Since you have shown such great participation in the spiritual welfare of that tribe, we are sure that you will show no less participation in the spiritual condition of our own tribe here in the West, especially since so many of them who are descendants of our own church are totally deprived of the means of grace; and especially since the English language is and will remain the dominant language of our nation, and there is an attraction to it among your own children. By planting churches in this Occident, you are founding refuges from the devil's fury, in which your children and your children's children can rush and save themselves.

Should these lines find a favorable reception with you, we will probably hear from you again.

L. M. Wagner,

Secr. of the Ev. Luch. Conferenz of Missouri 2c.

J. R. Moser.
Castor, Bollinger Co., Mo.

February 24. 1879.

(Submitted by Dr. S.)

Synod and Synodal Union.

The synods of the orthodox, i.e. Lutheran, church are only servants for the preservation and propagation of the same. Unfortunately, however, experience and the history of the day teach us that this truth of serving solely for the common good of the church is by no means always so present to all synods and their members, nor does it come to the fore before and during their negotiations as it should. But just as the individual Christian has within him the old man as well as the new, so this is also the case with those ecclesiastical bodies which are called synods. Now the emergence of arrogance in the individual Christian believer through the naughtiness and wickedness of the old man is exceedingly horrible and detestable to God; for precisely this sin, in which man actually wants to be like God, is more directly opposed to God's honor than any other. And through this arrogance, as is well known, that glorious angel and his followers became Satan, the adversary of God.

How now? Should the appearance of arrogance in synods, as such, be less displeasing and odious to God, nay, less criminal and damnable? Woe to us so-called Missourians, if among us, as in an ecclesiastical body, this abominable sin should arise, gain ground, and display its contagious power! Woe to us if God's goodness did not lead us more and more to repentance and we began to protect our large and ever-increasing number of pastors, teachers and congregations, our abundantly attended teaching institutions and properties, un

To ascribe our synodal printing house and book distribution with its proceeds and profit, our orphanages and other works of saving love to our own reason and power and thereby rob God of His honor like Nebuchadnezzar of warning memory! I say again: Woe to us, if such attitude would arise among us and would not soon receive the due punishment, and if we, as synod, would approach God only in hypocritical phrases, but our heart would be empty of ecclesiastical love, humility and gratitude, but full of arrogance, self-love and self-confidence!

Then we let pass the admonishing and warning words of Christ, which he said to his disciples who were disputing about rank and which read Matth. 20, 25-27: "You know that the worldly rulers rule and the overlords have power. It shall not be so among you, but if any man will be mighty among you, let him be your servant; and whosoever will be chief, let him be your servant." Until now, God has also given us grace that we, also as a synod, have directed our actions and conduct according to these words and have repeatedly shown serving love to other Lutheran synods for 31 years. Whoever looks at the history of our synod so far without a persistently held preconceived opinion and without black-colored glasses will not be able to deny this. For - next to the promotion of the honor of God and His pure Word - what has moved us, even in our punishment, as a ruling attitude other than serving love? What heartfelt joy it would give us if, without prejudice to the pure doctrine of the divine Word, all the synods calling themselves Lutheran were united into one large ecclesiastical body on the basis of our worthy confession and in connection with healthy confessional practice, in which no ambition, arrogance or strife for rank would assert itself, but only the competition of serving love! How dear and gratifying it would be to us if the so-called Lutheran General Synod would abandon its "scripturally" pernicious unionism and its enthusiastic practice, if the *General Council* would not tolerate any chiliastic enthusiasts among itself, would prove the sincerity and integrity of its approval of the church confession by practice in accordance with Scripture and the confession, if its pastors would not concede their pulpits to false-believing preachers, if they would not administer the Lord's Supper to any non-Lutheran, as such, if this body would abandon its false doctrine of the power and authority of synods, as if these were more than mere deliberative church bodies and had legislative and judicial authority - a view that is absolutely contrary to the Gospel and the Lutheran Confession and is straight downhill to Rome! How dear and desirable it would be for us if Iowa would finally abandon its slippery yes-and-no theology and its dazzling play of colors and come to the right Christian and ecclesiastical simplicity!

What then are the most important obstacles to the salutary union we so long for, for which the first steps have been taken in the already existing synodal conference?

First of all, we should mention the fabric of lies and deception of the unionist swindle that the Satan, when his great dazzling and jiggery-pokery in the 19th century was allowed to pour out under God's wrath and judgment also against the ungrateful and lukewarm Lutherans on this side and on the other side of the sea. The so-called Lutheran General Synod over there and the so-called Lutheran state churches over there, which were originally almost entirely of the Lutheran confession, are a factual testimony to this; in these Lutheran or Protestant state churches of Germany, the Lutheran church has in fact and truth been swallowed up by the union contrary to Scripture; and it is nothing but a mockery and derision when in the constitutions of these state churches it is even written in §1: "The confessional state remains unharmed." For all the following paragraphs have nothing else to do than to destroy this confessional state and to make § 1. recognizable as a lie and deception.

But what is the situation in the state churches of Germany, which still retain the name "Lutheran" and in which there is also still a commitment of the servants of the church to their confession? As far as this obligation is concerned, in more recent times, e.g. in the Saxon state church, it has been so weakened and put on a screwdriver, in such ambiguous formulas, that even rationalists of the purest water, yes, even open deniers of Christ, like Sülze Comp. But even in these state churches, which still call themselves Lutheran, the Lutheran confession has no power and validity to penetrate and shape church practice due to the invasion of the poison of unionism. There is no question of supervision of doctrine and actual doctrinal discipline; each pastor preaches what seems good to him, according to his heart's thoughts and this and that new bit of information brought from the university or gleaned from the daily literature. To punish the teaching of the reformed church, which is contrary to Scripture, is disapproved of

and rebuked from above, if not forbidden. Thus, the discipline of the Lord's Supper, in accordance with Scripture and the confession, is also completely in decline. There is no longer anything to be seen or heard of a church-ordered confession; and if a conscientious pastor refuses the sacrament to an obvious sinner, such as a drunkard or fornicator and adulterer, he is usually taken to task by the pastor's higher authority. And the pastor? Well, he usually submits, gives Holy Communion to the impenitent sinner against his conscience, and thereby falls from grace and pushes faith and a good conscience away from him, if he used to be a believer; for his excuse is futile and impotent, that he tries to shift the blame from himself and shifts it to his superintendent or the consistory; for the congregation is commanded to him by the Lord to faithful guard and care. Here, too, it is necessary to obey God more than men, and it is against God's word and will to give communion to dogs and sows.

But how, you will ask, dear reader, should ecclesiastical unionism be an obstacle to the establishment of a general synodal union in the area of the Lutheran Church in this country? Well, this pernicious unionism on the one side as well as on the other side has its deeper cause in the lack of fear of God and of His every word, especially those which establish articles of faith. In the heart and conscience of these frivolous

Unionists do not live Zes. 66, 2., where it thus reads: "But I look upon the wretched and the brokenhearted, and who is afraid of my word." And this mostly non-existent reverential awe of every word of the Holy Scriptures has its deeper reason in the morbid doubtfulness of our age, which attacks the old proven foundation of the church and our salvation anew with its attacking and corrosive criticism, i.e. denies the literal inspiration of the Holy Scriptures.

Of course, this makes the whole foundation of faith for the entire church, every local congregation, and every member of it waver and waver, and opens the door to the reasoning of the natural man; for according to personal liking and taste, everyone is now free to choose from the Bible what seems to him to be God's Word; for even of this he has no certainty in his heart, which the Holy Spirit alone can give of the whole Word of Scripture.

The most terrible thing, however, is that apart from the Lutherans, teachers and listeners who have left the Lutheran national churches for a just reason, there is almost not a single renowned learned theologian and teacher at the universities who believes the literal inspiration of the Holy Scriptures from the heart; Indeed, so-called Lutheran professors, who are considered pillars of the Lutheran Church, have no hesitation and make no secret of declaring that the doctrine of the literal inspiration of the Holy Scriptures is untenable, that is, an outdated superstition. Of course, their disciples eagerly imbibe this denial and make no bones about later poisoning the hearts and consciences of their listeners from the pulpit, as it were, on principle.

The other reason why a general synodal union of the Lutheran church in this country has not yet come about is the very unevangelical, i.e. un-Lutheran, petty jealousy and arrogance of individual synods or already united synodal bodies. Every synod would like to float on top; every synod would like to draw as many congregations as possible to itself, even against Godly and salutary order; every synod would like to do missionary work on its own, on the off chance, even if it does not have the most suitable missionaries; each, where possible, also publishes a larger ecclesiastical journal, even if the editor lacks a broader view and scope, a mature judgment based on Scripture and confession, and is more or less guided and influenced only by partisan synodal interests.

From this petty synodal jealousy and envy come the many slurs and vituperations against the 8th commandment, which the so-called Missourians have had to endure for years from and in local so-called Lutheran synodal papers and journals. If the writers of these slanderous and vituperative articles were right believing and at the same time right believing Christians, that is, Lutherans, they would give glory to God with us and praise and thank Him that He has blessed and honored us outwardly and inwardly as it is in the day. For they are not unaware that we have not arrived at this expansion and inner formation by our own reason and strength and by the application of human means, but solely by God's wonderful grace and blessing; for they know very well that from the very beginning we have resisted the old-fashioned slovenliness and the dead business of almost all existing Lutheran synods.

We have not submitted ourselves to the sins and the depravity of these and those churches, but have immediately entered into a persistent struggle against them. It is by no means hidden from those liars and slanderers that we, by God's power and grace alone, against all kinds of hostility and carnal anger and reluctance of even some of our listeners, have brought the pure Lutheran doctrine and discipline into pregnancy and practice in our congregations, have enforced "with all patience and doctrine" the personal registration for confession, as well as church discipline, They have established parish schools and, following the apostolic example, have instructed and accustomed our parishes, in their representative assemblies, to order and manage their own internal and external affairs with and according to God's Word and the church confession, instead of allowing themselves to be governed in a legal manner by these and those decisions of the parish councils or the synods.

All this and other things, as our smugglers well know, were extremely contrary to the traditional and customary neglect of the Lutheran congregations, and the existing synods, which hardly knew whether they were advisory or legislative and exercising spiritual jurisdiction, did not have what it took to remedy this spiritual atrophy of the poor congregations, although there were sincere Lutheran-minded pastors among them.

How now? You, our enemies and adversaries with the slanderous tongue and pen, with which you ultimately only wound and corrupt yourselves - does not your own conscience force you to admit that it is God's grace, power and blessing that our dear Lutheran church is beginning to take shape within our synod? I say "beginning" on purpose, because if we compare ourselves with the New Testament mother and model church of Christianity in Jerusalem, which is described to us in the Acts of the Apostles, chapters 2 and 4, we gladly confess that we have not yet reached this model by a long shot, especially in the exuberance of brotherly love that is willing and eager to make sacrifices.

In spite of our mere beginning, however, it has pleased God to bless our synod, which only wants to be a servant and handmaiden of our dear Lutheran Church, also outwardly; for its works of faith and its labor of love for the building up and further development of our Church have also given other synods a salutary stimulus for improvement. To God's praise and glory, this is a historical truth. May it also open a new mouth for the devil in our detractors, who accuse us of arrogance.

Likewise, it is an undeniable historical fact that we were immediately prepared to enter into a closer ecclesiastical union with all orthodox synods on the basis of our ecclesiastical confession and practice, to which our Synodal Conference bears witness. Truly - and we can confidently call God to witness - this union did not take place with the intention of making ourselves high and wide as a synod, to rule and govern, but in order to serve the common benefit of our dear church to an even wider extent than within our borders.

In this prevailing attitude of servant love, which does not seek its own, let us then, also as a synod, by God's grace and by virtue of His Word, continue, and let us not become arrogant by acknowledgment, nor slanderous and abusive.

to be tempted to trembling or carnal anger; For in the sight of God, according to the judgment of His Word, the attitude and conduct of such Lutheran synods or larger ecclesiastical bodies is criminal and reprehensible, which, behind the figurehead of the ecclesiastical confession, seek only their own, which, through lack of the fear of God and abundance of the fear of man, tolerate false doctrine and teachers among themselves, adhere to practices contrary to the confession, and thereby in fact promote the unionism which they reject with their mouths; who furthermore do not take up a fight against the lodge brothers even in their own congregations and do not reveal and punish, either verbally or in writing, the anti-Christian nature of the larger secret societies in particular, and who finally, in a good papist manner, arrogate to themselves a judicial power over the congregations of their association.

(Eingrsandt. *)

Saving and supplementing the report on the Michigan Synod: "A Little Bit of American Church History."

Dear "Lutheran"!

A reply published in the "Pilger" and "Herold" (from the pen of the Vieepräses of the Michigan Synod, Chr. L. Eberhard!) to my report in the "Lutheraner" of November 1. I received this report just before the holidays. The work of the next 14 days has delayed my answer somewhat.

Mr. Pastor Eberhard had employed a teacher with his congregation and the synod had excluded him, who not only had been a teacher in an unchurched congregation shortly before, but also (according to the statement of the unchurched pastor in question) had been in confessional agreement with it until the end and had never expressed any reservations of conscience regarding the unchurched church. I had criticized this as being in contradiction with the alleged confessional loyalty of the Michigan Synod. The answer to this is: The teacher had "shown at the time of his admission to the Synod that he was in agreement with its doctrine and confession; he had also committed himself to the Lutheran confession at the time of his introduction into office at his present congregation and had since then not been revealed as a false believer either before the Synod or before the Synod". - The Lutheran Church, if it rightly bore this name, has always exercised the most conscientious caution in filling the teaching office in the church on the basis of divine word (1 Tim. 3,9. 10.; 5, 22.), and in its confession (Apol. Art. XX VIII fXIVZ) it has punished the counter-sanctimonious procedure of the Roman bishops. The practice in the Lutheran church is evidenced by its church ordinances. Thus, for example, the Braunschweigisch-Lüneburgische Kirchenordnung prescribes with regard to the required examination of the orthodoxy of the candidates: "Concerning the doctrine for the time being, the exam candidate shall be asked whether he is devoted to our pure faith from the bottom of his heart, without the adherence to and defense of some false opinion and harmful error, and whether he intends to persevere in it to the end by the grace of God. Likewise, whether he first read the holy, prophetic and apostolic Scriptures diligently? Next, whether he is well acquainted with the three main Catholic symbols, the Apostolic, Nicene and Athanasian, and whether he is familiar with their salutary meaning.

*) It has been in the hands of the editors since the end of January.

had grasped? Further, whether he has good knowledge of the unaltered Augsburg Confession with its Apology, the two Catechisms of the same Luther, the Schmalkaldic Articles and the Concordia Formula together with the attached Declaration? And such general questions can be easily resolved into more detailed ones, which are spread over circumstances and causes, in order to take all the better science, whether the examiner knows how to give good information, and in case it does not happen, such symbolic books shall be sent to him to read through with diligence, and in the meantime he shall be suspended from the promotion to the office.

If the Lutheran church has exercised such vigilance even in the case of children born and educated in its fold, will it have relaxed any of this in the case of strangers coming from false-believing churches? Yes, is it only conceivable that she should have sought and called her church servants in false-believing communities? But the Michigan Synod is different. With them, by appointment in their midst, a Unirter teacher becomes a Lutheran teacher in the twinkling of an eye. Furthermore, in his defense, Pastor Eberhardt knows of no examination to which the teacher was subjected before his appointment in order to

ascertain his orthodoxy. It was not investigated whether he had read the Lutheran confessional writings, "had a good knowledge of them and had grasped them with their salutary understanding"; it was not carefully examined (according to Joh. Gerhard's instruction) whether he was "free from enthusiastic opinions and heretical errors," whether he was orthodox in the doctrines distinguishing between the Lutheran and Reformed Churches, and therefore whether he had renounced the union contrary to God. One would then have learned many things. Thus, for example, the teacher in question has attacked the Lutheran church since he has been here, without further cause, for using hosts in the celebration of Holy Communion. For example, since his presence here, the teacher in question has attacked the Lutheran church without further ado for using hosts in the celebration of Holy Communion, because they are not bread at all. How will he teach the children entrusted to him on this point? Yes, if the hosts were not bread, his congregation would not celebrate communion at all, and he would not be able to participate in it with them, let alone be their teacher. However, according to the principle of the Union, he does not care about all this, and in this way he proves that, despite his membership in the Michigan Synod, he is still a Uniate. The Michigan Synod, however, did not condemn the procedure of its vice-president (for he still justifies it as good Lutheran), but exempted the said teacher. That there is nothing wrong with the Lutheran confessional fidelity of the Michigan Synod is therefore obvious. Nevertheless, the vice-president of the synod does not hesitate to place his synod at the side of the Missouri synod. In the Missouri Synod, Lutherans are appointed and employed as teachers, but in the Michigan Synod, teachers of the unchurched are appointed freshly; according to the Constitution of the Missouri Synod, the candidates for school office have to submit to an examination, in the Constitution of the Michigan Synod, such a provision is missing.

With regard to the objectionable lifestyle of Pastor R., his defender says that he did not make a confession of repentance because he was found blameless and blameless in front of the assembled congregation. I, too, have heard various accounts of the said congregation meeting from those present, but I judge only that much, that the investigation (if

it deserves to be called that) must have been extremely superficial. The information of my report is based on the narration of credible eye and ear witnesses. One of them, a man known to me personally as conscientious, a former visitor of R.'s church, is ready to confirm his testimony with an oath if necessary. Whether the change of Pastor R. did not give any arousal? Pastor Eberhard denies it and yet has to admit in the same passage that a number of church members had been against Pastor R., and that after that "investigation" one member had joined the Missouri congregation there, another an English church. But would it be a good sign if the great majority of a congregation were not annoyed by the objectionable conduct of their pastor?

The defender of the Michigan Synod feels that he is on slippery ground when it comes to the story of the call; he therefore quickly rushes over it and briefly dismisses the matter with the remark: "In regard to this accusation, even the editorial staff of the -Lutheran^ seems to have used too much fiction; for it asks in a note: -Or will the president*" 2c. That means, in fact, that the defense is made easy! What do you say, dear "Lutheran," to the fact that your statement of a possibility is taken for a refutation of the facts I have communicated? Logic says: the conclusion from possibility to reality is useless. But, for the benefit of a possible later defender of the Michigan Synod, a supplement to the report may find its place here. The refusal of a congregation to bear the costs of dressing its new pastor was discussed back and forth for a long time, and the matter was discussed like a cat around a bush. At last a deputy appeared and pumped out the facts drop by drop through a whole series of questions to the amusement of some synod members: that the congregation in question had first appointed a neighboring pastor, and had also promised in the appointment letter to pay the suit expenses, because they would have been insignificant in this case; but the pastor had refused the appointment and had forwarded it to the president, who then promoted it to a pastor in New York; the congregation had received the new pastor with dissatisfaction, and also did not want to pay the suit expenses, because they had not promised it to him. After this colloquium was over, a synod member (a pastor, if I am not mistaken) made a motion that the matter be referred to a pastoral conference for decision. Injured by this, that delegate said that if the matter, once presented to the synod, were to be withdrawn from it again as soon as a more precise inquiry was made, he would not even know why he was present in the synodal assembly. Thereupon the President acknowledged "an oversight" and the appropriation of \$50.00 was made. Now, if everything had been done with the approval of the congregation in question in this professional matter, whence their dissatisfaction at the suit of the pastor and their refusal to pay the suit expenses? Mr. Praeses admitted "an oversight" before the assembled synod and so I reported. If the Vice-President wanted to claim that everything had been straightforward, this would be a family dispute among the gentlemen of the Michigan Synod, in which I do not intend to interfere.

The next point concerns the negotiation of incorporation. What I reported about it was according to the negotiation. But also Pastor Eberhardt

actually admits that my reproach based on this is justified. He writes: "On the request of a delegate to give the articles of the Synod written in English also in German, the *Attorney* (not the Synod) answered that it would make too much difficulty for him to do so; whereupon it was said by someone that the pastors *) understand English and also most *) delegates". Accordingly, there were delegates who did not understand English, and the Synod did not grant the just wish to present the articles in a language they could understand. What was left for these delegates, as conscientious men, but to remain silent and abstain from voting at this important hearing? Have not, then, these delegates, and in them the congregations they represent, been deprived by the Synod of the right to which they are entitled? And that is what I wanted to prove by raising this point, and thus I have admittedly proved it.

"With regard to the election and calling of a pastor, J. S. has given his report quite correctly." Pastor Eberhardt continues, but then claims that his synod strives for unanimity and that, to his "knowledge, the same has always been demanded on the part of the synod where it was necessary and, for example, where full unanimity had not been reached in the vote. What the practice of the Michigan Synod was in this regard I do not know, although it does not rhyme with the stated assertion that a pastor told the Synod as a blue miracle how he had once achieved unanimity in parish elections. I am only dealing with the principle. So the Michigan Synod "strives for unanimity." Let's compare some statements that were made before the assembled synod and that I distinguished during the proceedings. President K. said:

"Here in America are different conditions. Some members of the congregation are gifted with a good deal of stupidity. A preacher cannot please everyone, even if he were of elasticity. That is why the calling cannot be unanimous." Another pastor (B.): "That is a matter for the congregation in question itself, whether the preacher is chosen unanimously or by majority vote; in this the synod has nothing to dictate to the congregations. Whether a preacher wants to accept the call to a congregation that does not call him unanimously, that is his own risk." With this, the other debates agreed with the One Exception already stated in my report. So, in the language of the Michigan Synod, that is "seeking unanimity"! Pastor Eberhardt closes the passage with the sentence: "Could it not therefore also be assumed that the question about the election of the pastor should only indicate the limit for practical congregational life in difficult cases of this kind, outside of which it would be difficult to achieve unanimity by the consent of those otherwise willing? I cannot understand these words as anything other than an abandonment of the principle previously conceded. I believe I have hit the somewhat obscure meaning when I paraphrase the words thus: "On paper, we put up with the rule of unanimity in the election of pastors; but when it comes to application in the practical life of the congregation, we turn a blind eye, or even both, and do not take it so seriously. If, however, it is said that the synod dealt with a special case, this would not be in accordance with the facts.

*) Underlined by me.

The synodal hearing in question took place during the discussion of a congregational regulation, where it was therefore necessary to establish the rule.

As far as the negotiations about parochial schools and the intermediate act mentioned by me are concerned, Pastor Eberhardt objects to the correctness of my description. I share from my notebook what was said during the negotiations, and it is well to note that no minutes were kept by the Michigan Synod. Pastor H. said: "Much rests with the pastors to work for the establishment of parochial schools and to arouse interest in them. But it is often omitted for fear of thereby losing the favor of the congregation. We are also guilty in this." Delegate agrees that the pastors should take this matter seriously. President K.: "Keeping school is the pastors' most blessed business, if only the parents send their children." Delegate: "But we should also work towards requiring and employing teachers from the congregations." Pastor H.: "We have to have schools before we can hire teachers. People don't want to pay school fees." Delegate: "The people must be taught by the pastor and learn to understand that keeping schools is far too serious and important a job for the pastor to be able to do it adequately in addition to his main job. President K.: "Many do not want to see the harmfulness of *public schools*. Delegate: "There must be a crowd in our synod. After all, the congregations of the Missouri Synod around us have their parochial schools and teachers. Does the damage lie in our synod? We should make a thorough inquiry there." A pastor: "Yes, the Missouri Synod is a large, spread out body." 2c. This is the hearing to which I referred in my report. Now how does Pastor Eberhardt present the matter? "That delegate first put his concern in these questions: where do we get teachers for our parochial schools? Could

we not also establish a teachers' seminary to train teachers for our schools, as the Missouri Synod does for theirs?" This is taken straight out of the air. There was not a word about establishing a teachers' seminary in this connection, much less that the delegate made it the main issue. Pastor Eberhardt now speaks of a "compelling conclusion that the members of the Michigan Synod must have consisted of nothing but dull heads if they had spoken about the aforementioned matter in accordance with the Beucht. Since the report is true, the "Michigan stupidity" would be proven, but, to be noted, not according to my conclusion, but according to the conclusion of the Vice-President of the said Synod himself.

The Vice-President also defends his synod as if the parochial schools were in good shape. The confessions of a pastor and a delegate before the assembled synod are listed above. It is a fact that after twenty years of existence the synod counts two teachers. It is also a fact, according to synodal reports available to me, that (if one subtracts the pastors who have teachers at their side) a full quarter of the pastors do not hold a school. And does the defender of the Michigan Synod have half of the school-age children of his parishioners in his parish school? But where are the rest? And is it better in the neighboring town of B. C.? And yet these are congregations of twenty to thirty years old, large in number of members.

number and rich in resources. I think that delegate was right to talk about damage in the synod.

Pastor Eberhardt reproaches me for not indicating that the time of the meeting had ended with the reading of the report. If the discussion had been continued later, I would be pleased to state this as an addendum to my report. But as it is, the paper was only partially discussed. Even after the opponent's concession, it remains the case that the reading of the first quarter of the paper was interrupted at least three times by detailed discussion, but that the remaining three quarters (although the speaker repeatedly interrupted the lecture and gave the opportunity for comments) were not discussed after the incident.

The reply of Mr. Pastor Eberhardt is peppered with the expressions: "lie, supposed infallibility, slander, seducer, art of unfolding, addiction to diminishment" and the like. Now this is one of those (as I know from his own mouth) who take offense at the crude polemics of the "Lutheran". He has now addressed a request to the honorable editorial staff of the "Lutheraner" to copy his reply. Was there not the ulterior motive that finally a model of a fine, kind, friendly, loving and peaceful polemic would appear in the columns of the "Lutheraner"?

At the end Pastor Eberhardt talks about "a closer connection, which Missouri would certainly like to see". So this is a concession that Missouri is looking for ecclesiastical unity, which was previously denied to our synod. But as far as a connection with the Michigan Synod is concerned, I have not yet heard anything about it in our circles. On the contrary: As long as the Michigan Synod does not abandon its un-Lutheran nature, we know of no other rapprochement than for the purpose of witnessing and fighting against it.

To you and to God's grace, greetings, dear "Lutheran",

YourJ . S.

To the ecclesiastical chronicle.

I. America.

"The Lutheran" and the "Missionary Dove". Recently, a reader of "The Lutheran", who lives in a city in the East that lacks a Lutheran preaching ministry, wrote, among other things, the following to one of our pastors: "I wanted to write to you long ago, but I had to wait until the "Preface" was completely in our hands. I like everything quite well, especially that he has promised us to continue in the same tone as before; which I also hope and wish, because our dear Lord and Savior Jesus also spoke harshly to the unbelievers and godless; and how did the prophets and other men of God speak? And if I had not gotten hold of the 'Lutheran' and other good books and writings of our church, I would still be led around on a fool's rope by the false-believing sects. I also like the 'Mission Dove'. It, too, speaks in a genuinely biblical and Lutheran tone. It makes you know right away where you are at home. This is food for me. It is my most ardent wish and request that these leaves may continue to fight for God's cause until we have all blessedly completed our arduous course of life and triumph eternally before God's throne." - We confess that this testimony of a simple Christian overcomes us in the face of the reviling

in this world of highly respected lords, that we are loveless brawlers and knockers, is mightily comforting and highly elevating.
W.

"Unjust good does not help." (Prov. 10:2.) Winning a large lottery ticket is often considered a great fortune, especially by those who do not consider shameful lottery gambling a sin. But that, apart from its sinfulness, it is often not even to be called an earthly happiness, may be shown by the following examples. A young man, who until then had kept himself in good order, won 5000 dollars in a lottery. This whole sum was squandered by the same through a wild and disorderly life, and when he had nothing left of it, he became a passionate gambler and drunkard. His carelessly incurred debts have been paid over and over again by his father, and his under-loop kept secret; but now he is in prison in Illinois. Another young man from Indiana, who won 7000 dollars in a lottery, got through the same in a few days, and is now as worthless a vagabond as can be found in the whole state. Ad. Bd.

Archbishop Purcell in Cincinnati. What a disgraceful thing it is in the Pabst Church for its servants to engage in all kinds of worldly dealings and even banking, the scandalous end which Mr. Purcell's splendid financial dealings have come to is a gruesome proof of this. According to the latest news, his debts amount to more than 4 million dollars. To pay these debts is an impossibility for him and so the clean church regent becomes a thief certainly of thousands of poor people who have entrusted their savings to him as their spiritual father. Of course, with the institutions of the Roman Church, it will never come to light who and how many have stolen these enormous sums. However, it remains certain that it could only have come this far because of the archbishop's appalling lack of conscience. He belongs among those bishops who have brazenly transgressed the apostolic prohibition: A bishop should not engage in dishonest dealings. Well papal one now goes out to help the unrighteous steward out of his foulness by setting up a lottery, and because this shameful means of making money is so far forbidden by law in Ohio, one wants to enforce it with the legislature that it gives a law by which the lottery game is to be made honest.

As a London newspaper claims, a great emigration of Catholics from England to Minnesota is being prepared under the direction of the Roman clergy in England. Ad. Bd.

Long silence. Hayes Hinman, residing two miles from Utica, N. I., died January 20, aged 60. Fifty years ago he heard his father swear to a member of the family, and this made such an impression on the young man's mind that he made a vow never to speak another word. Seven years later, when he crushed the fingers of his left hand, the pain made him exclaim: "Oh! Later, when he saw a snake crawling over a sleeping child, he exclaimed, "Look!" Except for these two times, he did not speak a word during the fifty years. He left a significant sum to his nephew with the instruction, "Keep your mouth shut." A false saint, for God's Word says, "There is a time for silence and a time for speech." Eccl. 3, 9.

Ad. Bd.

On January 29, the annual meeting of the Society for the Prevention of Vice (lor tÜ6 kreveutiou Vies) was held in New York, on which occasion the following was reported. During the past year, 48 arrests were made.

Over a ton of obscene books, 475 dirty pictures and 20 pounds of stereotype plates have been destroyed. Since the society began its work, 23,250 pounds of bad books, 202,679 lewd pictures and 14,420 pounds of stereotype plates have been destroyed. Over a million circulars have been destroyed and the arrest of one man in Rochester last November required 6 boxcars to remove the filth. This man had over 55 and a half million circulars printed, and had mostly distributed them by the time he was arrested. Ad. Vol.

II. abroad.

The **Saxon regional church** has so far had a rationalistic church book, or so-called Agende, dating from 1812. Unfortunately, we know this work from our own use in the time when we ourselves were still preachers in the Saxon regional church. With wounded consciences we read from it the church prayers, the form for the execution of baptism and the like, until we finally could no longer bear the violation of conscience which we committed with it, resigned our office and emigrated to America in 1838, in order to be able to enjoy the golden treasure of freedom of religion and conscience here. Since that time, more and more faithful pastors have been employed in the Saxon regional church. They have repeatedly expressed the wish that the old rationalistic church agenda be abolished and that a more orthodox one be worked out and introduced. Thus, the Saxon state consistory has finally worked out a new agenda, put it into print and sent it to its pastors. Unfortunately, it is nothing less than an orthodox one. It is obviously better than the old one, but it is arranged in such a way that even the many rationalistic preachers of the regional church can use it to their advantage. The Landesconsistorium has done it with the new Agende, as with the new pastors' oath on the symbolic books. Just as the oath has been transformed into a screw-on promise, which both believing and unbelieving pastors can interpret according to their sense, the Landesconsistorium has also written the Agenda in such a way that both types of pastors can find in it and take from it what suits their faith or unbelief. Not only are the pastors free to recite homemade speeches and prayers instead of the ones prescribed, for example, at weddings and baptisms, but various forms are also prescribed, some of which are obviously prepared for believing pastors, others for unbelieving pastors. Of the baptismal forms, for example, the "Pilgrim from Saxony" of February 9 writes: "While in the first and third forms the child is asked: 'Do you believe in God the Father' 2c. 'Do you believe in Jesus Christ?' 2c. and the godparents answer each time with 'Yes' for the child, so after the second form the confession of faith is spoken by the baptizer in the name of the baptizing congregation: 'We confess: I believe in God the Father' 2c. and then it is simply said: 'If you now, beloved godparents, wish that this child also be baptized in this faith of ours, answer with an audible 'yes.'" That according to this form the preacher does not have to ask the child who is to be

baptized whether it believes, and therefore the godparents also do not have to answer this question in the place of the child, this obviously has its reason in the fact that so many pastors of the Saxon regional church no longer believe that the children who are brought to baptism can believe and really believe. Even the "Pilgrim from Saxony" therefore remarked: "If in two forms the question to the baptized is retained, but in the one in between it is avoided, then it looks as if even those should find a form that is convenient for them, for whose reason it is too strong an imposition that even such small children should already believe."

although Christ says: 'Such is the kingdom of God' and we are not allowed to baptize them without this acceptance. - But it is even more annoying that the regional consistory has fallen for the rationalists, who no longer believe in the existence of the devil, and has rationalistically pressed the renunciation of the devil at baptism in the first baptismal form, omitted it completely in the second, and only exempted it in the third form, but even here without naming the child who is to renounce the devil. Even the "Pilgrim to Saxony" says about this: "An even more obvious concession to the different tastes of the people in matters of faith might be seen in the different application of the abrenunciation (renunciation formula). In the first form it is reproduced with the words: ,N. N. Renunciate

you to all ungodly being, to all sinful thoughts, words and works?' In the second it is not found at all. And in the third one it is unchanged, but again the N. N. is omitted: "Do you renounce the devil and only his work and nature? Here one should not know how the devil has done it to so many Christians, among them also some clergymen, that they do not believe the Scriptures for his sake, thus, although the Scriptures speak of him so clearly and irrefutably, they either flatly deny the existence of the devil or want him to travel incognito, which is of course the dearest thing to him, and therefore err, I say that one would not have to know this in order not to get the idea, in view of the diversity of forms on this point, that this is arranged in such a way that even those who do not believe the Holy Scriptures on this point can still perform a baptism or stand by as baptismal witnesses without having to answer questions on this fatal point." - Since we do not have the new liturgy ourselves and the "Pilgrim from Saxony" has not yet given a complete report on it in the number shown, we must be content for this time with what has been communicated. Already from this, however, it is clear that the new Saxon Agenda has been worked out in the spirit of the union of faith with unbelief and is filled with this spirit. If it was already highly injurious to conscience for a right-believing pastor to accept and use the old Agenda, which is an heirloom from the time in which rationalism was generally dominant, it is doubly injurious to conscience for a right-believing pastor to accept and use this new Agenda, which forgives being a right-believing one. W. [Walther]

Hermannsburg Mission. Pastor Harms writes in his missionary bulletin of January: "Our dear Superintendent Hohls has happily arrived again in Hermannsburg (in Zululand in Africa) and finds there the English war army in action against Cetwayo, the king of the Zulu, who has gathered his entire power around him for the decisive battle against the English. For the time being, all Zulu fighting has ceased. We alone hope that the Lord will give the English victory." (According to the latest news, the English have been defeated, but they immediately sent new troops to Africa). "From the new mission house Inspector Sülthmann resigned and accepted the appointment as second pastor of the Kreuzgemeinde here. His successor was the Rev. Beck of Amrum in Holstein. He is only a short time in the mission house ge Wesen. Pastor Ernst and Inspector Schüren give the lessons. . . . The Hanoverian Consistory has withdrawn the mission collect in Hermannsburg, Lüneburg. Hermannsburg cannot hope for much favor from the Consistory, nor from many pastors. Our colporteurs, who are only allowed to sell writings from our publishing house, are rejected by many pastors or even have cool exceptions.

found. We do not have a single publication in our publishing house that advocates separation; only the fear of separation has caused many to take a cool stance against the mission. If I look at the situation with my rational eyes, I have to say: The blossoming of our mission is over. Many pastors are open enemies, many are lukewarm friends, few are faithful, firm friends. The Mission is in a crisis such as has never been seen before. To be or not to be, that is the question. - If I look at the matter with eyes of faith, it is of course different. There our eyes see the Lord Jesus - Him alone - but that is enough. In the present crisis I advise all friends of the Hermannsburg Mission to gather together in missionary associations and to do this quite soon, so that we can see whether we must limit our missionary work or can continue in the old way. Should such associations be formed for Hermannsburg, I ask them to get in touch with me immediately.

The school teachers after the new fashion. In Germany, as is well known, the aim is to banish catechism and religion in general from the schools, so that, they say, the children from all religions and churches can be taught together nicely and all the more can be done in all kinds of useful subjects. The only thing that should be allowed is that the children, whose parents wish it, should be taught a little in their religion alone in a subsidiary lesson. The consequence of this institution has been, among others, that now also such subjects want to become school teachers and are appointed, who do not want to know anything about religion. But instead of the fact that such persons should then at least perform better in secular subjects than the former Christian schoolteachers, as was envisaged, the exact opposite is now often the case. As irreligious as the newfangled school teachers are, as immoral, as unfaithful, as ignorant, as inept they prove to be in large part. Recently, a Prussian government and school administrator gave a speech to a teachers' meeting in Oppeln, in which he reported on the new-fangled school teachers from his own experience as follows: "In recent times, the high authorities have had to issue serious reprimands to some mostly young teachers for laziness, dissoluteness, running up debts, gambling, and fornication. It is now not at all uncommon for teachers to have gambled away their one-time support in one evening, and even to have run up debts; this is all the more to be deplored because the poor communities no longer know where they are supposed to get the money and especially the school contributions. It is not surprising that many teachers get drunk to excess in the true sense of the word, so that on the way to Znhausen the hat was found in the gutter, the cane in the gutter, and the owner of the hat and cane was found by the police in another street in a deplorable condition. It often happens now that a young man of 20 or 2 years who has just left the seminary already gets married, not out of his own impulse, but because it is said that he must marry. In all these moral aberrations there is a deplorable ignorance. In the second examination, one teacher did not know who Charlemagne was, when he lived and reigned; another was unable to find a denominator with the same name for three or four fractions." - Would that those in America would take this report to heart who would prefer that religion, Bible and catechism, be practiced as little as possible in our schools, so that all the more can be accomplished in secular sciences! Our poor old fatherland shows where this path leads. It is right that the congregations should be anxious that their children should be brought as far as possible in all the knowledge useful for this life.

Luther rightly writes: "Where the Holy Scripture does not rule, I certainly do not advise anyone to teach his child. Luther rightly wrote: "Where the Holy Scripture does not rule, I certainly do not advise anyone to abandon his child. Everything must perish that does not follow God's Word without ceasing **) - As the undersigned had already written to the Vorstebendes, he received "Die Ev.-Luth. Freikirche" (The Lutheran Free Church) on February 15, in which the following is reported, which confirms and supplements what has been reported above: "In the Prussian House of Representatives, a decree of the royal government in Opole in Silesia was recently discussed, in which it reads, among other things, as follows: "Opole, December 18, 1878. In recent times, the number of cases in which punishments have had to be imposed on young teachers by the superintendence has increased in a disturbing manner, so that we have been prompted to discuss more general measures in order to counteract the profound moral damage caused by the behavior of such teachers among the school youth and in the school communities. First of all, we mention the frivolous incurring of debts by younger teachers, which in some cases has led to the creditors being deprived of their property as a result of the oath of manifestation taken, after fruitless recourse to the courts. Furthermore, we mention the immoral acts of younger teachers with schoolgirls, even with children of barely 10 years. In some cases, the guilty teachers have been sentenced to penal servitude and, as a consequence, removed from the school. Teachers who are no longer young have also succumbed to similar aberrations. There are numerous cases of complaints about excessive drinking in taverns until late at night, about excessive consumption of beer and brandy, about drunkenness, card games, disorderly behavior on dance floors, in village taverns in the company of completely uneducated people, especially with scolded women of the lowest rank. In individual cases, impregnations and suits for alimony have been the result. At individual teacher conferences and at gatherings of several teachers after church festivities, as well as at drinking and gambling parties, scuffles and brawls have occurred in the face of the school youth and the local inhabitants; indeed, one young teacher has even strayed into the most blatant blasphemy. In addition, there are incidents of proven perjury and attempts at perjury by a teacher who has also been convicted. Even if we have a well-founded trust in the overwhelming majority of other teachers, both young and old, that they will not join us in deploring such sad occurrences without indignation and deep regret, that they will also deplore the indolence, the waste of time, the omission of serious preparation for teaching, If they deplore, without indignation, the waste of time, the omission of serious preparation for teaching and for the second examination of not a few young teachers, and the decline of the classes or schools administered by the latter, this alone will not remedy the moral damage that has arisen, nor will it maintain the public trust and the necessary public respect in the communities for the teaching profession as a whole."May then the spirit of the same Lindemann be "double-minded" for our dear professors in our school teachers' seminary and for the soon to be elected director of the same (2 Kings 2, 9.) and that they succeed by God's grace in educating and training more and more of our dear synod not only skilful, but also teachers anointed by the Holy Spirit, filled with the fear of God and the love of Christ and his lambs, for our parish schools, of which we already have so many by God's grace!

W. [Walther]

Luther's writing: "An den christlichen Adel deutscher Nation, von des christlichen Stande- Besserung", from 1520. X, 386.

Re-introduction of the death penalty. In Mecklenburg-Schwerin, where no death sentence had been carried out for 20 years because the Grand Duke had changed all death sentences into prison sentences, the death penalty has now been reintroduced after the crimes that entail death sentences have increased in a frightening manner, and an execution was recently carried out there. Ad. Bd.

Pope Leo XIII recently said to a bishop, as reported in the "Messenger of the Faith": "If I had a million at my disposal, I would immediately use it to found Christian schools in Rome; I would know that I would have put the money to very good use." - This is most astonishing. The pope boasts of being the successor of the apostle Peter, so after 1800 years it would be about time that the schools were well ordered. It is no wonder that in Rome and in Italy and in other strictly Catholic countries, as in Spain, Mexico, etc., banditry is so prevalent. There is a lack of Christian schools! By the way, apart from the fact that the schools founded by the pope would be only papist ones, what has been done with the millions of pennies of St. Peter that have come in since his elevation? They have been squandered on something other than the most necessary - Christian schools.

Unintended success. Recently, in ancient Tyre, the Jesuits there burned several Bibles; but instead of gaining any influence by this outrage, as they hoped, **they** aroused such indignation that they themselves had to make a hasty exit. Ad. Bd.

Street lamps in Jerusalem. In Jerusalem, there was no such convenience as the street lamps of our days. In the past, people had to search for their way at night in the dark with lanterns, in which a meager light, fed by olive oil, burned. Now, however, street lighting, as it is found in our cities, has become a reality there. And what is of particular interest to us is that the Americans supply, if not the lamps, then at least the oil by the light of which the scribes and Pharisees can walk the streets of Jerusalem. Our petroleum has also reached "the holy land" as an article of commerce and has replaced olive oil as a means of illumination. - Just as we here in the distant West have received from the ancient Jews the most glorious of all lights, which first shone brightly through the Gospel in ancient Jerusalem, so we should not only provide the cities of the Orient with our petroleum, but, since the light of the Gospel has almost completely gone out where it first shone so brightly, we should also send this light back into all the cities, on all the hills and in all the valleys of Judea, so that He may be recognized there who once appeared there and said of Himself: "I am the light of the world." Ad. Vol.

Ordination.

On Sunday Sexagesimä Mr. Candidat C. Günther was ordained and introduced in the St- Johannis-Gemeinde zu Lote Camp on behalf of the Ehrw. Präsidium Westlichen Districts under Assistenz deS Herr Pastor Nething. O- Spehr.

Address: Usv. 6. oueottrr,

Oolo 6kmp, London 6o., ^1o.

Inaugurations.

Rev. H. Haake, who had been traveling preacher of Iowa, but because of a rheumatic complaint could not endure the long and difficult journeys through wind and weather, answered the call of the congregation at Hampton, Iowa, and was installed there on the 4th Sunday after Epiphany by order of the High". Presidium Westl. District by the undersigned. - Our dear most important mission field in Iowa would thus be vacant again - God have mercy on the scattered Lutherans and help that they will soon and well be provided for again,

so that they do not fall into the hands of the enthusiasts who are mustering all their strength. H. W. Rabe.

Address: Hsv. II. 8th Ics.

Box 71 Ilumpton, I?rsQÜ!ll Oo., Iova.

On Sunday Quinquagesimä, February 23, Pastor D. Graf was solemnly installed in his office by order of the Reverend President Wolbrecht by the undersigned with the assistance of Pastor G. Wangerin. C. F. Brecht.

Address: Rov. v. Oraok,

Llu" Boint,

6o., 111.

On March 2, 1879, being the first Sunday in Lent, by order of Mr. President Wolbrecht, the undersigned introduced Rev. C. Schrader to his congregation at Numa, Ills. Br. Erdmann.

Address: Rov. O. 8olrm<lor,

Bum", Ranckolpti Oc> , III.

After the undersigned had to resign from his office due to a throat and chest ailment, and Pastor H. Sieger had received and accepted a regular appointment from the same, he was installed by order of the honorable Presidium of the Miitl. District, assisted by Mr. Pastor Hahn, was installed by me in his new office on the Sunday before Lent.

Hugo Cämmerer.

Address: K "v. 8. Itoxer,

Doestnr, ^clnms 6o., Inä.

Mission Feast.

On Sunday Sexagesimä the two Lutheran congregations at Pomeroy, Ohio, celebrated their mission feast. Pastor Herbst from Columbus preached in the morning and the undersigned in the afternoon. May this celebration also contribute to the promotion and strengthening of the unity of spirit among us!

The Collecte collected for the Negro Mission was P26.55.

C. G. Hiller.

(Pcrrränk.i

Church and school rinwcihung.

On the 19th Sunday after Tr'n. 1878, my congregation at Lincoln, Benton Co., Mo., had the pleasure of dedicating to the service of the Triune God a new, commodious church, 50X32 feet in size, adorned with a neat little steeple, together with a 24X20 foot school built against the rear wall, on the same site where their old church had previously stood, but now too klcin and dilapidated. Mr. Pa- stör G. Tönst- from Stovcr, Morgan Co., preached the dedication sermon; the following day, as the 2nd fast day, Mr. Pastor A. Bäpler from Cole Camp, Benton Co. preached - The costs for church and school have been covered up to a very small sum.

I. Net ding.

Addendum to Candidate Election Ad.

To the relevant advertisement in the previous issue it should be added that the following votes for the DirecioratS candidacy have been received:

1. two other votes were received by Mr. Pastor Groß in Buffalo, N. I., making a total of 6.
2. three more Mr. Pastor Frey in Albany, N. A., so in sum 5.
3. a vote by Prof. Selle in Addison, Ill.

Tt. Louis, Mo., March 10, 1879.

C. F. W. Walther, d Z- Tar, des WahicollrgiumS.

he Canada - District of the Synod of Missouri, Ohio et al. St.

holds its first meetings, God willing, in Elmira, Ontario, from April 17 to 23, 1879.

All those who plan to attend the meetings, either as Syuodal members or as guests, are asked to contact the local pastor three weeks in advance.

On Wednesday, April 16, afternoon 4 o'clock, wagons will be ready for pickup at the Berlin station. The mail leaves Berlin afternoon 2 o'clock from the Commercial Hotel to Elmira.

All those arriving in Elmira first want to buy- of Mr. Ruppel.

Those who come with the (Zrunck Irnū) train and have paid the full price on the way here, will receive a fare reduction for the way back.

The pastors are requested to bring their parochial reports.

Dear fellow ministers from the United States are cordially invited to attend our Synod meetings.

Shipley, Ont. 25 Feb. 1879.

H. Schröder, d. Z. Secretär.

Conference - Displays.

The Detroit Special Conference will meet, s. G. w., April 22 and 23, in Detroit, Mich. at the home of Mr. Pastor Hügli.

I R Lauritzen.

The Western Missouri and Kansas Districts Conference will hold its meetings, s. G. w., April 16-20, at Leaven- worth, Kansas.

All those who intend to participate are kindly requested to notify the undersigned at least 14 days in advance. M. Meyer.

The New York Lehrercouscrenz will meet, s. G. w., April 7-9, at Williamsburgh, N. I.

A. E. Franke.

The combined Auglaize and Fort Wayne Conference will begin, s. G. w., on the afternoon of April 15 (Lster Tuesday) at the church of the Rev. Stubnatzy at Fort Wayne, Ind. and continue until Friday noon. Main topic: The remaining theses on Art. VII of the Concordia formula. H. W. Querl.

Warning.

Since the New Year, a certain Mr. v. Maltzahn has forced his way into my parish in Adams County, Nebr., pretending to be a Lutheran preacher, calling the doctrine of our synod a hopeless one and especially portraying our doctrine of absolution as blasphemy. He also succeeded in gaining a small following.

According to inquiries received from fellow ministers, he has also been living in Gasconade County, Mo. He was forbidden to enter the church there because of his ungodly teachings and life; but he violently broke the castle and did it so badly that he was sentenced by the court to 20 days in jail and to pay the expenses. After such revelations, he has now also lost all credit here and must search for a while. All dear communities are therefore warned against this man, who has already performed the trick of borrowing money in another man's name. E. Meyer.

"Mission and the Church."

The undersigned is looking for number 2 and 3, volume 4 (1819) of the above sheet; he will gladly refund the value of the same upon indication.
Vincennes, Ind. F. R. Tramm, Rev.

Income to the coffers of the Eastern District:

For the synodal treasury: From the congregation in Berg-bolz Ht 45. parish in Port Richmond 41.71. parish in Dna-wanda 3.60. parish Paterson 1.19. parish in Washington 9.45. parish in Bayonne 7.40. parish in Cvhoclon 5.00. parish in Rome 5.00. parish in Verona .85. parish in Wolcotts-burg 2.50. parish in West Seneca 13.67. parish in Maricita 2.23. parish in Martiusville 9.43. N. N. by Past. King 1.00. Joh. Martin in FarmerSville 2.00. Remainder of Uclurschuffes from "Kinderblatt" by Past. Beyer 146.57. Past. Krafft 2.00. Teacher Dornfeld 2.00.

For the widow's fund: parish in Port Richmond 5.87. parish in Tonawanda 6.27. parish in Paterson 16.45. parish in Washington 23.03. Comm. in Bayonne 16.00. H. Felkbusen 1.00. Past. Michael S.M. Past. Brnrcutner 4.00. Past. Krafft 4.00. Teacher Dornfeld 2.00. A. Helber in Lona- coning 1.00.

For the Negro Mission: Trinity congreg. in Buffalo 13.00. Past. M. M. 1.00. congreg. in North East 3.75. Mr. W. Wil- kenS children 2.00. Coll. at grmcinschaft, trier of epiph. frst of collgreg. Past. Zuckers u. Past. Korner's 14.25. Women's club in Haverstraw 2.00. Community in Bayonne 8.00. Ges. by oas "Kinderblatt" 29.62. A. Helber 1.00.

For pastors with age: Gem. Bergholz in 3.05. Mrs. Eichhorn .50. Gem. in Farnbam 2.53. Albert Greiner 1.00. Gem. in Olean 3.51. Mrs. Pastor Bcmrenliher 1.00. Christmas coll. of the Gem. in Wellsville 7.75. Konrad Arnold .50. Ges. by the "Kinderblatt" 9.00. A. Herber 1.00.

For poor students in St. LoniS: Frj. Aug. Klose 1.00. Gem. in Port Richmond 15.00. N. N. by Past. Koaig 5.00. N. N. by Palt. Michael 4.00. comm. in Bayonne 16.00. Wlb. Zesch 2.00. father Schmidt 1.00. past. Zuckers Gem. in Williamsburg 15.75.

For the college tuition fund: comm. in New York 7.50. comm. in North East 3.50. comm. in Olean 3.45. comm. in Allegany 2.69. comm. in Wolcottsburg 7.20.

For the Orphanage at Monnt Veruon: J. St. in Buffalo 5.00. Ges. at the Women's and Maiden's Feast in Patr- son 7.10.

For the orphanage near Boston: W. Gram 1.00. Wittwe Peter 1.00. Gem. in Menden 10.13 u. 8.44. Gem. in Southington 6.00. Paul Flad .50. Mago. Reuß 1.00. Collette at the funeral of Wm. Schmidt by Past. Moll 1.20. A member of the Jmmanuels congreg. in Baltimore 3.50.

For t h e S W a i s r n h a u s at "st. LoniS: Women's Club in Olean 6.00. Louise Rotschky 1.00. A member of the Jmman. congreg. in Baltimore 3.50.

For the deaf and dumb institution at Norris: From the piggy bank of small children duich Past. Michael !.OO. A. Helber 1.00.

48

For the deceased Mrs. Pastor Sommer: N. N. by Past. König 2.00. N. N. by Past. HollS 5.00. John Möller 5.00. M. Holländer 1.00. I. F. Bruning 1.00. H. Fischer 2.00. N. N. 2.00. C. H. u. E. H. 5.00 each.
 For the Emigrant Mission in Baltimore: Mrs. Bloß 5.00.
 For the brothers in the south suffering from yellow fever: Ges. durch das "Kmdrblatt" 3.91.
 For the orphanage at Addison: Wedding- Coll. at H. Willers Aug. 3.
 For the community in Indiana Pa.: Lurch Kassirer Banking 3.00.
 For the Philadelphia congregation: Teacher Richter 1.00. By Kassirer Simon 17.10. By Kassirer Bartling 5.00.
 For the Heather Mission: Joh. Martin in Farming- dale 2.00. Past. W. Dahlie S Glm. in West Seneca 1.08.
 For Past. BrunnS Anstalt: Mrs. N. N. by Past. Michael 5.00.
 For arm-L "14" gl-chiir at Fort Wayne from the Washington Gem. baptismal pool 2.00. A. Helber for Brunn's sophomores 1.00.
 For the German Free Church: Past. Sander- 1.50. congred. in Paterson 5.00. congred. in Yorkville 2.25. congred. in Bayonne 10.00.
 For the Yorkville congregation: By Kassirer Grahl 24.13. By Kassirer Simon 1.00.
 For InncrMission: Frauchmissions-Dceirn of the Gem. Past. Eirich- in Albany 10.00. A. Helber 1.00.
 New York, Feb. 1, 1879. I. Brkn er, Kassirer.

Revenue to the Illinois District's coffers:

For the synod treasury: By L. Balgemann in Ad- dison H2.(X). By Teacher Garbisch in Elk Grove 9.31. By I. Johnson of Past. KatthainS congregation in Hoyleton 4.10. Past. Schuricht- Gemeinde in St. Paul: Abendmahls-Collecten 22.53. Ertracoll. 15.50. By Past. Burfeind from his, Gem. in Rich 7.42 u. 10.06. By Past. Nachtigall in Waterloo from sr. Kreuz-Gem. 2.25. Past. Bartling- Gem. in Chicago 15.08. By Eh. Hansgen of Past. Mennicke's Gem. in Rock J-land 30.00. Wcibnachts-Collecte by Past. Hahn's Gem. in Staunton 8.90. Past. Holls' Gem. in Columbia 9.40. By I. F. Sieyng of Past. AchenbachS Gem. in Venedy 48.60. By I. W. Diersen of Past. Brauer's Gem. in Crele 14.40. By Past. Gieseke'S Gem. in Secor 5.00. (Summa H204.85.)
 For the synod building fund: Christmas and New Year's coll. of Past. Hartmann's congregation in Woodworth 7.00.
 For the heathen mission: EpiphaniaS coll. by Past. Schuricht Gem. in St. Paul 6.95.
 For the Negro Mission: Through Past. Engelbrecht in Chicago by I. Ehimann 2.00. By Past. Gieseke in Secor by Joh. Ratjen 2.00.
 For poor students in St. Louis: Through Rev. Burfeind from his congregation in Rich 8.40. Through Rev. Reinke in Chicago by Gustav Klotz .75. by Past. Schuricht in Samt Paul by the Women's Association .97. By Past. Succop in Chicago by H. Hecder 100. Past. L. Lochner- Gem. das. 20.35. By Past. Succop- Gem. das. for Ofte from Jungfr.-Verein 12.50 u. for Lewerenz from Frauenverein 12.50. (Summa K99.47.)
 For poor students in Springfield: Through Pastor Burfeind of sr. Gem. in Rich for Hoyer 13.36. Through Pastor Reinke in Chicago from the Women's Association for I. Meyer 10.00. (Summa H23.36.)
 For poor college students in Fort Wayne: through Past. Bartling in Chicago: for M. Albrecht from F. Albrecht 10.00. from Jungfr.-Verein 4.00. from JunglingsS-Verein 2.00. for Th. Kohn from JunglingsS-Verein 16.00. for W. Wrocklage from D. Wrocklage 15.00 and the Gem. 6.00 For W. Köpchen: By Past. Succop in Cbicago by S. Ploß .13. by Past. Wunder das. by F. Fink 5.00. by Past. Wagner das. by C. Bück 1.00. By Past. Engelbreut in Chicago by the Women's Club for Ben- din 5.00. By I. W. Diersen of Past. Brauer- Gem. in Crele for Jul. Herrman* 10.50. (Summa P74.63.)
 For the seminary household in Addison: By Kas- sirer Noschke in St. Louis 10.00.
 For poor seminarians in Addison: By Kassirer Boschke in St. Louis .70. By Past. Wagner in Chicago by the Women's Association 10.00. by the congregation in Addison 15.00. F. L. Krage 2.00. For A. Beeskow: by Past. Succop in Chicago from Jungfr.-Verein 12.50. of L. Kambeis: by Past. Suc- cop in Chicago by S. Ploß .12. by Past. Wunder that. by F. Fink 5.00. by Past. Wagner the. of C. Bück 1.00. For A. Käppel: from the Jungfr.-Verein der Dreilcinkig- Gem. in Chicago as a Christmas gift 10.00. By Past. Engelbrecht in Chicago for Jul. Trapp: from the JunglingsS-Verein 5.00. from the Jungfr.- Verein 5.00. From the congregation in Addison for Paul Sommer 15.00. (Summa H81.32.)
 For the Emigrant Mission in Baltimore: By I. F. Sieving of Past. AchenbachS Gem. in Venedy 7.40.
 For the widow's fund: By Past. Flachsbart in Dor- sey, Ill: communion collecte sr. Gem. that. 3.75. by members of the Gem. in Scotia, Mo., 1.25 and contribution by himself 5.00. by Past. Schuricht- Gem. in St. Paul 6.08. (Summa D16.08.)
 For Past. Sommers Wittwe: Through Pastor Schmidt in Schaumburg from "a friend of the widows" 2.00.
 For old and sick pastors and teachers: Through Past. Wunder by E. N. N. in Pekin 1.00 and K. F. Wolff in Chicago 5.00. By Past. Mennicke in Rock J-land from the East Iowa & West Illinois Special Conference 11.50. (SP 17.50.)
 For the Lutheran Free Church in Saxony 2c.: By I. Johnson from Past. KatthainS Gem. in Hoyleton 9.30. by Past. BartlingS Gem. in Cbicago 1.75. from Past. Wagner's Gem. 33.00. by Past. Mennicke's Gem. in Rock Island 8.10. (Summa-K52.15.)
 Adbston, Ill, Feb. 15, 1879. H. Bartling, Kassirer.

For the local seminar library

m "t splendid thanks received from an unnamed: Msmo- rinlo UitKwuiiu utuGo Lluttkiuk Llurt-nni k'rcücmüuAtznsis. 1603. M. Günther.

For the orphanage in Addison

I have received the following gifts of love since August 1, 1878:
 From W. Tryler in Genoa, Ill. calico and 2 girls' hats. Bro. Graue in B r u s h H i l l, Ill, 100 lbs. of flour. From Crete, Ill: from Mrs. I. O. Mejer 6 boys' shirts, 4 aprons, 1 quilt, 3 smack covers, a sack of dried apples; Wittwe Har- mening 2 pr. stockings. Charles Nolte at Dundee, Ill, 100 lbs. of flour. From Chicago, Ill, from Past. Wunder- Gem.: from Mrs. Schwarz 7 pr. stockings; H. Schulz for Christmas 70 beautiful boses with "lari" and nuts; Marie Aron "ge- tragen" dresses for girls and boys; Mrs. C. Otto u. Fr-u Wolf 6 jackets, 20 IdS. Clothes, 6 IdS. Gingham, 3 IdS. Trouser stuff, 20 IdS. Shirt stuff, buttons and twine. From Past. Engelbrecht's Gem.: from Mrs. Ehrmann 9 remnants stuff, 42 IdS. Trouser stuff. From Past. BartlingS Gem.: from Mrs. Milhahn 3 waders; N. N. 5 remnants of clothing stuff, 8 Pr. stockings; Mrs. Beuing 3 caps. Au- Past. SuccopS Gem.: from Mr. Pesch 1 skirt, 1 hoi; F. Reinfeldt 1 pr. boots. From Past. Reinke- Gem.: from H. Pipho 1 p. red beets, 2 p. parsnips, 1 p. roots, 1 p. onions, 28 herb heads. From Pastor Wagner's Gem.: from A. T. Müller 8 Pr. shoes; C. Bröcker 10 Jes. trouser stuff, 10 IdS. Shirt stuff; Marie Lewerenz 15 IdS. Hosenzeug together with buttons, lining and buckles; Frau Melchert 1 Pfd. woolen yarn; W. Laube 1 boys' suit; Wittwe Wettstadt 6 Pr. stockings; H. C. Zuttermeister for Christmas 1 barrel of apples. From Past. Lochner's Gem.: from Jul. Kioop 4 petticoats, 2 remnants of calico, and for the orphan boy in the seminary 1 pair of pants, 2 underpants, 2 undershirts, 2 Pr. Stockings, 3 handkerchiefs, 1 pair of gloves, 1 shawl; Mrs. Auguste Grubbe for Marie Klein- schmidt 1 dress, 1 petticoat, 1 shirt, 2 aprons, and for Minna Kleinschmidt 1 dress, 1 petticoat, 1 shirt, 1 Pr. stockings, 2Pr. aprons; Mrs. Friederike Runk for Clara Gerlach 1 dress, 1 petticoat, 1 shirt, 1 Pr. stockings, 2 aprons. From Past. HlterS Gem.: from N. Rathel 1 p. of nuts, eandy and plums for Christmas; teacher Paul 2 boses of ink, 8 combs, 1 piggy bank, 1 pocket book; Mrs. Hasselberg and Mrs. Thiele worn articles of clothing; Mrs. Buhse 6 IdS. Clothes and worn shirts; Mrs. Laumann 18 IdS. Calico, 8 pairs of stockings, 1 woolen cloth, and worn shirts; Mrs. Bescho 1 ham, 41) IdS. Shirt stuff, 46 ivs. calico, buttons, 2 rolls of twine; Mrs. Sichmann 1 hymnal; N. N. 3 quilts; N. N. 2 pairs of stockings, 3 pr. shoes; Ir. Matz for Louise Matz 1 woll. Jacket, 1 pr. shoes; Mrs. CohnS to S. Halstedt St. 10 IdS. Calico, 6 IdS. Gingham, 9 IdS. Clothes with buttons and lining, 2 pr. shoes and worn garments.
 A "S Addison, Ill: From W. Buchholz 10 p. Apples; N. N. 1 p. flour, 30 lbs. butter; Ferd. Bartling 3 p. apples, 1 p. pats, 2 p. potatoes, 1 roll butter; L. Fiene 2 p. apples, 1 p. flour; W. Stunkel 2 p. apples; H. Fiene 2 p. apples; D. Kornhaals 1 p. apples, 1 p. potatoes; W. Fiene 2 pork shoulders, 4 pieces of bacon; H. Oehlerking one quarter beef; Bro. Gehrke 1 quarter do, 2 p. potatoes.
 As Rochester, Minn: From women's club, 4 dresses, 7 aprons, 6 girls' pants, 4 bodices, 6 shirts, 3 petticoats, 1 jacket, 5 pants.
 From Ottawa, Ill: Clothing worn by Mrs. Frohs for boys; Mrs. Wiget desgl. for girls; Mrs. Bauer 1 bundle of stuff. Mrs. N. N. in Proviso, Ill, 1 quilt, 1 pc. bacon. H. Golttermann inIorkCentre, Ill, 2 quilts, 2 p. apples. From Past. Löbers Gem. in Niles, Illst, 1 p. onions. From Altamont, Ill: from Wotwe Louise Krull u. Frau Louise M. Kruger 2 matchen pants, Scburzni, 2 pr. stockings; Mrs. Rose 4 pr. stockings, 1 pr. shoes & worn garments. Lucian White at Fort Dodge, Iowa, 3 pr. stockings. Dom MissionS sewing club in Past. Hallerbrons Gem. in Quincy, Ill: 28 shirts, 13 dresses, 15 jackets, 2 pairs of underpants, 3 pairs of underpants. By C. G. Hartmann of the Women's Club in Effingham, Ill.: 1 quilt, 15 pr. stockings, 7 pants, 8 shirts, 2 pr. gloves, 3 dresses, 5 IdS. Calico, 7 aprons, 6 pillowcases, 3 vests, 9 handkerchiefs, 8 collars, 4 bodices and worn clothes. By teacher Meibohm in Toledo, O.: from a pupil 1 Pr. homemade pulse warmers, 1 collar.
 From the women of the Past. SchüßlerS Gem. in Joliet, Ill: 12 woolen shirts, 4 cotton. Shirts for boys, 13 shirts for girls, 12 pants and 10 bodices for boys, 15 pants for girls, 23 aprons, 3 combs, 9 dresses, 10 petticoats, 4 hoods, 10 caps, 6 suspenders, 13 pairs of stockings, 4 pairs of shoes, 1 quilt, 4 sheets, 6 pillowcases, & for Christmas: 6 dolls, 5 bags of tandy, 2 of nuts, 1 of cake, and 1 nnt cardboard corn. From Nicollet, Minn: from Chr. Stolt 1 dress, 1 pair of shoes, 3 pr. shoes, 4 pcs. wool yarn; Mrs. N. N. 1 dress, 5 aprons, 2 bodices, 2 shirts, 1 bale wool yarn, 3 pr. gloves, 3 scraps stuff, Mrs. Marie Marquardt in Richt on, Ill, 1 pc. Trouser stuff, 1 gross of buttons, 2 spools of twine. Past. DormannS Gem. in Yorkville, Ill, 6 dresses, 2 shirts, 2 pillow cases, 1 sheet, 15 pr. stockings. Past. Ernst in Blue Island, Ill, 7 caps for girls.
 Many thanks to all dear donors!
 Addison, Ill, Feb. 15, 1879.

John Harmen ing, Orphan Father.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts)

have been received:

1. contributions.

From ? . I. F. Büngrer in St. Loui K5.00. Don H. F. Hölter (Teacher) there 7.00.

2. gifts.

From ? . C. H. Drmetro, Perryville, Mo., sent at G. Bergmann's wedding 4.00. From Dr. Schade in St. Louis 10.00.

St. Louis, Feb. 26, 1879. E. M. Große, Kassirer.

As support for the building of our church, undersigned received from the congregation of Past F. Eppling in Wisconsin K10.06.

On behalf of my congregation, I express my heartfelt thanks to the kind donors and wish them God's rich blessing for this benefit.

H. Mäh r.

Received for poor students: By Hrn. k. Delete by G. Eckrrt \$5.00 and by M. Merk 1.00. By Hrn ?. Landgraf 11.00 for I. Müller. By Hrn. k. Leyhr, at Mr. Brahmstädt's wedding, 1.40, harvest festival collection in Town Grant 1.20, in Town Sigel .95, from himself 1.45; also by Mr. D. Daib from the support fund 15.00 - all for Dub- derstein. By Mr. k. Nething from Mrs. I. Meuschke 1 sheet, 1 pillowcase, 3 pr. socks; H. A. Gerke 3 pr. socks; H. Keuper 2 pr. socks; H. H. Eckhoff 2 towels, 1 pair of skirts; H. Eckdoff 2 pairs of socks; C- Kreißler 1 pair of socks; H. Heermann 5 pr. socks; D. Meuschke 2 pr. socks u. from Mr. I. Meuschke 1.00, H. Heermann Jr. 2.00, N. N. 2.00, from himself 1.00. From Mr. President Beyer the surplus from the children's magazine 50.00. From Mr. T. Schneidewind from Hillsboro 2.50 for Eifert. By Mr. D. Grupe from sr. Gem. 5.00, from himself 1.00 for Nicmeyrr; by Mr. ?. Tbecl from sr. Gem. 15.00 for Dubberstein. From Miss I. K. in Sheboygan 5.00. From the Gem. of Mr. I'. A. Wangerin 8.00 for I. Deckmann. By Mr. k. Düver from sr. Gem. 2.00 for I. Meyer. By Mr. Präs. Biltz from sr. Gem. 5 00, from the dor- tigen Frauenverein 5.00 u. from C. WolterS 5.00 for Hink. By Mr. Leybe from sr. Gem. 3.30 u. ges. on the wedding of I. Hrise 2.70 for Dubberstein. By Mr. teacher Dorn ges. in Mr. ?. LoßnerS Gem. 6.50 for Deckmann By Mr. 1'. A. K. W. Th. Tick, reimbursement of earlier support from this Casse 41.00. By Mr. I>. M Meyer from the women's club of his community 9 Pr. socks u. 3 bust shirts. Through Mr. I>. Greif, communion scoll. sr. Gem. 4.00, from himself and P. P. 8.50 for Urban. By Mr. k. Lochner from the mission fund of the local church 14.04. By Mr. k. Daib from the support fund 12.00 for Kaiser. By Mr. I>. Lruthäusrr from Mrs. Betz and Mrs. Widmayer 6 pairs of stockings. By Hrn. k. Hansen from the communion treasury sr. Gem. 1.30. From N. N. 5.00.

For the SminarhauShalt: By Mr. C. Schneide- wind of Hillsboro, Ill, 2.50. By Mr. k. H. Sieving 2.00. By Mr. I>. Hansen of sr. Gem. 5.75. A. Crämer.

For poor students, Mr. Wukasch, teacher in Frohna, Mo., received P10.00 from the worthy Virgins' Association there. Mr. Zorn in Sheboygan, Wis. received P25.00 from its congregation for A. Bender and P7.00 for E. Heinicke. From the worthy Young Men's Association of the Jmmanuel congregation in St. Louis, the Collecte on the anniversary of the same in the amount of P14.20. Mr. Koch in Grand RapidS, Mich. received P10.00 from the worthy Women's Association there. Koch in Grand RapidS, Mich., from the valuable women's association of sr. Gem. 6 handkerchiefs, 2 quilts and 2 pairs of stockings. By Mr. I>. Hahn in Staunton, Ill, from the worthy women's club in sr. Gem. 2 bust shirts, 6 pr. undergarments, 4 pr. stockings and 1 bed sheet. From the worthy women's association in the local Zion community 12 undershirts. By Mr. I'. Heitmüller in Co- lumbus, Ind. from sr. Gem. at the Cliftv 5.50. By Mr. Teacher Hesse from the valuable women's club of the Gem. Mr. k. NiemannS in Cleveland, O" spec. for Stud. Bente 12.00.

C. F. W. Walther.

For the Free Church in Saxony u. a. St. received: From the congregation k. F. Ottmanns in Collinsville, Ill, \$24.00. CommunionScollete in der DreieinigkeitSgrm. D. P. A. WeyelS at Darmstadt, Ind., 11.00. From d. Gem. I>. I. Nethings in Lincoln, Mon., 7.00. By k. W. F. Hitzemann at Long Prairie, Minn, by sr. Gem. 1.00, by himself 1.00.

For the Memphis community:

By k. I. Ansorge in Paducah, Ky, H7.40.
I. T. Schuricht, Cassirer b. Allg. Synod.

Received for the needy in New Orleans. Through Theo. Mrrs from the congregation of k. C- H. Althoff, Greenville, O., (specifically for the widows of our ?I> who died of yellow fever.) 19.00. By D. F. Gerstmann of sr. Gem. in FrelSburg, Tex., (second shipment) 8.50. By Mr. I. T. Schuricht, Treasurer of the General Synod, 500.s)0.

Orleans, March 4, 1879. chaS. W. Sauer, Secr. d. Untrstützungs-Tommittee.

Correction.

In the "Lutheran" No. 4. in my receipt "For the Wai- sen House in Addison" read instead of "from N. N. in Kirchhain P1.00": For poor students in St. Louis from Mrs. N. N. in Kirchhain \$1.00. C Eißfeldt.

Ads.

COMMUNISM AND SOCIALISM.

A Translation from the German of Dr. C. F. W. Walther's Lectures by D. Simon, A. M. Price 25 Cts.

Display for the Passion season.

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2. **choral songs to this liturgy -.**

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The Lutheran is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. In St. Louis, where it is carried by the carrier to the house, the annual subscription price is one dollar and twenty-five lent.

Reminder.

Oh, that I may be blessed, blessed, I always sigh, sigh it heartily day and night. That's what often makes me so happy, but often also so frightened. - I will through Thee, through Thee, Thou my Redeemer; Therefore I lie before Thee on my knees; I know for certain Thou wilt not cast me out, Thou wilt also draw me into Thy heaven". Despite my weakness, my many sins, You do not reject me, O man on the cross;
I am all dark, I am full of night and sins, You take me yet when my eye breaks.

Often when I pray, my bones tremble And my limbs grow dull and cold, Then a sound, a sound from the cross resounds. That flows through me so warmly, so comfortingly warm. How will I feel when I see You one day, My Lord and God, there in the crowd of angels! Then I am no longer dark, no longer sinful, In Your light I am also as clear as day! Look upon me, O Lord, whom Thy law terrifies! O, see me here in the dust pleading before Thee! Then I am, oh, so blessed, so glad. Will you look at me with just one glance.

John 3:16.

Fort Wayne, Aug. 2, 1852, J. C. W. Lindemann. *)

When did Dr. Martin Luther's Small Catechism first appear?

Much has been argued about this question, but even the most learned men, the greatest book connoisseurs, the most thorough historians and antiquarians have not yet been able to answer this question completely.

That Luther wrote both his large and his small catechism 350 years ago, namely in 1529, and put them into print is beyond doubt; but which of the two Luther first worked out and published in that year is a matter of great dispute among scholars. No matter how much effort has been made to find a copy of the original edition or of the first edition of the small

The above little poem was sent by Blessed L. to a friend shortly after his arrival in Fort Wayne in 1852, and has been sent to us for publication in The Lutheran.

St. Louis, Mo., April 1, 1879.

No. 7.

The first edition of the Catechism has not yet been found, not even in the largest princely and city libraries. Probably the copies were soon read to pieces and thus perished, although according to the reports from Luther's time, the first edition was very beautifully furnished and provided with many pictures.

We do not pretend to be scholars, but according to our little understanding we seem to be sure that Luther wrote and printed first his large and then his small catechism in 1529. The following is our proof of this.

Among Luther's letters of 1529 is a letter to Martin Goliz, preacher in Brunswick, to whom the holy man of God wrote, among other things, the following on January 15: "At the moment I am busy making a catechism for the simple village people. Pray diligently for me with yours." *) That he was in the process of working out a catechism, Luther notes only once more in 1529 in the letters written by him in that year and still existing, namely in one addressed to the preacher Hausmann in Zwickau on March 3 of that year, in which Luther writes: "The catechism is not yet finished, my dear Hausmann, but it will be completed in a short time." **)

From these statements of Luther himself it is clear that on March 3, 1529, neither of Luther's catechisms had been finished, for if at least one of them had already been published at that time, Luther would undoubtedly not have written in general: "I am busy making a catechism," but he would have said: "I am busy making a new, or a larger, or a smaller catechism.

Löschner has reported this letter in his Innocent News of 1720, page 894. f. from Luther's own handwriting. It is written in Latin. The above sentence reads: "*Modo in parando Catechismo pro rudibus paganis versor. Tu pro me cum tuis diligenter ora.*" In Luther's works by Walch it is found first translated into German in Tomus XXI, page 1142.

**) S. Luthers Werke von Walch. XXI, 1370.

But that the larger catechism was worked out and published by Luther first, and only then the smaller one, seems to us to be irrefutable from the fact that Luther writes in the preface to his small catechism, among other things, the following: "Thirdly: When you have taught them this short catechism, then take the large catechism before you and give them a richer and broader understanding; there strike out every commandment, request and piece with its various works, benefits, pieties, journeys and harm."

Accordingly, it is beyond doubt that when Luther put his small catechism into print, a large one must have already been available. That this could not have been any other than the one published by Luther himself is clear from the fact that Luther would have otherwise necessarily said which one he meant, and from the fact that there was no other large catechism at that time from which the preacher or teacher could have obtained a "richer and broader understanding".

To this is added the following:

Luther says of the catechism that he first wrote that he made it "for the simple village people"; the title of the small catechism, however, says: "For the common pastors and preachers. From this, too, it can be rightly concluded that Luther first made the large catechism and then the small one as an excerpt for instruction in church and school.

2) There are still two Latin translations of the Large Catechism from the year 1529; one is that of Johannes Lonicer, in which the dedication has the date of May 15, 1529; the other is that of Obsopoeus, which appeared in print in July 1529. From this, too, one must conclude that the large catechism came out first and only after that the small one.

As certain as it is that Luther's Large Catechism was published before the month of June in 1529, since the first Latin translation of it came out in that month, it is uncertain in which month of the same year the little golden book, the Small Catechism, was published. Since still in the same year several

new imprints of it have come out), we may well assume that the Small Catechism also came to light not later than approximately in the month of October, which month has also really been considered and explained by many scholars for not inconsiderable reasons as the birth month of Luther's Second Catechism.

So, if we want to celebrate the fourth and a half hundredth anniversary of the Catechism this year, as this unspeakably great gift of God is well worth it, it will be best if we celebrate this anniversary in a service on this year's Reformation Feast on October 31. God grant us His Spirit for this and bestow upon it an abundant blessing!

W. [Walther]

(Sent in by Pastor Köstering.)

Why must a Christian believe without any doubt and also cheerfully confess that the Last Day can come at any moment?

This question is so important in our time not only because an uncountable number of godless people boldly deny the future of the last day; also not only because the chiliastic enthusiasts still postpone the dawn of the last day into the far blue distance; but especially because we live in a time where even the wise virgins become sleepy through the powerful effect of Satan, and where even the elect would be deceived if it were possible. Therefore, if there is any need to inculcate a word of God to Christians, it is first of all the warning of Christ, when he says: "But take heed lest your hearts be troubled with eating and drinking, and with cares of food, and that day come upon you quickly." These words indicate to us not only the greatness of the danger in which Christians stand, but also from which side the greatest danger threatens them, namely, that they, entangled in the nature of this world and in cares for this life, will at last become quite secure and forget that they are to wait and hasten with holy walk and godly nature to the future of the day of the Lord. And has not this danger indicated by Christ already crept over and seized many Christians? Do not many say, if not with words, then at least with their careless, frivolous and worldly walk and being: "My Lord is not coming for a long time yet"? If now, as cannot be denied, even Christians are infected by the spirit of this atheistic and materialistic Noahide era, and some of them are already deadly poisoned, then there should be no more salutary remedy for their disillusionment than to remind them of the nearness of the last day. Let us now seek the answer to the question:

Why must a Christian believe without any doubt and also cheerfully confess that the Last Day can come at any moment?

The Holy Scriptures force us to believe that the Day of Judgment could come at any moment. God has hidden from men the actual time when that great and terrible day will come; thus he has at the same time prevented all the arrogance of men from knowing the day and the time of the judgment.

*) H. Härtung in Leipzig has recently procured a literal, faithful reprint of the original Wittenberg edition published in Erfurt as early as 1529.

It is forbidden to try to find out the hour of the Day of Judgment. Therefore, all those who ever wanted to determine the exact time of the last day have become disgraced. They have only made themselves ridiculous; for whoever wants to investigate what God has hidden, and whoever dares to pass off his own ideas as God's revelation and wants to proclaim the day of the occurrence of such an event in advance, is a dreamer and deserves to be laughed at by the world. When in 1533 the preacher Michael Stifel came to Wittenberg and prophesied that in this year, in the tenth month, in the 42nd week, on a Monday at the eighth hour, the last day would come, Luther ordered him to keep quiet about this raving. But Stifel, although he was, as Luther himself says of him, an otherwise God-fearing man, was so taken up with his opinion that he considered himself to be the last trumpet of God, and said that he must not keep quiet about it, but must proclaim what had been revealed to him. And to Luther he said, "O how it grieves me so, and how sorry I am that you do not believe this!" But on what did the man in question base his opinion? He had seen a rainbow early in the morning when the sun went out, and he had thought of the future of Christ. But Luther said to him: "No, dear master, it will not happen with rainbows, but in one stroke fire, thunder and lightning will consume the whole creature. It is only a matter of one stroke. In a moment we will all be dead and changed. A mighty, strong sound of a trumpet or trumpet will renew and awaken us all. It will not be a friendly shawm sound, so those who are in graves shall hear it at once."

And when the time came which Stifel had announced as the dawning of the last day, Luther said to his companions at home and at table: "M. Stifel said against me 18 weeks ago that the last day should certainly come before Michaelmas. We have Michaelmas available except for one day, you may send yourselves. I would like to give away my children's patronage money, so I am afraid that no one will want to accept it, because tomorrow evening at six is the time when we will all be sitting in heaven. Oh, how ashamed we shall be!" With these and other words, Luther mocked M. Stifel, who had been deceived by his own thoughts, and who gave no room for better instruction, but in his exuberance even went so far as to give away his books and household utensils, because he would no longer need all of them. But the saddest thing about this matter is that the foolish beginning of this kind of false prophets has served to strengthen the unbelieving world in its certainty, so that it now denies all the more boldly and brazenly that a last day is in the future.

But as seriously as God has forbidden the rash investigation and foolhardy determination of the actual time of the last day, so urgently does he admonish us in his word not to put the dawn of this fateful day into the gray future, but to look forward to it with watchfulness and prayer daily and hourly. Therefore, as far as we should be from wanting to determine the coming of this day in idle speculation, so little should we ever think ourselves safe from its sudden onset. For as little as we can say that it will come today, or that it must come today, so firmly and determinedly must we

yet-believe and confess that he can come today and at any hour. But if you ask, "What moves us to believe this?" I answer, "Only the clear words of Christ and His apostles, which are the foundation of Christian faith.

First of all, the Holy Scriptures testify in clear and definite words that the day of the Lord is near. For thus it is written, "Little child, it is the last hour." And, "The end of all things is at hand." And again, "The future of the Lord is at hand." Likewise, "Behold, the Judge is at the door." And again, "For a little while he that shall come shall come, and not be pardoned." As definitely as it is said in these sayings that the last day is near, so earnestly do Christ and his apostles admonish the Christians to wait for the future of the day of the Lord with holy conduct and godly conduct. Christ says: "But of that day and hour knoweth no man, no, not even the angels which are in heaven, but my Father only." If then no creature can know and determine when this day will come, is it not wrong to say that it can come today? and does this not mean that we want to determine an exact time? Let that be far off! For immediately after the saying just quoted our Savior says: **"Therefore** (because the future of the Lord is hidden from you) watch; for ye know not what hour your Lord will come." And, **"Therefore be** ye also ready: for the Son of man shall come in an hour when ye think not." Behold, how from this very fact, that the day is near, but the hour is hidden, it follows for us that we should wait for it every moment, because it may come at any moment! In the same way Paul admonishes the Christians when he writes: "You yourselves know that the day of the Lord will come like a thief in the night. Let us not therefore sleep, as others do, but let us watch and be sober." Why is that? Precisely because the day of judgment may come at any moment. These few sayings, to which we could add a whole series, sufficiently prove that we can not only expect the fatal day daily and hourly, but, obedient to the word of God, must expect it. Yes, say the clever chiliastes, we also confess that the last day can come at any moment, inasmuch as the day of every man's death is also his last day! But in this way they betray their mischievousness and dishonesty, and by seeming to agree with the word of God, but in reality denying it, they put the seal of a false spirit on themselves. For we are not talking here about whether the day of your death can also be called your last day in an "inauthentic" sense, but about whether you believe and confess that the last day of the world, or the end of the world, and thus the future of Christ for the judgment of the living and the dead, can dawn every day or not. Whoever then denies this, and yet says that he believes the proverbs which have been quoted, referring them to death, is a liar, unless he is not sane. For it is not of every coming of the Lord, nor in any other way than, for example, through death, but precisely of His return to judgment that the passage refers and calls out to all with regard to it: Watch, watch!

Another says: I also believe the proverbs mentioned, namely that the last time and the last hour is; but I understand this in such a way that the whole time of the New Testament is called the last hour; and this has now already been for over 1800 years; therefore it does not follow from this that I must believe that the dawning of the last day can take place at any moment! To this objection it is to be answered that indeed the whole New Testament time is called the last hour; but why then? Is it not precisely because from the Ascension of Christ Christians are to expect His return to judgment at any time? Also, we know that the hour of the New Testament has already been long; but does it follow that it will still be long? or rather, that it may come to an end at any moment? I ask you, Christian reader, who have reverence for God's word: Are not these our conclusions quite Christian and reasonable, and do they not agree with Christ's and his apostles' teaching? Well then, believe it, and cheerfully confess it, that the last day may come at any moment, and so walk before the Lord, that thou be not ashamed before him in his future!

Just as the holy scripture testifies that the last day is near and therefore calls us to watch, it also gives us certain signs which precede the last day and are to announce its nearness. These are of two kinds, namely, signs in the kingdom of nature and signs in the kingdom of God. Our Saviour speaks of the signs in the kingdom of nature when he says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth men shall be afraid, and shall tremble; and the sea and the waves of waters shall roar," and so on. Now it is not to be denied that these signs have already existed. For have not strange phenomena and great changes in the heavenly bodies already been perceived? Have not the waves of the sea often roared and their foaming floods poured over parts of the earth and swallowed many people? Has it not often, often become frightening, even desperately frightening for people on earth, when terrible earthquakes, or storms, or wars, or famines, or pestilences (such as yellow fever) have occurred? and have not all these signs occurred frequently in our lifetime, and do they not, so to speak, happen before our eyes every day? - But it is the same with the signs in the kingdom of God. Has not the gospel long since been preached in the whole world as a testimony to all nations? Has not the apostasy prophesied by Christ and his apostles already taken place? Has not the prophesied Antichrist long since been discovered? Have not many false prophets arisen, proclaiming a false Christ? Has not love grown cold in many? Are not the most horrible and unnatural sins evidently going on? In view of such undeniable facts, what else can Christians expect but the day when the heavens will melt with a great crash, the elements will melt with heat, and the earth and all the works that are in it will burn up?

Against this, however, this is the main objection: It is not to be denied that already many signs point to the nearness of the last day;

Nevertheless, it cannot be denied that many prophecies concerning God's kingdom of grace are still unfulfilled. But since God is a truthful God who keeps his promises, one cannot say that the last day could come today, for that would mean saying that the prophecy could also remain unfulfilled, and that would mean casting doubt on the truthfulness of God. The answer to this is: Certainly all prophecies that refer to the kingdom of God's grace must be fulfilled before God will abolish it and bring it into the kingdom of glory. For as far as the prophecies of the end of all things, of the coming of Christ in his glory, of the general resurrection of the dead, of the transformation of those still alive, of the final separation of the righteous from the unrighteous, of the eternal blessedness of some and the eternal damnation of others are concerned, these facts will all coincide only with the last day itself and will be fulfilled on that day. Therefore, it can only be about the fulfillment of such prophecies, which refer to the salvation of men in the time of grace, which time of grace closes with the dawn of the last day immediately and forever. Now we also say: These prophecies must all be fulfilled when the last day dawns; for the Scriptures cannot be broken. But now the question arises, around which basically all controversy turns - the question: How and in which way are these prophecies fulfilled? According to the carnal imagination of the people? Oh no! For just as no true prophecy has ever been produced by the will of man, so also no prophecy in Scripture is produced by its own interpretation, i.e. it is not fulfilled according to the thoughts of men. We have had a telling example of this in the case of Magister Stifel. How the man was deceived by his own thoughts! But in the same way, even if in the opposite case, still today many are deceived by their own thoughts, by pretending that some prophecies are not yet fulfilled, because they are not yet so fulfilled, and also can never be so fulfilled, as they hope and expect it in their wrong imagination. The prophecy, for example, belongs to this category: "All the Gentiles will come and worship before the Lord." This prophecy is to be fulfilled according to the false idea of these people in such a way that every single Gentile will confess Christ as his Lord and King, and thus convert. Furthermore, the prophecy of the judgment of the dragon, the beast and the false prophet, who according to Revelation 20 will be thrown into the lake of fire, will, according to the imagination of those people, be fulfilled before the last day; likewise, the first resurrection mentioned there will take place in such a way that all the saints will be resurrected in the flesh before the last day, and the like. To these false ideas, which are also dangerous to the soul in their conclusions, we here oppose the following propositions, which are in accordance with the Scriptures and the teachings of the orthodox church:

1. When our Savior stood before the high council at Jerusalem, he said, "From now on you will see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven." Herewith He said two things: 1. That after his ascension he would gloriously and powerfully spread his kingdom of grace among all nations through the preaching of the gospel before the eyes of his enemies in spite of all their raging and raging; you, my enemies, he said, should see this and yet be powerless against it. 2. But when he has spread his kingdom among all nations, then he will come in the clouds of heaven, i.e. then nothing else will be to be expected and hoped for but his return for judgment, which can occur every day and every hour.

2. The prophecy of the expansion of Christ's kingdom in all the world has been fulfilled; the gospel has already been preached among all nations; the Japhetites have already entered the tabernacles of Shem; the believers from all nations have already become One Flock under One Shepherd; Therefore, today and at any hour, the fulfillment of the prophecy can be completed and the last day can dawn, in which the Lord will lift up his completed kingdom of grace, bring the elect with him into the heavenly glory, but cast the unbelievers into hell.

(3) The words of Scripture, "All the Gentiles shall come and worship before the Lord," cannot possibly be applied to each individual in the sense that every single Gentile will be converted, because such an assumption would be contrary to many clear passages of Scripture, as, for example, where it is written, "They are not all obedient to the gospel. And, "Many are called, but few are chosen." Much less, however, can the fulfillment of that prophecy still lie in the future; for then it could not be said, "All the Gentiles," but it would have to be, "the Gentiles of the last time," which, however, is not written there; and yet the chiliastic enthusiasts put this sense into those words, and "discredit the Scriptures," as the blessed pastor Röbbelen has said. But if someone wants to hold on to the words: "All Gentiles", but still expects

the fulfillment of the same in the future, then he must of necessity fall into the abyss of apocatastasis (i.e. into the horrible doctrine of the return of all things), and assume that all Gentiles who have died in unbelief for 1800 years will return to this earth before the last day, where the gospel will then be preached to them and they will all be converted.

4 The words of Scripture: "Blessed is he and holy is he who has part in the first resurrection," cannot possibly be interpreted as referring to a bodily resurrection that is to precede the last day; for there it speaks only of the "souls" of the martyrs, but not of their bodies.

The judgment of the dragon, the beast and the false prophet, which (according to Revelation 20) will be thrown into the lake of fire, will not be carried out before the last day, but only on the day of judgment. Only this assumption is similar to faith, i.e. according to the bright and clear sayings of Scripture. For of the devil and his angels the scripture says (2 Petr. 2. and Jude v. 6.) that they will be kept for the judgment of the great day with eternal bonds in darkness. And of the Antichrist (the Pope of Rome) the Scripture says (2 Thess. 2) that the Lord will put an end to him by the appearance of his future at the last judgment. Bon

But for all the wicked and the enemies of Christ, the Scripture says that they will be gathered and thrown into the furnace of fire only at the time of harvest. (Match. 13.) Thus the erroneous opinion of the chiliasts is thoroughly laid down, that Christ will appear on earth before the last day for the extermination of the Antichrist and all the ungodly, for the resurrection of the saints and for the foundation of a millennial kingdom of peace.

The Antichrist prophesied (2 Thess. 2) is revealed; Babylon has fallen (Revelation 14); the terrible times of the last days (2 Tim. 3) are before our eyes; the mockers who are to come in the last days (2 Peter 3) are full; the world is full; the number of false prophets and evil servants who say, "Peace, peace, there is no time," and, "My Lord will not come for a long time" (1 Thess. 5. and Matth. 24.), is appallingly great; - therefore Christians cannot only expect the hourly dawning of the last day, but must expect it.

7 The sentence: "The last day may come at any moment" is not written with such words in the Scriptures, but the matter, or the truth, which is to be expressed by it, is confirmed to us on every page of the New Testament. "Behold, I am coming soon!" sounds throughout the New Testament. Therefore, in the second article, Christianity confesses only this as future: "From then on he will come to judge the living and the dead," that is, from then on he can and must be expected daily and hourly.

Well then, dear Christians! See to it that you do not let yourselves be lulled into carnal security by false doctrine, which postpones the last day into the far distance, nor by entanglement in the nature of this world, and thus the day of the Lord, like a thief in the night, assaults you unprepared! Rather, it must always be said with you:

To Your future, Lord Jesus Christ!

Let's hope all hours;

The last day is no longer far away. That is what we will be delivered from.
Just help us to be brave. When you come with your angels to the court.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and his shame be seen." - Amen.

Is the commandment of charity also given to merchants?

Perhaps you, dear reader, will think when you read this heading: What kind of silly question is that? And you are quite right to ask it. This question is, however, quite silly; for since God says to all men, "Love thy neighbor as thyself," this is, of course, also said to merchants, who are also men. And yet almost all merchants now seem to think that the commandment of charity is of no concern to them as merchants, that is, in their business. For what do they almost all do? - We will only remind you of one thing: almost all merchants do everything they can to ensure that people do not buy from their neighbors, but only from them. Those who know best how to steal their customers away from their fellow merchants and make themselves

is now also considered to be the best merchant. He who knows best how to make people believe that they can get the best goods only from him and that they can also buy the cheapest goods from him, and he who hires such agents who roam the whole country and know the art of persuading people away from other merchants and bringing them to their principal, is considered an excellent businessman. It is not that such a businessman, by the shouting advertisement of his goods, wants to save his neighbor from falling into the hands of a swindler and to offer him the opportunity to obtain the best goods as cheaply as possible, that is, out of charity! No, self-love and the desire to get rich are his only motives, so such a businessman asks only that he may do profitable business, even if his neighbor beside him were to perish in the process. That is why many are not satisfied with their business, even if it nourishes them; they want to become rich: therefore, wherever they have the opportunity to make a profit, they do something and congratulate themselves on having beaten others to it and snatched the fat morsel from them. And would to God that such people, who live only for themselves, would be found only among those who ask nothing for eternal life! But unfortunately there are only too many of them also among those who want to be Christians.

Luther had to experience this in his time also among his "Christians", although at the time of Luther some business practices were not yet dared to be practiced, which are now quite common. He writes e.g.

to Matth. 6,22. 23. among others the following:

"I should go through all the estates and show how they clean themselves and adorn themselves, so that avarice is called a virtue and mammon is praised and honored as a god. But who wants to tell everything that the peasant in the market, the citizen in the cities, the nobleman in the office and in the countryside do? That is enough of an example. What is it now among the great merchants of the nobility, who take it upon themselves to engage in almost any trade, even with iron and nails? *) All this is not to be called avarice; but because God has given it, let every man seek his food with what he can, that he may lead his profession honestly" (that is, in the honor due to him)! This is also a little light, which makes them blind, so that they do not see anything before it; but also in worldly law it is so ordered, that every man may lead his food and trade, so that nevertheless another may also remain before him and nourish himself. Now, however, before the griffins (birds of prey) and lions no one can stay, snatch all trade to themselves, and want to be called still pious and honorable people! But, as I have said, who could conceive all that is now ruled and used in all ranks and trades of such wickedness? For what is the world but a great, wide, wild sea of all wickedness and mischievousness, adorned with good appearances and color, which can never be fathomed? especially at the last time; which is a sign that it is not

*) In the lower country, this cannot be said of the "nobles", because they do not exist here. But isn't that what the big capitalists do here, yes, even the big borrowers, who would like to crush all other merchants with their borrowed capitals, if only then they alone could devour all trade profits?

can stand for a long time and even walk on the pit. For, as the saying goes, the older, the poorer; the longer, the poorer; and everything becomes so stingy that almost no one can have food and drink before the other, although everything is given by God in abundance." (Luther's People's Library. Double Volume IX. and X. p. 284. f.)

Yes, they say, business is business; it has nothing to do with Christianity and love. How to do business cannot be learned from the Bible, for it is not written and given for that purpose; for that there are quite other books and other rules. - Quite right, my dear! Of course, the Bible does not tell you when and where you can buy the best goods, how much you have to take for each article, how you should keep your business books, etc.; but it does tell you that you should do **everything**, including your business, not for your own honor and for your own benefit, but only for God's honor and out of love for your neighbor, or you will be eternally condemned as a wretched Sunday Christian and workday Christian with all your doings. (Read 1 Cor. 10, 31. 16, 14. Col. 3, 17. 1 Cor. 10, 24. Phil. 2, 4.)

Yes, says another, now there is no other way to do business. But first of all, this is simply not true; for there are still, praise God, godly Christians who also do business and earn their living thereby, and who would rather die than deny their Christianity in their business. And even if it were true that one could now exist as a merchant only if one set aside the duties of love for one's neighbor in one's business dealings, it would by no means follow from this that a Christian must also do business in this way; rather, it would follow that a Christian could not now be a merchant at all. For what I cannot do with a good conscience, I cannot do at all. Or may he steal who believes that he cannot exist in any other way?

Yes, says a third person, it is certainly not to be approved of and it should not be the way business is done now; but the whole world does so, and not only the actual children of the world, but also the Christians. If one were to be lost because of this, who would then be saved? - O miserable excuse! - He who goes one way with the world will also arrive at the same destination at which the world arrives; and this destination, according to the mouth of truth, is none other than - eternal damnation! (Matth. 7,13.)

A true Christian therefore studies diligently in God's Word and in good spiritual and experiential writings, not only to see what is permissible for him as a Christian, but just as carefully, indeed, even more carefully, to learn what is not permissible for him as a Christian; and he acts accordingly, even if the whole world would do otherwise. And well, well such conscientious merchants! May the world and false Christians consider them bad businessmen and despise them as limited heads: a day will come when it will be revealed that many a one who was considered wise here was nevertheless a great fool (Luk 12:20), while many a one who was considered a fool here was nevertheless wise alone. W. [Walther]

To the ecclesiastical chronicle

I. America.

The Second Free Lutheran Church Convention in North Carolina. 2In March 5 of this year, at Mount Moriah, Roman Co., N. C., a number of preachers and members of the audience from the North Carolina Synod, from the Tennessee Synod, and from the Concordia District of the Ohio Synod, assembled, and after careful and thorough discussion, unanimously adopted the following propositions as the confession of their faith: Baptism works regeneration and gives eternal blessedness to those who receive it by faith. The grace of baptism is lost through sins against conscience. Baptism remains firmly on God's side, even if a person falls away; therefore, through repentance, he can and should return to it. In Holy Communion, the true body and blood of Christ are truly present, distributed among the bread and wine, and eaten and drunk by both worthy and unworthy communicants; by the former for the forgiveness of sins, by the latter for judgment. Being free from Jewish ceremonial and political laws is part of Christian freedom. By virtue of this Christian freedom, the believer in the New Testament is no longer bound to keep a Sabbath. It is the duty of the church to maintain church discipline, and consequently to exclude those who persist in false doctrine and sins. Those who apply for communion are to be examined before being admitted. The ignorant are not to be admitted to the Sacrament. The Church, in the true sense of the word, is the invisible totality of all who truly believe in Christ. The hallmarks of the church are pure doctrine and unadulterated sacraments. Church fellowship is to be cultivated only with those who agree in all articles of faith. With regard to the last three sentences, of which the first two were unanimously adopted, the following was decided: As these propositions are considered of essential importance to the Lutheran Church in our time, and as this meeting is not so full as was desired, and as those present desire to see this subject considered by a larger assembly, in order that a far greater number may take the position asserted by these propositions: that they shall form one of the subjects for the next Church Convention. - The report in "*Our Church Paper*" concludes with the words: May the blessed time not be far in the future, when all who call themselves Lutherans "shall speak the same speech, not allowing divisions to exist among themselves, but holding firmly to one another in one mind and in one opinion," and, we add, when all shall feel the perfect joy which the One Holy Spirit works in those who see his testimony of truth, which is alive in their own hearts, shining forth also from other hearts, and thus know themselves united with them in holy love ; a joy that every faithful Lutheran will feel when reading this report.

R. L.

The "Lutheran Church Friend" and Luther's Small Catechism. Probably in all ecclesiastical journals that are published within the Lutheran and Lutheran calling church communities in this country, it has already been pointed out that in the course of this year the 350th anniversary of the Lutheran Catechism would be celebrated. In a remark referring to this anniversary, the "Lutheran Church Friend" of Chicago writes: "It would be fitting that this year should be marked by pompous celebrations, since the Catechism is acknowledged to be the one book on which all parts of the Lutheran Church agree. Would to God that the last part of this sentence were true! Then there would be the prospect that in a very short time, perhaps as early as 1880, the 300th anniversary of the publication of the Concordia, we would have a purely commemorative

The "Church Friend" is unfortunately mistaken when he thinks that all parts of the Lutheran Church in this country agree on what is written in the Small Lutheran Catechism. But the "Kirchenfreund" is unfortunately mistaken if he thinks that all parts of the Lutheran Church in this country are united in what is written in the Small Lutheran Catechism. For example, the "Kirchenfreund" himself and the entire General Synod do not at all heartily accept Luther's Small Catechism. This does not require a long proof and should have been clear to the "Kirchenfreund" for a long time. If he held for divine truth what the Small Catechism teaches about baptism, the Lord's Supper and absolution, he could not remain in a church community that denies these teachings in word and deed. Yes, it is not the case that the false teachers, against whom the Lutheran church has had to fight and still has to fight, have only touched the highest points of the Christian doctrinal edifice; rather, the false teachers have always touched the basic truths of Christianity, as they are briefly summarized in Luther's Small Catechism.

F. P. [Pieper]

Methodism is obviously in decline. Although the Methodist sect is dropping some of its distinctiveness from other churches, and even surrendering more and more to worldliness like other American sects, the number of members is no longer increasing as before, but rather decreasing. An English paper, "*Western Methodist*," puts to its readers the question, "Why do the children of Methodists, more than the children of other denominations, leave the church of their parents and go to other churches and into the world of sin?" - We would cite as a reason among others: The other sects have even more a certain natural honesty and do not pretend to perfect holiness in their worldly activities.

G.

A new scriptural proof. The editor of the Happy Messenger, the organ of the United Brethren, writes: "Why the 'dark ones' immerse the baptismal candidate three times forward, and this is the only correct, because biblical, baptism, we heard recently, in a sermon on baptism, from one of their chief preachers. After he had rejected all other ways of baptism, because they were unscriptural, he said: 'We baptize the believer three times forward, because Jesus on the cross, when he died, bowed his head forward'." (L. Ztschr.)

We learn the following **about a Baptist baptism** from the magazine: The rapture of the Baptists was quite evident in what happened these days in Palmyra, Pa. As is well known, these people distinguish themselves from other sects by pretending that baptism must take place through total immersion. However, whether the act of immersion must take place in standing or flowing water, whether the baptized person is to be immersed to the front or to the rear, is still an open point of contention among the rebaptizers, who are divided into about 30 sects. If a poor soul is misled into believing this error to be the word of God, it must now, in order to be sure of its salvation, allow itself to be immersed without grace and mercy, and even if it is unable to stand on its feet because of physical weakness. This is what happened in the case mentioned above. The person was a sick woman. Despite her suffering body, she had to go under the icy water. She was pulled out for dead. After two days she succumbed to this maltreatment.

Conscienceless debt-making for so-called pious purposes and ungodly usury. It is these fine virtues with which the clean present Archbishop of Cincinnati, named Purcell, excuses the fact that he owes \$3,600,000 to three thousand creditors and has only a little in cash. He writes this himself in his official journal, the "Catholic Telegraph", where he tries to whiten himself with the following account:

Then (namely when he became Bishop of Cincinnati) I soon had to incur debts for the many needs of the diocese. For these debts I had to pay interest, and this interest, according to the report of the trustees who examined the financial situation of the diocese, now amounts to more than half of the total debt burden. I believe I can state with certainty that of the debt incurred by the diocesan financial agent, no more than \$500,000 was money deposited with him. The rest is the result of compound interest. As proof, I will cite one of the many facts that have come to light. Yesterday a creditor came forward with a claim of \$1100. He admitted that \$800 of this was interest, and agreed to take \$300, the original deposit. It is the same with the claims of hundreds. In law and equity the debt of the diocese does not exceed \$1,000,000. In their accounting of the money loaned to or deposited with the financial agent of the diocese, the trustees and others have overlooked an important item of expenditure. Until 1852, no general collect was ever levied in the diocese for the diocesan seminary. For twenty years, then, the burden of raising priests fell solely on my financial agent. He obtained the seminary without asking for help from the diocese when it was still in Brown County on the land now occupied by the Ursuline Sisters. For many years he paid the salaries of the professors and defrayed the expenses of living necessities, clothing and education of the seminarians. During the same time he paid all expenses for spiritual students at Mount St. Mary, Emmetsburg, in France and Rome. In the course of twenty years these expenses, which by right should have been borne by the whole diocese, grew to a large sum. In my various journeys to Europe I had the interest of religion at heart; especially I always looked around for priests of German, Irish and other nationalities for our mission and paid for a library of at least 16,000 volumes, a physical apparatus and so on. All this cost a great deal of money out of the treasury of the diocese, which has lately enraptured me with the sums that have gone into the building of the orphanage at Cumminsville, churches and the cathedral, and other buildings for the seminarians and for schools for many years." In the following, the shameless man still apologizes loudly that he left his money transactions to his "Reverend" (!!) brother, who "generously" offered to do so, but did not understand anything about money transactions. Indeed a lovely pair of brothers! More impudent and at the same time more hypocritical has probably no banker, who has deprived thousands and thousands of their sweat and blood by his unscrupulous, dissolute economy, tried to present himself publicly as an innocent and only to be pitied lamb, than this faithful servant of his unholiness, the pope.

W. [Walther]

II. foreign countries.

Mockery of the Lord's Supper. The "Sächsische Kirchen- und Schulblatt" (Saxon Church and School Gazette) of

February 20 reports the following from Saxony: "We conclude this time with the announcement of an event that terribly reveals the apostasy of our people. Right in the first hours of the new year, as it has begun with horrible acts of brutality etc. everywhere, an outrageous profanation of the Holy Communion was carried out in the restaurant 'Glocke' in Plagwitz. Nine men had dressed themselves in white cloths and eight of them were sitting at a table on which a spirit flame was blazing high, while one of them stood in front of this table and handed out bread with the words: "This is my body, which is sacrificed for you.

Two patrolling guards had noticed this criminal game and arrested the bread healer; the others escaped, but will all be caught and brought to justice."

The **English government** provides all possible external protection for the missionaries in the various heathen countries. But it is not at all consistent with this when the same government sends such representatives among the heathen who show nothing less than Christian behavior; who not only do not confess their Christianity, but downright deny it. An example of this can be found in the Lutheran Magazine: The *Bombay Guardian* reports with pain that the governor of Bombay attended the last Ganupati festival in the house of a Hindu in such a way that he sat there for half an hour, listened to a hymn of praise to the idol and watched the worshippers, all as if he had completely agreed with it. The head of the first government school in Bombay continues to publicly attack Christianity and disparage it against the pagan religions, as if that were neutrality in matters of religion! However, he is said to have recently received a hint from his superiors to be more careful.

Chiliastic Hopes. In the Mecklenburgische Kirchen- und Zeitblatt of March 5 we read: "According to the rumor, (the Jew) Baron von Rothschild recently made a loan of 200 million francs to Turkey and in return received a mortgage bill on the entire land of Palestine. As a result of this, the Jews are said to be moving there in larger numbers, and chiliasts want to see in this already the beginning of the fulfillment of the prophecy concerning the alleged future of Israel", that finally all Jews would convert to Christ.

Something about the berzeihen.

Many, when they are offended, think that proper Christian behavior toward their offenders consists in immediately assuring the offenders that they are forgiven. Some really do this out of tender conscientiousness, others out of contempt for the sin. But this is in any case a mistake. If a wanton offender repentantly recognizes and confesses his sin, the offended person must of course be ready from the heart to forgive him immediately, no matter how gross and atrocious the offense may have been. Yes, if the insult was done unknowingly, without intention, perhaps out of a mistaken conscience, or out of weakness in general, then in most cases the most Christian thing to do is to overlook the insult or to send the insulter only a friendly reminder and warning. If, on the other hand, a wanton insulter does not recognize his sin but, on the contrary, still wants to have acted rightly, the insulted person can no more forgive his sin than God himself can. Indeed, he who does this does not do a work of love, but rather sins against his offender as well as against God; against God, by casting pearls before swine and giving the sanctuary to the dogs (Matth. 7, 5.); against the offender, however, he sins by giving him false comfort and thus causing him to become hardened in his sins and therefore, if he does not come to repentance, to be eternally lost. As I said, the offended person must always be ready to forgive, every hour, every moment; but he may only assure his offender of forgiveness with his mouth or pen when he says without clauses: "I repent. (Luk. 17, 3. 4.) That an insulted person only then absolves his insulter of his sin, however, must not be done out of unforgiveness and hard-heartedness, but only for God's glory and for the sake of the offended soul's bliss.

Luther speaks very beautifully about this. In his interpretation of Matth. 6, 14. 15. he writes among other things the following:

"A Christian should be ready to forgive anyone who is hurting him, but if the neighbor does not want to recognize the sin, nor let it go, but continues to do so, you cannot forgive him; not for your sake, but for his own, because he does not want to be forgiven. But as soon as he admits guilt and desires forgiveness, it shall all be given, and absolution shall quickly follow. For since he punishes himself and lets sin fall away, so that no sin remains with him, I shall rather let it fall away. But where he keeps it himself and does not want to let it fall, I cannot take it from him, but must leave him stuck in it, as he himself makes an unforgivable sin out of a forgivable one. Summa, where he does not want to recognize himself, one should weigh down his conscience to the highest degree and show no mercy, as he wants to be the devil's own. Again, where he confesses sin and absolves you, and you do not forgive him, you have brought it upon yourself to condemn you also." (See: Luther's People's Library. Double Volume 9. and 10. p. 239.)

Not only each individual Christian, but also the entire Christian congregation should proceed according to these principles. Obvious sins are not to be forgiven easily, but only when the one who has sinned acknowledges his sin and humbly confesses and aborts it. But to those members who obviously sin against God's word and yet, despite all rebuke, admonition and punishment from God's word, want to have done right, it shall retain the sin "as long as they do not repent". W. [Walther]

Pastor Claus Harms and the bookbinder Möller.

In Lübeck lived an old, pious bookbinder named Möller, a childhood friend of Claus Harms. One day, Möller sets out to visit Pastor Harms in Kiel by mail, because there was no other way at that time. Arriving in Kiel in the evening, he goes directly to the pastor's house. On the way, both old acquaintances meet. Harms walks along with a downcast look and doesn't even notice his old friend Möller, who suddenly stands in front of him and addresses him in his childishly cheerful manner:

Well, Harms, what's wrong with you, you're walking as if you were sharing the steen?

Harms startles: "Süh da, Möller - segt he - un Willkomm' in Kiel.

But then he walks along again, depressed and monosyllabic, next to Möller.

But Harms, what's wrong with you? - Möller says - I don't understand you, just tell me.

Oh - says Harms - I just came from a great criminal, and I tried everything to convert him, but nothing came of it, he remained an obstinate sinner.

Segt Möller: Dat is man god.

Harms shouted, "That's good! And you swept that, Möller? I didn't think that about you.

Yes - Möller says - it's a good thing you can't convert the poor sinner. If that were the case, then Claus Harms would have said something like that: I have converted the sinner correctly.

Möller - says Harms - come with me, up min Stuv wöhl't wi wieder davon spräken.

What further negotiations Harms and Möller had, I do not know. However, Harms will certainly have warmly shaken the hand of his old friend and brother for the beautiful sermon he gave him. (Ref. Kz.)

Do right and spare no one.

In the inn "zum Bären" in the small town of N., a number of farmers were sitting over a glass of wine and talking about this and that, until finally the conversation turned to the church and the Word of God. A Winkeladvocat who was present, who had been brought to town today by his highly ambiguous office and who naturally belonged to the enlightened, thought that now the time had come to bring his enlightenment to the man. And, as such washmouths always do, he soon talked and blasphemed. Again and again he said: "Do right and shun no one - that is my principle and that is the right religion, everything else is priest talk. One of the people present would have liked to shut him up and therefore asked him whether he really always did the right thing. Challengingly, the enlightened hero of virtue stroked his beard and said: "I want to see the one who proves me wrong. - A peasant, who until then had been sitting almost unnoticed behind the stove, rose, went quickly to the door, took up a position there and spoke to the company, whose attention had now been drawn to him: "I can testify that this gentleman does everything right and spares no one. Only today he smeared me quite a bit, just now he also lied quite a bit and, as it seems to me, today he also drank quite a bit; so he does everything right and spares neither God nor man. The farmer hurriedly disappeared through the door - and the laughter of the company soon drove the enlightened right-winger behind him. (Sunday Post.)

A Swedenborgian Preacher

was thus addressed by someone: "Mr. N. N., you say that we will do the same business in heaven that we have done on earth! - Yes," replied the Swedenborgian, "that is quite in accordance with reason; for the Creator Himself is not idle, and should His creatures be?" - "Well," he was replied, "tell me, then, will the people there die?" - "Certainly not," said the preacher, "they are immortal, like the Creator Himself." - "Well," replied his opponent, "then I would like to know what they will give me to do; for in this world I am a gravedigger of deaths."

The three robber ships.

Luther writes:

There are always three predatory ships moving around us. First, our corrupt nature; second, the world; third, false teaching. For the sake of these three pieces, it is almost (that is, very) dangerous to be in the world. In the third part (false doctrine), Satan needs people of great intellect and ability, whose word spreads like cancer. Therefore, it is necessary to keep above the Word and pray, so that we do not accept the opinion of some people who say: "There is no harm in dealing with such people. This delusion corrupts very many. There is much harm in their company; the devil is under it. (IX, 1128.)

Reading fruit.

"I once heard from an old peasant at Engelthal in the Wetterau how he had kept a saying from the ancients, which thus reads:

If Christ were not born to us, the whole world would be lost, poor Christianity would have to be sorry, and the priests would be very sorry.

So told Erasmus Alberus in 1539.

(Evangelical Lutheran Messenger of Peace.)

Inaugurations.

In accordance with the order received, Pastor C. L. Janzow was introduced to his congregation in Frohna by the undersigned on Sunday Reminiscere, March 9, with the assistance of Pastor Pennekamp. F. Köstering.
Address: ksv. 0. l-. 3a.n2ow,

A'i-odnL, ?orr^ Oo., ^lo.

Received commission, Rev. G. F. See- meyer was installed in the midst of his congregation at Willshire, Van Wert Co, O., on Sunday, Sexagesimä.
- G. Spigel.
Address: Rvv. 6. l'. Loorvoyer,

Willsüirs, Van 'value Oo., 0.

Mr. Pastor A. O. Engel, called after a well-conducted colloquium, was commissioned on Sunday Reminiscere at Otto, Cataraugus Co-, N. l., assisted by the Rev. Rademacher, and on March 13 at Little Valley by

H. Aeanold.

Address: kov. O. LnZel,

Otto, OrtttsmuAus Oo., 17.

On Sunday Lätare, March 23, Rev. F. W. Föhlinger, in accordance with commission received, was installed by the undersigned, assisted by the Rev. S. Keyl, in the midst of fine new congregations at lonkerS and Hastings, N. A.

G. C. Holls.

Address: Uev. l'. W. l'ovklmxtzr,
16 Huvtkom Kondors, Wostcdoktvr Oo., III.

By order of the High Reverend President of the Minnesota Synod, Rev. M. Tirmenstein, having received a call from Trinity Parish at St. Paul, Minn. and accepted with the consent of his congregation at New Orleans, La. was installed by the undersigned on Sunday Oculi, assisted by Rev. Streißguth on Jerem. 3, 15.

I. N. Volkert.

Warning.

A warning is hereby given against a certain Kieme, who pretends to have been a preacher in California, and to have some knowledge of Assyrian, since he has shamefully swindled several persons here, who would have taken care of him out of charity, and has been revealed as a vile hypocrite.
Boston, Mass. C. J. H. Fick, Rev.

To the message.

The supply of the "Consolation and Revival Sermon", delivered by my blessed father, (2000 copies) is exhausted. A new printing can only take place if enough orders are received to at least cover the costs. I will gladly accept such orders. This is in response to the many orders that are still coming in daily. I would appreciate it very much if the outstanding payments could be made without delay so that I can finally settle the accounts.

H. Wyneken.

The Eastern District of the Synod of Missouri, Ohio, et al. states.

Assembles, s. G. w., May 7, at the church of the Rev. C. Gross, at Buffalo, N. l.

The subject of the discussion will be: "The great good deed which God has done to His Church through Luther's Small Catechism."

A pastoral conference is held the day after the synod closes.

Each pastor of the district- shall submit a complete parochial- report.

The minutes of the district conferences are also to be submitted to the synod for evaluation. F. Dreyer.

Preliminary Display.

The Iowa District of the Lutheran Synod of Missouri, Ohio and other states will, God willing, hold its first meetings at Fort Dodge, Iowa, on August 20 and the following days. F. I. Biltz,

Western District Pres.

The Canada - District of the Synod of Missouri, Ohio et al. St.

holds its first meetings, God willing, at Elmira, Ontario, from April 17th to 23, 1879.

All who intend to attend the meetings as synod members or as guests are requested to report to the local pastor three weeks in advance.

On Wednesday, April 16, at 4 o'clock in the afternoon, carts will be ready for pickup at the Berlin Station.

The mail leaves Berlin in the afternoon 2 o'clock from the Commercial Hotel to Elmira.

All those arriving in Elmira first want to go to Mr. Ruppel's store.

Those who come with the Or "nä Drunk train and have paid the full price on the way here, will receive a fare reduction for the way back.

The pastors are requested to bring their parochial reports.

Dear fellow ministers from the United States are cordially invited to attend our Synod meetings.

Shipley, Ont, 25 Frbr 1879.

H. Schröder, d. Z. Secretär.

Concordia Academy and St. Louis High School for Daughters, Mo.

The purpose and destiny of the institution mentioned in the title is to offer its students the opportunity to acquire a general education based on Christianity and thus to prepare themselves thoroughly for taking up any profession in life.

The subjects taught at the Academy are: Religion, English, German, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Accounting, Writing, Drawing. - The language of instruction in English, geography, arithmetic, algebra, geometry, physics and accounting is English, and in the other subjects it is German. - Latin is excluded from the subjects taught, especially for those boys who later wish to enter a Latin school, a Gymnasium, so other pupils are exempted from taking part in this instruction at the request of their parents.

The subjects in which the girls receive instruction in the Höhere Töchtereschule are as follows: Religion, English, German, Geography, World History, Arithmetic, Scrapbook, Drawing and Female Handicrafts.

The moral conduct of the pupils is carefully supervised, and above all care is taken to awaken, maintain and strengthen in them a truly Christian spirit.

The school fees are H40.00 per year for boys and H20.00 per year for girls, payable quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction. Out-of-town students will be housed in Christian families; board and lodging for them can be procured for about \$12.00 per month.

The next regular admission of new pupils will take place, God willing, on April 16. Parents and other persons who wish to entrust boys or girls to our institution are requested to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director,

1921 8outü 9tū 8tr., St. Louis, >Io.

Conference - Displays.

The Grand RapidS Specialconference will assemble, s. G. w., on Tuesday and Wednesday, April 29th and 30th, in New Haven.

The Southern Michigan Specialconference will meet, s. G. w., April 22 and 23 in Monroe, Mich.
H. Gose.

The mixed Central Conference held its meetings, s. G. w., at Fort Atkinson, April 22 and 23. Meeting on Monday evening. C. Dowidat.

Eincinnati Pastoral and Teachers' Conference, s. G. w., April 17-21, in Aurora, Ind.

The teachers have to start their negotiations already on the 16th.

Pastor G. Runkel asks for immediate registration.

E. Kretzmann.

The Southeastern Pastoral Conference of Western District holds, s. G. w., its sessions from April 24 to 27 at the church of Mr. Rev. Lenks in St. Louis. Subject: theses on the doctrine of the person of Christ.

Registration requested. M. Hein.

The Arkansas Pastors and Teachers Conference will meet, s. G. w., April 16-19, at Pastor Obermeyer's home in Littlr Rock. Subject: concordia formula, Art. I, Conclusion.

F- Mountain.

The Northern Illinois Pastoral Conference will meet April 15-17 at Pastor Bartling's church in Chicago. Those who cannot attend may notify the Lemtor looi in time.

The Wtnnebago Teachers' Conference will meet, s. G. w., April 7, afternoon 2 o'clock, at the school of Mr. Teacher Meier at Oshkosh, Wis.
L. v. Schenck.
R. Fritzsche.

Meeting of the Springfield Specialconference on Easter Tuesday, April 15, in the Seminary Building. H. Wyneken.

The mixed Dubuque Localconference meets, s. G. w., April 29, at Pastor Klindworth's home in Galena.

H. W. Leßmann.

The TexaS Districts Conference will meet April 25-29 at Pastor Rösenrr, Rose Hill, Harris Co.

G. Birkmann.

XL. The I. brethren are requested to arrive as early as the morning train on Thursday, on account of the long distance from the railroad stations to the parsonage. Brethren coming via Hempstead will be picked up by wagon from Hockley, those traveling via Houston from CypreSs. Registration is requested.

Paul Rösener.

The Western Missouri and Kansas Districts Conference will hold its meetings, s. G. w., April 16-20, at Leaven- worth, Kansas.

All those who intend to participate are kindly requested to notify the undersigned at least 14 days in advance. M. Meyer.

The combined Auglaize and Fort Wayne Conference will commence, s. G. w., on the afternoon of April 15 (Easter Tuesday) at the church of the Rev. Stubnatzy at Fort Wayne, Ind. and continue until Friday noon. Main topic: The remaining theses on Art. VII of the Concordia formula. H. W. Querl.

For your consideration.

My conference advertisement in the "Lutheran" of March 15 is hereby provisionally withdrawn. I. R. Lauritzen.

Incoming to the Coffee of the Western District:

For the synod treasury: From Past. Spehr's congregation in Lake Creek, Mo., H5.00. L. Biltz's congregation in Concordia, Mo., 13.00. L. Lenk's congregation in St. Louis, 5.00. Trinity District in St. Louis, 8.75. L. Brandt's congregation in Lowell, Mo., 10.00. L. Senne's congregation in Ottawa, Ont., 3.00. L. Halsler's ZionS- Gem. in Seward Co. nebr., 11.74. Dessen's JmmanuelS- Gem. 5.51. A. Pillack by L. Birkmann, GiddingsS, Tex. 5.00. B. F. in Memphis, Tenn. 2.00. D. Stiemke's Gem. in Fayette Co., Tex. 15.50.
For inner mission: N. N. by K. Biltz, Concordia, Mo., 50.00. G. Mertz by D. Mießler, St. Louis Co, Mo., .50. coll. ges. at Mr. Goobmann's infant baptism by K. Penalties, Omaha, Nebr. (for mission in Nebr.) 4.65.
For the Negro Mission: Gem. of J. Michels, Franklin Co, Mo. 2.00. L. Stiemke's Gem. in Fayette Co., Ter. 5.00. Coll. sent to C. Dube's infant baptism by L. Birkmann, Giddings, Tex. 3.00. By L. Besel, Guttenberg, Iowa, of N. N. .50. Mrs. S. and Kr. each 1.00.
For poor students in St. Louis: L. Stiemke's Gem. in Fayette Co., Ter. 5.00. L. Birkmann, GiddingsS, Ter. 3.30. By the same: Toll, ges. on Jacob's infant baptism 2.20 and ges. on A. Noack's infant baptism 1.50. B. F., Memphis, Tenn. 2.00.
For poor sick pastors: B. F. in Memphis, Tenn. 1.00.
For Mrs. Pastor Sommer, deceased: N. N. through K. Grimm, Vandalia, Mo., 1.25. Mrs. Rabe through L. Biltz, Concordia, Mo., 1.00.
For college student Herrmann in Fort Wayne, D. Spehr's Gem. in Lake Creek, Mo., 5.00.
St. Louis, March 20, 1879. E. Roschke, Cassirer.

Entered the coffee of the Northern District:

For the synod treasury: By L. Hahn H2.00. Gem. in Bay City 12.35. By L. Lehmann 3.00. Gem. in Richmond 2.35. Gem. in Big Rapids 2.25. Gem. in Amelith 9.98. Gem. in Montague 4.60. L. JungelS Gem. in Calcdonia 3.00. Gem. in Grand Rapids 11.44. Gem. in Waldenburg 9.90th Comm. of L. Moll in Detroit 10.00- Comm. in Dallas 2.50. Comm. in Frankenmuth 28.75. Comm. in Adrian .70. Comm. in Lisbon 4.27. Comm. in Saginaw 12.00. Comm. in Frankenlust 19.00 u. 13.60. I. G. White 5.00. Comm. in Roseville 8.50. Comm. in Sebewaing 9.51.
To the seminar household in Springfield: Gem. in Amelith 4.35.
For the Emigrant Mission: Gem. in Amelith 2.00. Gem. in Frankentrost 3.22. Gem. in Sebewaing 5.61. Gem. in Frankenlust 11.59. L. Sievers 3.41.
For the Deaf and Dumb Institution: Congregation in Wyandotte 3.00. Mr. Ch. Stütz" 1.00. Christmas tree loll. by school children in Bay City 8.30. Congregation in Saginaw 7.10. Mr. F. Nemberg 1.00. By D. Ernst 6.50. Congregation to Tandy Creek 3.06. Mr. Stelsriede, Sr. in Saginaw 5.00.
For poor students in Fort Wayne: L. Tornry for Drögemüller 5.00. Mr. F. Auch 1.25.
For poor students in Springfield: Women's Club of Montague 6.00. Hrn. F. Also 1/25.
For poor students in Addison: Mr. F. Also 1.25. Gem. in miller for M. AhrenS 2.00.
For widow's fund: comm. in Sebewaing 12.19. L. Hahn .81. comm. in Big Rapids 2.35. comm. in Belknap Townsh. 2.05. L. DruckenmuellerS Gem. in RogerS City 1.50. Gem. in Amelith 2.43. Sunday School in Montague 1.00. k. Torney 4.00. k. Wuggazer 2.00. I. Koch 4.00. comm. in

[illegible]

Received with sincere thanks from the undersigned: Don I'. LeutbauerS Gemeinde für N. Biedermann \$5.37. By R. Niemann für Lucas from the Jünglingsverein 11.60. From the Jungfr. Verein 40.00. From individual members 8.35. By R. G. Nutzle " Bor G. Fischer from the Gemeinde 49.93. From the Jünglingsverein 2.00. From the Pensionat der waisen Mädchen 2.00. From M. Schöberl 2.00. From C. L. Hirscher 2.00. From the Gerding 8.00. Of Mr. v. Sch. 1.00. Later from R. Steinbach's Society for Hüschken 7.00. From R. Succor's Women's Society for Lewerenz and Otte 10.00. Income of the 2nd half of the year from Hamann's Foundation 40.00. The income from this foundation according to the deed of gift this year to R. Biedermann . . . C. I. Otto Hanser.

For the Preachers' and Teachers' Widows' and Orphans' Fund

have been received:

Don Hrn. R. W. T. Strobel, Wilton, Iowa, \$5.00. 1. contributions.
Collecte of the municipality of Mr. R. G. Kümplain, Scales Mount, Ill, 4.00. 2. gifts.
St. Louis, March 26, 1879. E. M. Große, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Middle Districts)

have been received:

Don Hrn. R. I. G. Nütze! §4.00.

Don E R. F. 5.00. By Mr. !'. I. G. Nützel by Hr.
Joh. Piel from sr. Gem. 2.00.

Indianapolis, Ind, March 22, 1879.

For the Free Church in Saxony u. a St. received: By J. E. G. C. Markworth of his. Zion Church in Caledonia & Council River, Wis, \$3.00.
M. Conzelmann, Cassirer.

By Mr. Kassirer I. Birkner 13.68.

For the needy in the south:

For the synod treasury:

By Mr. Colporteur Krenning from the following gentlemen from Pittsburgh, donated to printing shares: G. H. Meyer 25.00, H. H. Niemann 25.00, C. C. Rohne 15.00, H. R. Geifuls 10.00.
I. T. Schurch, Treasurer of the General Synod.

received through Dr. Walther and Teacher Erck; From St. Kreur Parish in St. Louis 86. -> Mr. IV F. SieverS' congregation in Frankenlust, Mich. 65. W. Mr. Kohn in Sheboygan, Wis., 10.00, Mr. Z. C. G. HillersS Gem. in Pomeroy, O., 27.10, together 188.15. Of these sent to New Orleans 94.15, to Memphis 94.00 - on which receipts have been received from there.
St. Louis, Mo. Chr. Sieving.

For the needy in the south
received: From Mr. Haarbauer 5 Bush. Potatoes. Mr. Lattage 1 barrel of beets. Mr. Breßmer 2 buckets of cucumbers. From k. BötticherS Gem. in Mount PulaSki 9 sacks of flour, 12 hams, 13 sides, 11 shoulders, 9 lbs. beef.
Springfield, Ill, March 19, 1879. G. Peacock.

Received for the Memphis community: From the congregation of Mr. IV C. Böse at South Ridgr, Defiance, O., 9.00, from himself 1.00.
H. W. Griebel, Secr. d. Gemeinde.
Having received HtO.OO for missionary purposes from the worthy Young Men's Association of Trinity District in St. Louis, Mo. certifies with heartfelt thanks
Little Rock, March 5, 1879. F. Berg, missionary.

Books display.

Witnessing on the way for Confirmirte of the ev.-luth.

Church. Pittsburgh, Pa.

A new commemorative booklet for confirmed Christians has just been published under this title. The booklet itself states its purpose with the words: "It would like to help a little that the confirmed Christians of the Lutheran church remain mindful of their birthright and remain glad from the heart that God has made them so rich and glorious through his word. It also wants to call out a 'Halt ein!' to those who begin to falter, and finally to 'offer a hand to those who have already fallen, to raise them up again.' In a genuinely evangelical, heart-warming manner, it demonstrates why it is so important to be a Lutheran Christian and what a young man and a virgin must do and avoid if they want to remain faithful to their Savior and their mother church and, if they have already lost their way, turn back. The book ends with a poem containing Christian rules of life, a small collection of prayers and finally a martyr's story as an example of true faithfulness until death. The delicious booklet is quite nicely decorated and provided with quite pretty pictures. It comprises 96 pages in duodec. How much it costs, the writer of this ad unfortunately does not know; in any case, it is available for a small amount, so that the booklet is excellently suited as a gift. It is available from the publisher, Mr. Pastor P. Beyer, 149 6t.tr ^vv., kittsburgd, I^n. W.
[Wather.]

American - Lutheran

School - Practice.

From

J. C. W. Lindemann,

because. Director of the Evangelical Lutheran Teachers' Seminary in Addison, 111.

An in-depth review of the book will be in the next issue of The Lutheran.

Price: in half-fringes P1.75, postage: 10 Cts.

(M. C. Barthel, Agent.)

Concordia Lutheran Publishing House.

Hin

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The "Lutherische Concordia-Verlag" hereby informs the "readers" of the "Lutheraner" that the first two issues of the above-mentioned journal are already available. Whoever wants to make an effort to distribute it should ask for sample copies. The prices are as follows:

12	2.00	5,	1.00	.25
25	4.00			

and that with postage paid shipping. But occurs the lot price
only where all copies may be sent to One Address.
Looking forward to orders

St. Louis, Mo.

(M. C. Barthel, Agent.)

Luth. Concordia Publishing House.

Changed addresses:

Rev. (I. ^1. 8clrumm.

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lislv. W. HucltloC, RuuALrt, Llk-ktrlon 6o., V7is.

Rsv. I'. ^.lrrrvr. Lox 1283 load 8aßilruv, Llielr.

The Lord is risen.

Christ is risen! Do you not hear it? He is risen, not I say, but the angel says so to you. By his resurrection he has purchased for us forgiveness of sins, righteousness, and eternal blessedness. Arise then, sinner, arise, awake, and triumph in this your triumph.

But, say you, that Christ is risen, I will gladly accept; that his resurrection was proclaimed by the angel to the women, and by the women to the disciples, I will gladly believe; but that he is risen too well for me, and that his resurrection was specially proclaimed to me by the angel, how can I be sure? I am a sinner, and a great sinner at that; what angel proclaims forgiveness of sins to my face? Be silent, sinner, be silent; the one who tells you this is not the angel of the Lord, but the angel of hell. Close your ears, mind and heart to these devilish inspirations. Pay attention to what the scripture tells you here. And what does it say? It says that Christ died for all, 2 Cor. 5:15, that he gave himself for all, 1 Tim. 2:6. So he also died for you. For you also are one of all. For if there had been one left for whom Christ had not died, he would not have died for all. But for this reason he died for all, so that just as they all died in Adam, so they all live in Christ, 1 Cor. 15:22. So he also died so that you might live, because you also died in Adam. But for whom he died, for them also he rose from the dead. For he died for our sins and was raised for our righteousness. Rom. 4, 25. Therefore he was also raised for all. Therefore he was also raised for you. He did not only proclaim His resurrection to the women through the angel, but to all men in all places, Apost. 17, 30. 17, 30. Marc. 16, 15. for repentance and forgiveness of sins among all nations, Luc. 24, 47. and he desires all of this blessedness so much that he does not want any of them to perish, 2 Petr. 3, 9. How could he want you to be excluded from his resurrection and not to be saved?

St. Louis, Mo., April 15, 1879.

No. 8.

should not be blessed? See to it, sinful man, that you do not exclude yourself from this rich grace of the resurrection and deprive yourself of it, since the risen Lord Himself so earnestly wants you to be included in it.

Hear the angel saying with a loud voice to the women, "He is risen. If he is risen, he is not dead; if he is not dead, he is alive. If he lives, he lives for your benefit and will be with you as he promised Matth. 28, 20., he will be in your midst as he promised Matth. 18, 20., and will not leave you orphaned as he promised Joh. 14, 18., and you will live with him as he promised Joh. 14, 19., and will be with him where he is as he promised Joh. 17, 24. Why then do you mourn? Why are you grieving? The great man of God, our vr. Luther once addressed a sorrowful and afflicted person with whom he met: "Oh, what are you doing? can you think of nothing but your sin and condemnation? Turn thine eyes hither, and behold the man which is called Christ. Of whom it is written, Conceived of the Holy Ghost, born of Mary a virgin, suffered under Pontio Pilato, crucified, died, and was buried, and the third day rose again from the dead. Why do you think that this has happened? Therefore trust, that you may be comforted against sin, death, hell and the devil. Therefore be of good cheer, why do you mourn? If Christ were not here, thou mightest well fear." - Why then dost thou grieve, my soul, and art so troubled within me? Wait upon God, for I shall yet thank him that he helpeth me with his face." Ps. 42:6 We know that Christ, having been raised from the dead, will not die; death will not have dominion over him; for that he died, he died to sin once, but that he lives, he lives to God. Rom. 6, 9. 10. Luther saw this when he was once in great sadness and wrote on his table and on the walls of his study in large letters the word: *Vivit* (He lives). When he was asked by a friend why he had so often noted the word: *Vivit* (He lives), he answered: "Christ lives, and if He did not live, I would not wish to live one hour." This

Let us hold the word "He lives" before our eyes and press it into our hearts, and in view of it overcome fear and anxiety and do not despair, but be of good cheer. Christ lives, Christ conquers, Christ reigns.

(Dr. K. Dieterich.)

That Christ's Body can be in Holy Communion, although He is not spatially and tangibly present in it.

Many, when they hear that we Lutherans believe in the presence of the body and blood of Christ wherever Holy Communion is celebrated, think that we Lutherans believe that Christ's body and blood are spatially and tangibly present in Holy Communion; and this is therefore offensive to them. Zwingli and Ockolampad also once sought to refute Luther's doctrine of the true presence of Christ's body and blood in Holy Communion by declaring that it was impossible for a body to be spatially and tangibly present in several places at once, or even to be omnipresent. Luther therefore proved in 1528 in his "Confession of the Lord's Supper", which is usually called his great confession, that it is a great error to believe that the Son of God can be with his body only in one way, like a mere human being, namely only spatially and tangibly somewhere.

Since many are still under the misapprehension that Christ's body cannot be present in Holy Communion because they think that Christ, the Son of God, has only one way to be present somewhere, like other mere human beings, we would like to share with you the passage from Luther's great confession in which he refutes this great and dangerous error.

In the aforementioned scripture, Luther writes, among other things, as follows:

"First, a thing in a place is *circumscriptive* or *localiter*, apprehensible, that is, when the place and the body within rhyme, meet, and measure with each other evenly, just as in the cask is the wine or the water, since the wine is no more spatial

A wood or a tree in the water does not take more space, nor does the water give more space, than as much as the tree is inside. So a man walking in the air does not take more space from the air around him, nor does the air give more, than so great the man is. In this way, place and body measure themselves off against each other from piece to piece, just as a pot founder measures, casts, and grasps the pots in his form.

Secondly, a thing in a place is *definite*, incomprehensible, if the thing or body is not tangible in a place, and does not measure itself according to the space of the place where it is, but can occupy about much space, about little space. So, they say, "the angels and spirits are in places or orders"; for thus an angel or devil can be in a whole house or city; again, he can be in a chamber, chest or box, even in a nutshell. The place is corporeal and comprehensible and has its dimensions according to length, width and thickness; but that which is inside does not have the same length, width or thickness as the place in which it is, indeed it has no length or width at all. So we read in the Gospel that the devil possesses men and leads them into it, and also leads them into the swine. Yes, Marci 5. says that a whole legion was in one man, that was six thousand devils. This I call incomprehensible in one place; for we cannot comprehend nor measure it, as we measure the bodies, and yet it is nevertheless in the place.

In such a way was the body of Christ, when he came out of the closed tomb, and came to the disciples through closed doors, as the Gospels show; for there is no measuring nor understanding in which place his head or feet were, since he passed through the stones, and yet had to pass through; since he took no room, the stone gave him no room either, but the stone remained stone, whole and solid, as before, and his body also remained as large and thick as it was before. Nevertheless, he could also be seen in places, as he wanted, because he took space from the place, and could be measured according to his size: just so is and can also Christ be in the bread, although he can also show himself understandably and visibly, where he wants. For as the sealed stone and the closed door remained unchanged and unchanged, and yet his body was at the same time in the place where it was stone and wood: so also he is in the sacrament at the same time, where there is bread and wine, and yet bread and wine for themselves remain unchanged and unchanged.

Thirdly, a thing in places is *repletive*, supernatural, that is, when something is at the same time whole, in all places, and fills all places, and yet is not measured and comprehended from any place, according to the space of the place where it is. This way is assigned to God alone, as he says in the prophet Jeremiah 23:23: "I am a God from near, and not from far; for I fill the heavens and the earth 2c. This way is beyond all measure, beyond our reason incomprehensible, and must be kept in the word only with faith.

I have told all this so that it may be seen that there are more ways of being a thing than the one comprehensible, bodily way, on which the devotees stand, and which is enforced by the Scriptures, that Christ's body does not have to be solely comprehensible or bodily in a place where it takes up space and gives according to its greatness; for it was in the stone of the tomb without such a comprehensible way, likewise in a closed door, as they cannot deny. If he could be there without space and place, according to his greatness, dear, why should he not also be in bread without space and place, according to his greatness? But if he is in this incomprehensible way, then he is outside the bodily creature, and is not grasped nor measured in it. But who can know how this happens? Who can prove that it is wrong for a man to say and hold that because he is apart from the creature, he is indeed where he wants all creatures to be, as continuous and present to him as his bodily place or location is in another body?

Look at our physical eyes and face. When we open our eyes, our face is present in an instant for five or six miles, and at the same time in all places that are within such six miles: and yet it is but one face, one eye. Can a bodily face do this, do you not think that God's power can also find a way that all creatures are also present to Christ's body and pass through? Yes, you say, so you do not prove that it is so? Thanks be to you, but I prove so much with it, that the scribes also cannot overthrow nor prove that such things are impossible to divine power, which they nevertheless must and should prove: They must prove that God knows no way in which Christ's body can be anything other than bodily and comprehensible. If they

do not do this, their teachings are disgraced; now they can never do it.

But since we prove from the Scriptures that Christ's body can be in more ways than this bodily way, we have thereby sufficiently proved that one should believe the words as they read (this is my body), because it is not contrary to any article of faith, and in addition is in accordance with the Scriptures, since Christ's body leads them through a sealed stone and a closed door. For since we can indicate a way above the bodily, comprehensible way, who would be so bold as to measure and encompass God's power, as not to know other more ways? And yet the falsifiers' argument cannot stand, for they prove that God's power is to be measured and encompassed in this way, because all their reason is that Christ's body alone must be in one place in a bodily and comprehensible way. But here it is not a matter of answering, but of jumping, and meanwhile chatting about Mrs. Allöosi.

And that I come to my things, because our faith holds that Christ is God and man, and the two natures are one person, so that the same person cannot be separated, then he can certainly show himself in the bodily, comprehensible way, in which place he wants; as he did after the resurrection, and will do on the last day. But over this way he can also use the other incomprehensible way, as we have proved from the Gospel in the grave and the closed door.

But now there is such a man who is supernaturally one person with God, and apart from this man there is no God; so it must follow that he also is and may be according to the third supernatural way everywhere where God is, and all things are fully Christ, even according to humanity; not according to the first, bodily, intelligible way; but according to the supernatural, divine way. For here you must stand and say: Christ according to the Godhead, where he is, there he is a natural divine person, and is also natural and personal there: as this is well

proves his conception in the womb. For if he is to be the Son of God, he must be natural and personal in the womb and become man. If he is now natural and personal where he is, he must also be man there. For there are not two separate persons, but one person. Where it is, there it is the one undivided person. And where you can say: here is God: there you must also say: so is Christ the man also there.

And where you would show a place where God is and not man, the person would already be separated, because then I could say with truth: Here is God, who is not man, and never became man. But not to me of God; for from this it would follow that space and place separated the two natures from each other and divided the person, when death and all devils could not separate them nor tear them from each other. And there should remain for me a bad Christ, who would be no more than in one single place a divine and human person at the same time, and in all other places he would have to be a mere separated God and divine person, without humanity. No, journeyman, where you put God, you must also put humanity: they cannot be separated from each other, they have become one person, and do not separate humanity from themselves in the same way as Master Hans unzips his skirt and puts it away when he goes to sleep.

For that I may give the simple a rough similitude, mankind is more closely united with God than our skin with our flesh, the more closely than body and soul. Now as long as man lives and is healthy, skin and flesh, body and soul, are one thing and person, so that they cannot be separated, but where the soul is, there the body must also be, where the flesh is, there the skin must also be, and you cannot give special place or space to the soul alone without the body, as a kernel without the shell, or to the flesh without the skin as an inheritance without a husk; but where one is, there the other must also be. So you cannot peel off the divinity from the humanity and put it in a place where the humanity is not with it, because then you would separate the person and make the humanity a shell, even a skirt, which the divinity would take off and put on, after which the place or space would be, and should the bodily space here be so capable that it would separate the divine person, which neither angels nor all creatures can separate.

Here you will speak with Nicodemo, Joh. 3, 9.: How can this happen? Shall now all place and space become one space and place, or (as the foolish spirit, according to his coarse carnal sense, dreams) shall the humanity of Christ spread out and stretch like a coat as far as all creatures are? I answer: You must take off the old shoes with Moses here, and be born anew with Nicodemo. According to your old conceit, which no longer understands anything but the first bodily, comprehensible way, you will not understand this; as the enthusiasts do, who do not think otherwise than as if the Godhead were bodily, comprehensible way everywhere, as if God were such a great spreading thing, which reaches through and over all creatures. Notice that, because they blame us, we spread out and expand mankind, and surround the Godhead with it, which words clearly speak of the bodily, comprehensible way, as a peasant is in the dungarees and pants, since dungarees and pants are expanded, so that they surround the body and the thighs.

Lift thyself up, thou coarse enthusiastic spirit, with such idle thoughts; if thou canst not think higher nor otherwise here, then stay behind the stove, and meanwhile roast pears and apples, leave this matter in peace. For Christ passed through closed doors with his body, and yet the door was not enlarged, nor was his body drawn in; how then should mankind be enlarged here, or the Godhead fenced in, since much is another and higher way?

It is high thing (you say) and I do not understand its. Yes, I also complain that these carnal spirits, who can hardly crawl on earth, untried in faith, inexperienced in spiritual matters, want to fly high above the clouds, and measure and judge such high, secret, incomprehensible things not according to God's words, but according to their crawling and walking on earth. So they do as the poets say of Icaro: for they have also stolen foreign feathers (that is, sayings of the Scriptures) and glued them on with wax (that is, made even with reason to their sense), and so fly aloft. But the wax melts, and they fall into the sea and are drowned in all kinds of error 2c.

Christ saith, If I have told you of earthly things, and ye believe not; how would ye believe, if I should tell you of heavenly things? Behold, all things are still earthly and bodily, when Christ's body passes through the stone and the door: for his body is a body that can be grasped, as well as the stone and the door; yet no reason can understand how his body and the stone are at the same time in one place when he passes through, and here the stone is not enlarged nor extended further, and Christ's body is not drawn in smaller nor narrower. Here faith must blind reason and lift it out of the physical, comprehensible way into the other, incomprehensible way, which it does not understand and yet cannot deny.

Must now the other way be understood by faith, and reason perish with its first, comprehensible way; how much more must faith alone stand here, and reason perish in the heavenly, supernatural way, since Christ's body in the Godhead is one person with God? For everyone will admit to me that there is a much different, higher way in which Christ's body is in the sealed stone and closed door than in the first way in which he sits or stands in his clothes or in the air around him. For here the air and the garments are stretched and spread out according to the size of his body, so that the eyes may see and the hands may grasp. But in the stone and door there is none.

Further, everyone must also admit to me that there is still a much higher being and way, since Christ's body is one person with God, than since he is in the stone or door; for God is not a bodily thing, but a spirit over all things. So Christ is not one person with the stone or door, as he is with God; therefore he must be more and deeper in the Godhead than he is in the stone or door; just as he is deeper and nearer in the stone or door than in the garment or desire. And so the stone or door must not have expanded or spread, nor fenced in the body of Christ; much less, in the most supreme way, will mankind expand and spread, or fence in or draw in the Godhead, as the carnal mind dreams.

For the Spirit must stand with me here and confess that Christ's body is much more a supernatural body.

He is one person with God, as he was when he was in the sealed stone and door, since this is the highest way and nature, and nothing higher can be, than that a man is one person with God. For the other way, as Christ's body was in the stone, will also become common to all the saints in heaven, that they go with their body through all creatures, just as it is already common to the angels and devils; for the angel came to Petro into the dungeon, Acts 12:7, just as the poltergeists come daily into closed chambers and chambers. So he must also confess to me that the stone has not expanded, nor has it fenced in Christ's body.

What does he think of the highest being and way, since Christ is one person with God, that there mankind should expand and surround God, where it should be with God everywhere? Without indicating his coarse, fat, thick thoughts, that he had never thought of God and Christ in any other way than according to the first bodily comprehensible way. Rather, if mankind is in one place or in all places, it does not enclose the Godhead, much less as the stone, which was in one place, enclosed its body; but it is one person with God, so that where God is, there man is also: what God does, that is also done by man: what man suffers, that is also suffered by God.

So Christ has now three kinds of being or all three ways of being. First, the comprehensible bodily way, as he walked on earth bodily, taking space and giving, according to his greatness; such way he can still use, if he wants, as he did after the resurrection, and will need at the last day, as Paul says 1 Tim. 6: Which will reveal in his time the blessed God 2c. and Coloss. 3,4.: When Christ will reveal your life 2c.: in such a way he is not in God or with the Father, nor in heaven, as the mad spirit dreams; for God is not a bodily space or place. And hereupon go the sayings that lead the spiritualists, how Christ leaves the world and goes to the Father 2c.

On the other hand, the incomprehensible spiritual way, since he neither takes nor gives space, but leads through all creatures where he wills, as my face (that I give a rough likeness) leads through air, light or water and is, and neither takes nor gives space; as a sound or tone passes through air and water or board and wall, and does not take up or give space; item, as light and heat pass through air, water, glass, crystals and the like, and does not take up or give space, and the like much more. He used such a way when he came out of a closed tomb and through a closed door, and in the bread and wine in the Lord's Supper, and, as it is believed, when he was born of his mother 2c.

Thirdly, the divine, heavenly way, since he is one person with God, according to which, of course, all creatures must be much more pervasive and present to him, because they are according to the other way; For if according to the same other manner he can thus be in and with the creatures, that they do not feel, touch, measure, nor comprehend him; how much more will he, according to this high third manner, be more wonderful in all creatures, that they neither measure nor comprehend him, but rather that he has them present before him, measuring and comprehending? For you must place this being of Christ, if he is one person with God, far, far outside the creatures, as far as God is outside; again, as deep and near inside all creatures as

God is inside, because he is an inseparable person with God. Where God is, He must be, or our faith is false.

But who will say or think how this happens? We know that it is so, that he is in God apart from all creatures and with God one person; but how it happens, we do not know, it is above nature and reason, even of all angels in heaven, only God conscious and known. Since it is unknown to us, and yet true, we should not deny his words before we know how to prove with certainty that Christ, the body of all things, cannot be where God is, and that such a way of being is false, which the fanciers are supposed to prove, but they leave it alone.

Whether then God has and knows more ways how Christ's body is sth., I do not want to deny herewith, but I want to show how coarse hempeners our enthusiasts are, that they do not admit Christ's body more than the first, comprehensible way. Although they cannot prove that it is contrary to our understanding, for I do not want to deny in any way that God's power should not be able so much that one body may be in many places at the same time, even in a bodily, comprehensible way. For who will prove that God is not

able to do this? Who has seen the end of his power? The enthusiasts think that God is not able to do it, but who will believe their thinking? With what do they make such thinking certain?

If thinking is enough, I will also think better than they, and thus say: If Christ's body would be in one place (as they say) in heaven, still all creatures before him and around him may be like a bright, transparent air. For as it is said, a spirit sees, leads and hears through an iron wall as brightly and easily as I see or hear through the air or glass, and what is thick or dark to our face, as wood, stone and brass, is to a spirit as glass, even as bright air; as the poltergeists and angels well prove, and Christ also proved in the sealed stone and closed door.

Now I have seen crystals or precious stones, where inside there is a little spark or flame, as in the *opal*, or a little cluster or other bubble, and yet the same little bubble or cluster appears as if it were at all ends of the stone; for wherever one turns the stone, one sees the little bubble as if it were in the front of the stone, when it is in the middle of the inside. I do not speak now from the Scriptures, it applies to thinking, or let equally swarming apply. If Christ were to sit in the middle of all creatures, as in a place, like the little bubble or sparkle in the crystal, and a place of creatures were presented to me, as bread and wine are presented to me through the word, just as a place of the crystal is presented to my eyes, I should not be able to say: Behold, Christ's body is truly in the bread; as I say, Behold, the small spark is in the crystal at the first? Do you not think that God can represent Christ's body in the bread (even if it were in a place in heaven) much more wonderfully and truly than the little spark in the crystal is presented to me? I do not think that this is certainly so, but that it is not impossible for God to do so, so that I may give the enthusiasts something to mock and falsely interpret, as is their way; but nevertheless it also shows that they cannot preserve their thing, nor condemn our understanding, even if it were true, since they say that Christ is in heaven in a place where he is not.

but a place: though they neither know nor prove the same. So far are they from the certain truth that even if their thinking were right (as it is not), yet they cannot prove by it their supper, that there is vain bread, nor overthrow ours.

Further, that they may see how it is no art at all to think anything without Scripture, I take before me the fable of Laurentii Vallensis. There stands a preacher and preaches, his voice is a single voice that comes out of his mouth and is made and is in his mouth; And the same one voice, which is in one place, that is, in his mouth, comes into four, five thousand, or ten thousand ears in one moment, and yet there is no other voice in the same many thousand ears than that which is in the preacher's mouth, and at the same time in one moment there is one voice in the preacher's mouth and in all the ears of the people, as if his mouth and their ears were one place, without any means, where the voice is.

Dear, if God can do this with a bodily voice, why should he not be able to do much more with the body of Christ, even if he were in one place (as they say), and yet be true in bread and wine in many places at the same time, than in two ears? because his body is much swifter and lighter than any voice, and all creatures are more permeable to him than the air of the voice, as he proved in the tombstone, since no voice can pass through a stone as easily as Christ's body does.

But I do not say or think any more about this, because if the fanatics think that it is true that Christ is in one place bodily and comprehensible, then you will see that even though they have fought for the same thing, his body can still be in the Lord's Supper by divine power: That thou mayest see abundantly, though they dispute the same, that nevertheless his body may be in the Lord's Supper by divine power, because such things are not only possible to lesser creatures than voice and sound or reverberation, but are also natural and common, and tangible and sensible; wherefore their dreams do not stand, that there must be vain bread in the Lord's Supper, because Christ's body is in heaven.

One more thing, so it has also been taught among the priests, if a mirror were broken into a thousand pieces, nevertheless in each piece the same whole image would remain, which appeared before in the whole mirror alone. Here is a single face that stands before it and looks at it, and yet in all the pieces it is the same face, whole and complete in an instant. How? If Christ were also like this in bread and wine and in all things: For God can do this with the face and mirror, so that his face is in a thousand pieces or mirrors at once; why should he not also make Christ's body the same, so that not only his image, but he himself would be in many places at once, even though he be in heaven in one place, because it is much easier for his body to enter into the bread and wine than for a face to enter into the mirror, than for him also to pass through stone and iron, thereby leading no image or face?

O you two-faced pope, they will cry out here. Well, shout, whoever shouts, with shouting one will not answer for a long time, nor will one knock over anything; otherwise the geese or donkeys or full peasants would also be theologians. So I have not yet seen a piece that the enthusiasts, the great Rolands and giants, would have knocked off the pope, which they would like to praise so highly or cheaply against the papists. The poor woods and stones, the images, they have mewed a little, but not bitten. The baptism and Lord's Supper are now attacking them, but it is not yet executed.

I also know very well that they may say: The images in the mirror are not the face itself, but its likeness, as bread and wine are signs of the Lord's body; therefore such likeness is more for them than against them. But again I know that bread and wine are not like the Lord's body, as the image in the mirror is like the face. Therefore my opinion is: If God can make so many images of a face in a mirror in one moment, and such a wonderful thing happens naturally and visibly, then it should be much more to be believed that he can make Christ's body truly in many places in bread and wine, even if he were in a bodily place, as they dream: That I may show how nothing is their conceit but to think of Christ in some intelligible way, and if this were true, it would not follow from it what they would conclude. But now it follows much less, because Christ's body is not in heaven in such a bodily, comprehensible way, nor can they prove that he is in heaven.

Now that the spirit raves against me that if Christ's body should be everywhere where God is, then I

would become a Marcionist and make a pretended Christ, because his body could not be so large or extended that it would fence in the Godhead, which is everywhere: I answer first of all that the spirit perhaps speaks such things with a great deal of pride and will; for he does not prove that such things follow from my speech; therefore I pay no attention to such ravings.

On the other hand, he knows well, *quod allegare inconueniens, non est solvere argumenta*. If it were enough for one to say that it does not rhyme, then no article of faith, indeed no law, could exist in the world. But the proud, haughty spirit lets himself think that if he merely says that it does not rhyme, that such and such would follow from it, then it must be so and must not prove it. Thirdly, he thus displays his gross foolish thoughts, that he does not think otherwise of God's being in all places, than as if God were a great, wide being, which fills the world, and by all means rises: as if a straw bag were full of straw, and yet protrudes above and below, just according to the first, bodily, comprehensible way. Of course, Christ's body would be a mere poem and ghost, like a big straw sack, if God were inside with heaven and earth; wouldn't that be speaking and thinking of God roughly enough?

But we do not speak thus, but say that God is not such an extended, long, broad, thick, high, deep being, but a supernatural, inscrutable being, who is at the same time in every little body completely, and yet in all and above all and apart from all creatures; therefore no enclosure is needed here, as the spirit dreams. For one body is much, much too wide for the Godhead, and many thousands of Godheads could be in it; again, also much, much too narrow, that not one Godhead can be in it. Nothing is so small, God is still smaller; nothing is so big, God is still bigger; nothing is so short, God is still shorter; nothing is so long, God is still longer; nothing is so wide, God is still wider; nothing is so narrow, God is still narrower, and so on is an ineffable being above and apart from everything that can be named or thought.

But to this the Spirit should answer, first, where the Scripture or reason is that Christ's body has no more way of being sth. than the bodily, intelligible way, like straw in sackcloth or like bread in basket

and flesh in the pot (especially because I have proved that he has other ways than in the tombstone^{2c}); item, that God's right hand is a special place in heaven. How is it that the Spirit is so silent here, when the greatest need is to speak? For because he is silent here, he is lost; since his faith stands on this piece, that Christ's body must have no other way of being in heaven than *locally*, like straw in sackcloth; which, however, is openly proved false by me. Here he should be wise and prove this. Yes how can he? He has gone too far into the mud and cannot get out.

On the other hand, the spirit should answer: Since Christ is God and man, and his humanity has become one person with God, and is thus completely drawn into God and above all creatures, so that he clings to him in the same way, how is it possible for God to be sth. since he is not man? And how can it happen without separation of the person that God is here without humanity and there with humanity? since we do not have two gods, but only one God, and he is completely man, according to the one person, namely the Son. What is it that he otherwise chats a lot, and here, when it is necessary, he jumps and is silent?

If God and man are one person, and the two natures are so united with each other that they belong closer together than body and soul, then Christ must also be man where he is God. If he is God and man in one place, why should he not be man and God in another place? If he is man and God in another place, why not in the third, fourth, fifth, and so on in all places? But if the third, fourth, fifth place does not let him be man and God at the same time, then also the first place does not let him be man and God at the same time. For if a place or a place can separate a person, the first place does so as well as all the others. Here one should have answered, I urged, since I indicated how God and man would be one person, and Christ would thereby have received a supernatural being or way to be in all places.

If we want to be Christians, and think and speak rightly of Christ, then we must think of him that the Godhead is apart from and above all creatures. Secondly, we must think that mankind (although it is also a creature), but because it alone, and none else, is so attached to God that it is one person with the Godhead, it must also be higher, above and apart from all other creatures, but under God alone. Well, this is our faith. Now here we come with Christ apart from all creatures, both after mankind and Godhead; there we are in a different country with mankind than when it was on earth, that is, apart from and above all creatures, only in Godhead. Now let faith judge and conclude here. Apart from the creatures there is nothing but God, and this humanity is therefore also apart from the creatures, so it must be, since God is, that is never missing; but essentially it cannot be God. But because it reaches out above all creatures and clings to the essential God, and is where God is, it must at least be God personally, and therefore also be in all places where God is.

It is true that our reason is foolish to think here, because it is not accustomed to understand the little word 'in' in any other way than in a bodily comprehensible way, as straw is in the sack and bread in the basket. Therefore, when she hears that God is in this or in that, she always thinks of the straw sack and the bread in the basket.

Bread basket. But faith understands that "in" is the same in these things as "above," "beside," "under," "through," and "again through," and "everywhere. Oh, what do I say about such high things, which are unspeakable, and unnecessary in the sight of the simple, but in vain in the sight of the zealots, and also harmful; for they understand as little as the ass understands the psalter, without being able to pinch out a little piece, which they blaspheme and desecrate, so that they walk idly about the main things and skip over them, like the fetter! Here he tells us that if Christ is everywhere, he cannot be received with the mouth, or the mouth must also be everywhere. This is called a real maliciousness, because the devil indicates himself with it.

Therefore I will also stop talking about this piece: whoever is advised has enough here; but whoever does not want to, let him always go. The simple have enough of the simple words of Christ, which he says in the Lord's Supper: "This is my body.

Theses on the doctrine of the person of Christ.

1.

"This then is the true faith, if we believe and confess that our Lord Jesus Christ is the Son of God, God and man. God he is born of the Father's nature before the world, man he is born of the Mother's nature in the world. A perfect God, a perfect man." ^üiaE.
28—30.)

2.

If Christ is "a perfect God" and "a perfect man," the question is how God and man can be united in him. The union is not an essential, accidental, parasitic, mystical, moral or sacramental one, as well as not one originated by transformation or mixture, nor ever separable: but a personal, and indeed unique one, in that the divine and the human nature are only one person, which union has already taken place at the moment of the origin of the human nature.

3.

If the divine and the human nature are personally united, then also a sharing of the natures takes place. The divine nature is part of the human and the human of the divine. But the difference is that the divine nature is active, the human nature passive.

4.

"Because the two natures consist in one and the same person, and interpenetrate each other, the Logos is so present to the flesh, and the flesh to the Logos, that neither the Logos is outside the flesh, nor the flesh outside the Logos: but wherever the Logos is, he has the flesh thoroughly present (prassutisstraam gives trabet)." (Oerti. Lxe§. 1[^]. IV. § 121.) For "now after the Incarnation, to the whole person of Christ belongs not only his divine, but also his assumed human nature; and as without his divinity, so also without his humanity, the person of Christ, or l'titi Dsi inoarnati, is not whole." (Concordienf. Sotill. ve "1. VIII, 11.)

5.

If the divine and human natures are personally united, it is rightly said: "God is man" and "man is God". These and similar expressions

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are, like the association which they describe, quite unique, otherwise not occurring, but nevertheless actual, and not a mere phrase.

6.

If the divine and the human nature are united in one person, then also a mutual real sharing of the qualities takes place, so that the qualities of the one nature never become essential qualities of the other.

7.

He who denies the impartation of attributes also denies personal union and makes Christ either a mere man or a mere God, or he makes himself two Christs.

8.

For the clearest possible visualization of what is contained in this mystery of the communication of qualities, three kinds of communication of qualities have been distinguished according to the procedure of the Concordia formula. The first type is that "what is a property of only one nature is not attributed to nature alone as separate, but to the whole person, which is at the same time God and man (it is called God or man). "But in live heure, that is, speaking in such a way, it does not follow that what is ascribed to the person is at the same time a property of both natures, but is explained differently (sometimes by adding special particles) according to which nature each is ascribed to the person." (Concordienf. Solid, veol. VIII, 36. 37.)

9.

The second kind of impartation of qualities is that, since all divine qualities are imparted to the human nature of Christ by virtue of the personal impartation from the moment of conception, partly directly and partly indirectly for the actual possession and use, without the human nature being destroyed in its essence.

10.

The third way in which the attributes are shared concerns the performance of Christ's ministry: "The person does not act and function in, with, through, or according to one nature alone, but in, according to, with, or through both natures, or, as the *Concilium Chalcedonense* says, one nature functions with the fellowship of the other, which is the same as each attribute. So Christ is our Mediator, Redeemer, King, High Priest, Head, Shepherd, not according to one nature alone, whether divine or human, but according to both natures." (Concordienf. Solid, veol. VIII, 46.)

11.

The doctrine of the impartation of attributes is not the product of idle speculation, but is demanded by clear statements of Scripture, if one does not want to flatten and pervert them, and it is the foundation on which the truth and validity of salvation stands and falls.

(Submitted.)

A story from Italy.

The following story is told by Giovanni Santucci, a devout schoolmaster in Italy.
On September 4, 1870, a girl dressed in black entered our Sunday School and asked one of the students if she could come.

Of course I welcomed her friendly and asked her for her name.

"Penelope Villi."

"What is your father's name? "

. "His name was Peter Villi, but he died before I was born, so I never knew him."

"And your mother?"

"Her name was Therese and she died two months ago."

"How old are you?"

"I am nine years old and I live with my aunt in N."

"My good child, who on earth advised you to come to our school, since you live an hour away and also have a school nearby?"

"My lord, in that school I have now studied for three years and still cannot read the first primer!"

"Maybe you're studying extra hard?"

"Oh no! But the teacher says women and girls don't need to know how to read and write if they have only learned their prayers."

Penelope, of course, stayed with us and has now attended our school for almost five years with great perseverance and beautiful success. Neither frost nor heat, neither rain nor snow, nor storm could keep her from attending school.

In April 1875, Penelope came to me one day with tears in her eyes and told me that she had had something unpleasant with her aunt and now had to leave school to go into service; she had found a job in a noble house. I gave her a Bible as a farewell gift, read to her Matt. 10:16, and told her that she was now a sheep among wolves, but that she should not lose heart, but should defend herself chivalrously with the sword of God's word and promote the holy gospel to others as much as she could.

Thirteen months passed without my hearing anything from Penelope. But in silence she fought the good fight. Last June, a letter came to me from Mrs. Ferrantini, the girl's mistress, asking me to visit her and talk to her "about religion". Since I could not go out due to illness, she came herself, accompanied by her Penelope, and told:

"When this girl enlisted for service, I thought her an ignorant, uneducated peasant girl; but within the first few days I was amazed at her skill and intellect, and grew fonder of her. The Paroco (first clergyman of the town) used to come to our house a lot, and at first he took his pleasure in the bright girl. Soon, however, he began to complain that Penelope never went to church, and urged her to come to confession and mass. It got to the point where we finally told her that she either had to go to church or leave our house. Then the girl answered fearlessly: "I am very saddened and at the same time astonished that you - who are after all a learned and liberal lady - still believe the lies of the priests. I cannot make my conscience a slave, not even to please you. My faith does not coincide with yours and you will never succeed in snatching me from my Savior's arm and bosom to throw me at the feet of a wretched priest. I will now get ready to travel and leave your house, which has become dear to me!"

"Oh, these words wounded my heart," the lady continued to tell. "Afterwards my husband said: 'This girl is not a fool; we must keep her, even if we lose the priest over it!' I imagined Penelope sitting on her chamber and crying, and went to her. Then I heard her speak and peeped in through the keyhole. She was alone and was reading aloud from a book words like: 'If they have persecuted me, they will also persecute you. - 'Thy will be done.' -The Lord is the strength of my life; of whom should I be afraid?*' 'My God, I trust in you, let me not be put to shame!' In deepest emotion I retreated to my room and wept there. Soon my husband came in to me and said, "Penelope is a devout Christian and reads the Bible. She must not leave us at any cost? I was of the same opinion and said: 'The priest must not set foot in my house again. So we went up to Penelope's chamber and told her to stay. 'Only don't cry, dear Madame,' she cried, when she saw my agitation, and now she told me of the holy book and its words."

Our reporter adds: "Penelope is now like a member of the Ferrantini family, in which she serves as head maid or housekeeper. The family numbers 14 people; before each meal the lord and servants unite in prayer. A nice room is set up for meetings; on the table is a large Bible printed in Rome. Religious books are read in the evenings and the house has become a church; twice we have celebrated Holy Communion in it. Sunday is a holiday for everyone in the house, and the servants are only allowed to do the most essential work. The family is truly a blessed one, and Penelope's quiet but powerful influence in this house reminds me of the parable of the mustard seed, which is the smallest of the seeds."

("Bible Leaves.")

To the ecclesiastical chronicle.

I. America.

In the "Lutheran Herald" of New York a long article has appeared in which the procedure of the editorial committee of the hymnal recently published by the General Council is defended. In this article, a critique of the Missouri hymnal is also given. After the songs that are not found in our hymnal have been discussed at length, it is then said of the song under No. 6: "Today is the Lord's day of rest" that Missouri cannot possibly consider it a core song, because already the first verse ("Do not do your weekly work") does not agree with Missouri's doctrine of Sunday. So to say: "Do not do your weekly work" contradicts the Missouri doctrine of Sunday! What might Missouri be teaching about Sunday? It teaches according to the Augsburg Confession, Art. 28: "Those who think that the order of Sunday is established as necessary for the Sabbath are very mistaken. For the Scriptures have abolished the Sabbath, and teach that all ceremonies of the old law may be abated after the opening of the Gospel; and yet, because it has been necessary to decree a certain day, that the people might know when they should meet together, the Christian Church has established the Sabbath as a day of worship.

Sunday decreed to do so." (Müll. Ausg. p. 67.) Missouri thus teaches two things. First, that there is no divine commandment according to which this or that particular day must be celebrated as Sunday. Secondly, however, it teaches that because there is a specific commandment of God to teach and learn God's word publicly, a day must be set aside on which one leaves the work of one's earthly occupation and comes together for public worship. "But since Sunday has been set aside for this purpose from time immemorial, we continue with our confession, it should be left at that, so that it may proceed in a harmonious order and no one may cause disorder by unnecessary innovation. No one should make a mess of it by unnecessary innovation. (Gr. Catechismus. 3. Gebot, p. 401 f.) Now when Sunday, which from time immemorial in Christian liberty has been ordained to be a day of public worship, comes around, the Missourians also act according to the word: "Do not do your weekly work"; they leave their weekly work, hear and learn God's word, and thus celebrate Sunday. How, therefore, the words in question should contradict the right doctrine of Sunday, we are unable to see. The reason that the Missourian hymnal has the words, "Do not hinder yourselves with work," instead of "Do not engage in your weekly work," is therefore not that the former words were thought to contradict the Lutheran doctrine of Sunday. The reading "Verhindert euch mit Arbeit nicht" was excluded because the same is found in most of the old hymnals available to the collector at that time; e.g., in the following: the Freylinghausen one of 1706, the Naumburg one of 1717, the Leipzig one of 1730, the Schönburg one of 1742, the Rochlitz one of 1746, the Sorau one of 1751, the Zeitz one of 1752, the Bunzlau one of 1753, the Breslau one of 1761, the Chemnitz one of 1778. F. P. [Pieper].

"Church Fairs." Some time ago the papers reported a most scandalous *fair*, which the congregation of Pastor Lutz in Dubuque, belonging to the Iowa Synod, the first congregation of that synod, held for the benefit of a church building. We now know that if a congregation does wrong, the synod to which it belongs cannot be held responsible for punishing the wrongdoing. After all, there was also a Judas in the number of Christ's disciples. Therefore, we initially wanted to remain

silent about those events in the Dubuque congregation. We expected that the Iowa synod, *rs8p*. its organ, would decisively reject the matter. But since the leaders of the Iowans did not do so, but excused and covered up the events in part and dragged our synod into the bargain, a few things may be noted here. Of course, our rebuke has not to do with the mentioned congregation, but with the leaders of the Iowa Synod, who also show themselves here in their usual glory. The matter is this: The daily newspapers of the city of Dubuque carried reports about the *fair during its* duration. According to them, the municipality had offered everything to arouse sensuality, to stimulate the desire for profit and ambition, and at the same time to lure a lot of money for the church construction out of the people's pockets. Besides the entrance fee and the proceeds for refreshments, a lot of money was collected through raffles and voting. Prizes were offered for the most popular man among the visitors of the *fair*, for the best and for the most popular pastor. Prizes were to be awarded to those who received the majority of votes, and each vote had to be paid for and brought money. Pastor Lutz threw himself so far away that he let himself be voted on and sat next to Sectenprediger. The congregation made common cause with false believers and unbelievers. The Universalist choir gave a concert and naturally expected counter-services of its time. General Sigel, the forty-eighth, who is currently in Dubuque

He also attended the *fair* and was taken away one evening to the hall where the *fair* was held. Because of these events, the Iowans were attacked by the Wisconsin church paper. Now what do the leaders of the Iowa Synod say? They write, "that with the exception of the fact that a *fair* was held by the Dubuque congregation for the benefit of their intended church building, everything was either a lie or grossly distorted. There had, however, been a sale and raffle of objects made or otherwise donated by the women and virgins at the *fair*, and a concert had been given every evening by a music choir from the city, but anything else would be malicious slander. On the contrary, everything unchristian and frivolous was kept away with such seriousness that the children of the world were scoffing at this outrageous muckraking, as they called it, and prophesied a total failure. And in particular, the pieces listed are: Postoffice for love letters, opportunity for dancing, communalization with a universalist church choir, the vote initiated by the pastor on whether he was not the most popular preacher in town, were all fabrications and distortions that were rejected with indignation." The whole version of this rebuttal is genuinely Iowish, dishonest, full of dodges. In order to present the matter as small, they say that even the worldlings have prophesied failures. The worldlings may well have done so before the *fair* began, but during it no one is likely to have talked of failures again. It is further denied "the vote caused by the pastor" on his person; but it was not the question whether the pastor had caused the same, but whether it had really taken place. Namely quite Iowish is the either-or: "lied about or distorted", "fabrications and distortions". Then there is still room for them to call one or the other distorted in case of further attack, if they cannot deny the fact. As for the reports of the newspapers before us, they do not bear the stamp of slander at all, they are rather full of praise for the community and obviously wanted to promote the *fair* in every way. They also do not speak of any "failure", but only of "success". Nor do we hear that the newspaper writers have been held accountable as "slanderers." When the leaders of the Iowa Synod write that "everything unchristian and frivolous was kept away", that it was "in no way unchristian, but rather, according to all (?) judgment, dignified and proper", they declare the "raffles", which they at least do not deny, to be something Christian, dignified and proper. A beautiful moral indeed! They show, then, that they stand in the same way with regard to morals as they do with regard to doctrine: lax, frivolous; even games of chance, like lotteries, are mean things to them! With apparent joy they point out that recently a *fair* has been organized also within the Missouri Synod by a congregation in the East. We have already taken steps to have the matter investigated by the church officials concerned, but have not yet been able to find out, as this number goes to the press, whether there is anything and how much truth in this news, which the "Kirchenfreund" first brought. But our opponents know quite well that we punish where injustice is found, even in our midst, without regard to the person, that it is not our way to cover up. And if a Missourian congregation should have held a *fair*, this is also reprehensible, even more reprehensible than if others do it who do not know and have the pure doctrine. How should a church building or any other ecclesiastical enterprise be pleasing to God if it is done by such reprehensible means that are displeasing to God? Money given in such a reprehensible way for ecclesiastical purposes is not a pleasing gift to God, but"

a gift of self-interest; for God loves a cheerful giver. But such a church building is also highly superfluous in the sense of those who organize *airs*. If one wants to devote oneself to the world and indulge in its pleasures, one should go straight to the place where sacrifices are made to the idols of the world, close the churches and not build any new ones; why should one also pretend to be a Christian while serving the world? One cannot be devoted to God and the world at the same time. He who is not with Christ is against him, and he who does not gather with him scatters. Dear Christians, let us fight with holy earnestness against the spirit of the world, which is trying to penetrate our congregations with power, and let us not abandon the old love.
G.

II. foreign countries.

Burial. In Wienhausen in Celle, the church council made the laudable decision as early as 1875 that henceforth only two types of funerals should take place within the parish, the public one with all church honors, or the silent one without any church honors. This decision was made because some people do not want to hear the word of God at funerals, but want the church bells to ring out. This decision has been energetically carried out so far, to the great annoyance of the unbelievers.
W. [Walther]

School. In Württemberg, at the beginning of the new school year, the Oberschulbehörde (high school authorities) decided to send a teaching assistant wherever a single teacher has to teach more than 120 children. Many communities are very dissatisfied with this arrangement because of the higher costs it entails. They want to improve the school, but it should cost nothing.
W. [Walther]

Hanover. When recently the class teacher of the third class of the secondary school in the city of Hanover inquired at an assembly who among the students had been to church on the previous Sunday, a great silence arose. Not even one had attended the service, although the teacher had admonished him to do so!

In Alsace, writes the Elsasser Friedensbote, it has unfortunately come to such a pass in the vast majority of congregations that only the morning services are still reasonably attended; attending the afternoon service is a custom that is almost obsolete and outdated, especially among men and disciples. Unfortunately, we must complain that in some of our local congregations the situation is not much better with regard to the attendance of the afternoon service. The sin that our parishioners commit by missing the afternoon and weekly services is all the greater because they are not served straw or even poison here, as in many places in Alsace, but real bread of life. The prophet Amos prophesied what the consequences of such behavior would be. See Amos 8, 11-13. W. [Walther]

The **state of religious freedom in Saxony** can be seen from the fact that Pastor Große in Chemnitz was recently fined 400 marks for calling the three rationalist preachers there, Graue, Schmiede, and Karo, "perjurers" and "blasphemers."

The **situation in the German universities** can be seen, among other things, from the fact that in Berlin there is a professor of theology named Pfeleiderer, who is supposed to prepare the students for the holy ministry of preaching, who denies that God created man in his image and that man is fallen, referring to the ape philosopher Darwin; even this the unbelieving man claims: whether man is immortal is an open question, that is, a matter that has not yet been decided. - And yet the believers remain in a church, where such mockers of religion train the future preachers! W. [Walther]

In Germany, the term "inner mission" is now used to describe all kinds of institutions which, in addition to the divinely ordained ministry of preaching, are designed to bring back the apostate people to Christianity. Such institutions include, for example, so-called children's services, child care institutions and the like. How this is done here and there in Saxony, among other places, was communicated by a layman at the last conference held in Chemnitz of those who want to remain in the regional church but also be good Lutherans. In the "Pilgrim from Saxony" of March 2, we read the following: "A layman also emphatically pointed out the danger which the way in which inner missionary work is now often carried out entails, since, for example, in the children's service, which is established on English soil and according to the "Baptist" group system, it is often not asked whether they are Lutherans, Reformed, Baptists, or other members of the same religion, in order to find only teachers. One of them even knew of a women's association in Leipzig which, out of consideration for two rich Jewish women who had joined, had agreed to the horrible condition that the name of Jesus should not be mentioned to the little ones when founding a children's nursery! May God have mercy on the poor Saxon country, if one drives there in such a way "internal mission".

W. [Walther]

Sectarianism. As is well known, the Baptist community likes to call itself the church of believing baptized Christians, because it rejects infant baptism and supposedly baptizes only those adults who stand in the faith. However, the fact that this is not in the conscience of at least many Baptists has recently become quite clear in the Dutch town of Gröningen. When it became apparent there that various young people from the most respected families had not yet joined the second Baptist congregation there only because they were afraid to be publicly baptized, the congregation decided by a majority vote that those who wanted to join it should be free to be baptized or not. - This seems almost unbelievable, but for those who know the Baptists better, this is not particularly surprising. For although the Baptists have separated themselves from all other Christians only for the sake of baptism and have founded a special sect, they by no means hold baptism so highly as one would think. They do not consider it to be a bath or, what is the same, a means of rebirth. If, however, they give themselves the appearance of holding baptism particularly high, indeed higher, than all other Christians, what is it, therefore, that they reveal by the fact that, in order to lure the children of respectable and influential people into their church, they leave it up to them to be baptized or not to be baptized? - This is sectarianism in the worst sense of the word, for it consists above all in asking not above all for God's word, God's kingdom, and the salvation of souls, but above all for the aggrandizement and honor of one's ecclesiastical party. Therefore, dear Lutherans, be warned also against the Baptist sect! W. [Walther]

Miraculous answer to prayer.

The following miraculous answer to prayer was once experienced by the priest Oberlin in Steinthal in Alsace. As is known, Oberlin had young people in his house whom he taught. Among them was a young girl from a noble family. It was the time of the devastating revolution in France. The maiden's parents had fallen under the guillotine in Strasbourg, and now they were looking for the children to hand them over to the same terrible death. Thus came the henchmen of the Revolutonscomité, which had been informed of the whereabouts of the

The henchmen, who had been informed of Oberlin's young daughter, stormed into the quiet parsonage of Steinthal and demanded that Oberlin hand over the tender girl. Oberlin did not want to be guilty of a lie at any price and therefore replied to the henchmen: "Go and search for her. They now hurried up the stairs and searched the rooms of the upper floor, while Oberlin lay on his knees and implored the Lord in prayer: "O Lord, let her not be found!" - And wonder of wonders! The young girl was drying her face with a towel hanging on the door of an upper room when the door behind which she was standing was torn open by her captors. But it was just through the door that she was covered. - The men forgot to close the door again, and so the virgin remained well protected. The pursuers left without having accomplished anything. The young girl, however, learned only when she descended to Oberlin in what danger her life had been and how wonderfully and graciously the Lord had answered her prayer.

(Immanuel.)

Inauguration.

After Mr. Pastor C. F. Keller had recognized and accepted the calling of the congregation of the blessed Pastor Engelbert in Racine as a divine one, he was inaugurated into his office by order of the honorable Mr. Präses Strafen on Sunday Lätare by me with the assistance of Mr. Pastor T. Rösch. On behalf of the parish council, I hereby express my heartfelt thanks for such love and service to the dear congregations who gave up their pastors, and to the pastors in question, who so abundantly supplied the congregation with Word and Sacrament during the vacancy. F. Schumann.

Address: Rsv. O. I'. Lsllsr,

Box 339. raoins, ^Vis.

Church consecration.

On Sunday Judica, the Lutheran St. John's congregation at Alma, Wabaunsee Co., Kans. dedicated their newly built church to the service of the

Triune God. The church is a stone building, 30 feet wide, 50 feet long, 70 feet high with steeple. The pastors L. H. Lüker, Fr. Müller and the undersigned were active in the consecration. Pastor Müller preached in the evening in English. H. E. Senne.

For the record.

Congregations wishing the visit of our Lolportb'rs, Mr. H. W. R. Krenning, are asked to immediately send a message to the "Luth. Loncordka-Verlag",

St. Louis in April 1879. M. C. Barthel, Agt.

The Eastern District of the Synod of Missouri, Ohio, et al. states.

Assembles, s. G. w., May 7, at the church of the Rev. C. Gross, at Buffalo, N. I.

The subject of the discussion will be: "The great good deed which God has done to His Church through Luther's Small Catechism."

A pastoral conference is held the day after the synod closes.

Each pastor of the district shall submit a complete parochial report.

The minutes of the district conferences shall also be submitted to the synod for evaluation.

All Synod members and guests do not want to fail to register with the Dastor looi no later than Sunday Quasimodogeniti. F. Dreyer.

Conferenz displays.

The first district of the Minnesota Pastoral Conference will meet at the home of Rev. W. Friedrich in Waconia, April 22-24. Main topic: The paper: "The Lutheran Church, the True" 2c.

Pick up from Benton on the evening of the 21st.

Th. Krumsieg.

. The Detroit Special Conference will meet on April 22 and Ä. April not in Detroit, but in accordance with a subsequent change, together with the Southern Michigan Special Conference, in Monroe, Mich.

Registration is requested. I. R. Lauritzen.

The Cleveland DistrictS econference will meet, s. G. v., at Marysvtllle, O- H. Weseloh, April 22-24.

Incoming to the Middle District Coffee:

For the synod treasury: bon ? Querl's comm. in Toledo H6.37. k. Zuckers Gem. in Defiance 4.25, out ? Rupp- right Gem. in North Doyer 2.00. ? Knief's gem. in New Dettelsau 9.31. ? Mees's compound in Columbus 27.00. Ch. Her- polsheimer in Carlisle 1.00. ? Lehnners Gem. in New Haven 8.50. Jor' Gem. in LoganSport 5.15. D. Schmidt in Liverpool 2.00. ? Schmidt at Elyria 2.00. ? Meyers Gem. in Adams County 22.00. ? Hahn's comm. at Adams County 8.05. D. Horst's branch comm. at Hilliard 3.35. Sihler's comm. at Fort Wayne 56.71. Schoeneberg's comm. at La Fayette 28.80. Steger's comm. at Huntington 14.41. D. Hassolv's Gem. in Columbia City 3.25. I. Schumm's Gem. at Willshire 2.00. D's Gem. 8.00. k. Bode's Gem. at Fort Wayne 12.22. D. Jor' Gem. at LoganSport 5.00. ? Kolbe's Gem. at Independence 11.35. I. Tramm's Gem. at Dincennes 9.30. ? Husmann's Gem. at Euclid 5.50. ? Seuels Gem. in Indianapolis 15.50. ? Lehnner's Gem. in New Haven 2.00. ? Stubnatzy's Gem. in Fort Wayne 48.00. k. Hillers Gem. in Pomeroy 3.25. ? Wyneken's Gem. in Cincinnati 12.15. k. Knief's Gcm. in New Dettelsau 12.35. ? Brackhage's Gem. 10.30. ? Bode's Gem. at South Ridge 7.50. teacher Kirsch in Adams County 1.00. Schaper -- "n. in Columbia City 1.00. From Fairfield: Karl Welcher 1.00. John Mertz .50. Ferd. Ahrens 2.00. ? Schmidt's Gem. in Indianapolis 24.80. ? Lothmann's Gem. at Akron 10.15. ? Bode's Gem. at Fort Wayne 14.38. Mich. Merz at Defiance 1.00. ? Niethammer's Gem. at La Porte 16.65. Jox's Gem. at Logans- port 10.50. k. Nütze's Gem. in Columbus 2.00. Dessen's Gem. 4.23. Teacher Strieder's Gem. in Fort Wayne 2.00. Stock's Gem. at Fort Wayne 12.00. k. Knief's Gem. at Neu-Dettel-au 4.00. ? Kühn's Gem. at Minden 6.45. ? Sitzmann's comm. at Terre Haute 7.00.

For the emigrant mission in Baltimore: ? Bode's Gem. at Fort Wayne 7.19. k. Zage's Gem. at Fort Wayne 10.00.

For the Free Church in Saxony U. a. S. k. Huges congregation at Bremen 8.00. Its congregation at Troy 2.45. Its branch at Plymouth 2.55. From ? Harford's Gem. at Columbia City 1.50. Zage's Gem. at Fort Wayne 23.18. k. Niethammer's Gem. at La Porte 20.15.

For poor college students in Fort Wayne: 1. in general: D. Sauer's Gem. at Dudletown 17.00. Witwe Bleke at Fort Wayne 5.00; 2. for Brunn's sophomores: from the missionary box of the Gem. in Toledo 5.00. Hochz- Coll. at Mr. Straus in Columbia City 1.00. D. Meyer's Gem. in Adams County 13.26. 3. for M. Köstering: Virgins' Association in I. Stocks Gem. 10.00; 4th for Tb. Stephan: virgins club in ? Stocks Gem. 10.00; 5. for Dannenfeld: D. Schirfelmanns Gem. at Reynolds 8.00; 6. for R. Hirsche: D Steinbach at Fairfield 2.00; 7. for Horst: F. F. 5.00; 8. for Brust: Louis Gerke at Fort Wayne 5.00.

To the seminar household in Addison: ? Niemanns Gem. in^strveland 38M>

To seminary household in Springfield: I. Wendt's Gem. in Waymansville 5.10. k. Niemanns Gem. in Cleveland 38.00.

To the college budget in Fort Wayne: ? Rupprecht's Gem. in North Doyer 7.00. k. Schwan's Gem. in Cleveland 59.67.

For inner mission: Mrs. Schneider in La Porte 1.00. ? Wichmann's parish in Farmers Retreat 10.00. Zucker's parish in Defiance 3.62. Mr. Niederhaus through I. Mohr 5.00. For Louisville: I. Kretzmann's Gem. at Dudletown 3.00. D. Za- gel's Gem. at Fort Wayne 12.00. Stubnatzy's Gem. at Fort Wayne 40.00. I. Knief's Gem. at New Dettelsau 11.00. ? Kühn's Gem. at Minden 4.35.

Delayed:
For CollegrhauShalt in Fort Wayne: ? Niethammers Gem. in La Porte 11.30.

For seminar household in St. Louis: ? Niethammers Gem. in La Porte 13.80.

For synod treasury: ? Jor' Gem. in LoganSport 9.50. (Closing follows.)
Fort Wayne, March 31, 1879. c. Grahl, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Western Districts)

have been received:

1. contributions.

From ? I. I. Oetjen, Monticello, Iowa, P5.00. From ? I. F. Döschr, New Orleans, La., 5.00.

2. gifts.

By k. F. I- Biltz of Mrs. Vogt 1.00.

St. Louis, March 29, 1879. E. M. Große, Cassirer.

For poor students received with heartfelt thanks by Mr. Kühle in Milwaukee, Wis. from a woman in his community P2.00. By Mr. ? H. Schmidt in Schaumburg, Ill. from his community. Gem. from the Klingribeuteltasse 20.00. By Mr. Heinr. Holzkamp in St. Louis 5.00. By the Gem. in Neu- Gehlenbeck, Ill. 6.55. C. F. W. Walther.

Books display.

American Lutheran School Practice. By J. C.

W. Lindemann, because. Director of the Lutheran Teachers' Seminary at Addison, Ill. Saint Louis, Mo. "Concordia Lutheran Publishing House" (M. C. Barthel, agent). 1879.

Under this title, a work has just been published in which our blessed Director Lindemann gives an "instruction" on "how a right, respectively, Lutheran school practice should be constituted and executed". In so far as school practice, viewed subjectively, is a practical habitus adhering to a person, he bases the following definition on it: "The

The school practice of an Evangelical Lutheran teacher is the God-given skill, acquired through certain aids and practice, to carry out all the duties of his office in such a way that they bring glory to God and fulfill the intended purpose for the school youth. In an "Introduction" (pp. 5-14) it is shown: 1. that the parental and preaching ministry is the foundation of the Christian school, 2. in what respect an ev.Lutheran parish school serves the purposes of these two offices, 3. the relationship of the parish to its school, 4. how the election and appointment of the teacher is to be done and what is to be considered with regard to the person to be appointed, 5. that the office of a parish school teacher is partly a public ecclesiastical, partly a private-civic one, 6. how laborious, but also how important and delicious it is, and finally 7. what the official duties of a Lutheran teacher **consist of**. The description of school practice itself is divided into three main parts, the first of which deals with school discipline (pp. 14-22), the second with school instruction (pp. 23-212) and the third with school education (pp. 213-332). As far as **school discipline is concerned**, it is described as "the introduction and constant maintenance by the teacher of such external institutions, which **can not only be** maintained by all his schoolchildren from natural forces, but must also be observed punctually, because otherwise the purpose of the school could not be achieved, and concern the necessary obedience, order, silence, attention and civic respectability. The means to establish a good school discipline are the school laws, the constant vigilance of the teacher, disciplinary punishments and finally the good example of the teacher himself. As far as **school instruction is concerned**, the work first deals in general with the subjects to be taught, the lesson plan, the forms of instruction and the course of instruction (pp. 23-98), and then in particular with the methodology of 1. history instruction, 2. catechism explanation, 3. language instruction in general, 4. English language instruction in particular, 5. Bible and hymnal reading, 6. memorization and recitation, 7. song instruction, 8. arithmetic instruction, 9. writing instruction, 10. drawing instruction, 11. geography instruction, 12. history instruction, and finally 13. natural history instruction. This section is followed by an excursus on the necessary natural teaching gifts, as well as on the necessary teaching skill and how to achieve the latter. Thirdly, as far as **school education is concerned**, after establishing the correct concept of it on the basis of Ephesians 6:4, the following is presented: 1. the teacher as educator, 2. the schoolchild as pupil, 3. the goal and purpose of education, 4. the means of education, and 5. the educational activity itself; how it is important: a. to preserve all children as much as possible, so that they can be educated, and b. to keep them in a good state of health. a. to preserve all children as far as possible so that they do not fall into real sins, b. to save those children who have fallen into sin, and c. to encourage and strengthen as far as possible all children who are in repentance, so that they not only persevere in godliness, but also practice to become still more complete in it. The work concludes with an "Appendix" (pp. 333 - 364), in which 48 examples from the history of school practice can be found, both worthy of imitation and deterrent, and indeed, to sharpen the pedagogical judgment, without a key. - —

Unfortunately, we must be content here to give only the content of this work, since the "Lutheran" is not the place to characterize it more precisely. Only the following may be allowed to be noted.

The dear, blessed Lindemann could not have left us a more magnificent legacy. He has laid down priceless treasures of pedagogical wisdom as if in a treasury, the ripe fruit of many years of study and rich experience. The work bears the title of an "American Lutheran School Practice" with fullest justification: written through and through in Lutheran spirit, it corresponds at the same time in all its parts specifically to our American conditions here. The humble author's intention was to have the work printed as a manuscript only for his students; now, however, we see why, as a result of a secret, irresistible impulse, he did not hurry with the printing of any of his books shortly before his blessed death as he did with the printing of this work: For the gift given by God to the highly pardoned man was not to be lost to the Church of America, but to become a blessing to it, even after he himself had long since passed from labor and struggle to eternal rest and glory. Even if petty minds find all kinds of fault with this book, they will not prevent all those who know what the Lutheran school needs above all else from never ceasing to advocate this "school practice" as a work of everlasting value.

and as a rich treasure trove of correct school discipline, didactics and pedagogy to thank God from the bottom of our hearts and to praise and glorify Him for it. Above all, may no teacher or preacher despise the great gift that God offers him in this book, but rather may everyone seize it with eagerness to learn. Even the most gifted and experienced has no reason to be ashamed that he is to become the student of a Lindemann. Again, it is said, "The spirits of the prophets are subject to the prophets." 1 Cor. 14:32. We are firmly confident that as long as the practice of the blessed Lindemann's school will be and remain ours, so long will our schools stand well with regard to their task, not only for eternity, but also for this temporal life; but as soon as we will lust after another, after a practice in the spirit of our time, so soon will the blessing of God flee our schools and they will become institutions of ruin. God in mercy prevent this! W. [Walther]

Price: bound in half french \$1.75. Postage: 10 Cts.

Easter Book. Devotions for the domestic celebration of the holy Easter season. Collected and edited from the older treasures of the orthodox church by Frederick Lochner, pastor of Trinity Lutheran Parish at Springfield, Ill St. Louis, Mo. Available from the "Lutheran Concordia Publishing House". 1879.

It was a beautiful time when our pious fathers were not satisfied with the fact that in the church each earth year was divided according to the great deeds of God for the redemption of mankind, but when they also followed this in their families with their home worship and therefore also celebrated in their homes during the week of Advent, Christmas, Passion and Easter.

Our dear brother Lochner had his "Passion Book" published a year ago in order to promote the reintroduction of this wonderful, blessed custom and thus the heavenly consecration of the entire earthly life of the Christians of our time. In accordance with his promise, the above "Easter Book" has now followed as the second part. Set up similarly to the "Passion Book", the former is intended "for domestic use during the joyful days from Easter to Pentecost". It contains 40 devotions on the story of the resurrection and ascension of our Savior, harmoniously composed by Bugenhagen from the Gospels and the Acts of the Apostles, with corresponding song verses and closing prayers. Here the house father has healthy soul food for himself and at the same time, as house priest, for his housemates. For those song verses which are not taken from our hymnal and whose melody is unknown, the melodies are added in four-part harmony at the end of the book. It contains 300 pages in Klein octavo, and is, well bound, available through our general agent for the price of \$1.00. May many hands reach for the dear book and many hearts be refreshed by it! Hopefully, the dear author will now supply us with Ein Kirchenjahrs - Hausbuch, - ein "Adventbuch". W. [Walther]

New English translation of the Small Catechism of Dr. Martin Luther.

The committee appointed by the Lutheran Synodal Conference of North America to translate Luther's Small Catechism has requested the undersigned to inform all interested parties that it has completed its work. However, since the given instruction does not authorize the Committee to take further steps, it does not feel justified in promoting the translation to print without first reporting to the Synodal Conference and obtaining further instructions.

However, anyone wishing further information on the above matter should contact the Secretary of the Committee, Prof. A. Gräbner, 794 Hubbard St., Milwaukee, Wis.

W. F. Lehmann,
President of the Synodal Conference.

Sermon on Matt. 2:1-12. for the celebration of the Feast of the Epiphany, 1879, preached by H. C. Wyneken at Springfield, Ills. (Reprint procured by the students of the Springfield Seminary for Preachers).

The sermon is available at the following price:

1 copy	5 Cts.
1 dozen without postage	54 Cts.
50 copies without postage	2.20.

at the following address:

D. 'VVeimann,

OonLoräis, OollsZs, gprinZüslä, III.

The receipts of Mr. Bartling and Mr. Birkner will follow in the next issue.

Changed addresses:

Usv. 3. D. Deiertag, WoleottKvills,	6o., X. 1.
Rev. Dk. Uvcdtel,	^lbsn^, Oo., Llivn.
Uvv. VV. 6l. Dolu^Ir)r.,	Onpo Oimräsau, No.
^V. D. Wiläö,	^Vino Hül, liunäolpk Oo., Ill,
Printing house of the "Luth. Concordia-Verlag."	

To the memory. *)

Lay down thy pen, the work is ended, In the messenger's hand lay thy hands calmly, Near thou blessed art, said thy God, after whom I send. Then your heart is filled with both homesickness and joy. Hastily thou call'st Christ, the sun of thy life, With him thou go'st through the dark valley to the throne.

But thousands in church and school mourn

Now for you. You are missing from the battle on Zion's walls.

Take now, Lord, your work in protection, so it will last well. †.

The Bohemian and Moravian Brethren, from the time of the Reformation to 1670.

Johann Augusta.

(d. 1572.)

About 1450, in the mountains of Bohemia and Moravia, in the midst of the Catholics, the congregation of "the Brethren" was established, and more than half a century before Luther, a true Church of Jesus Christ was formed, which preached the Word of God purely and loudly, administered the sacraments properly, and also sealed its evangelical faith with works of love and with its lifeblood.

We will now recount the history of these Bohemian and Moravian Brethren congregations, beginning with Johann Augusta, one of their most important men. Born in Prague in 1492, as a student in Wittenberg he listened to Luther's and Melanchthon's lectures, and then became pastor in Leitomischl. When Johann Horn became chief bishop of the Brethren in 1532, he received three new bishops to assist him in his difficult office, among them Johann Augusta. Already at that time he was indisputably the most important brother of his time, and was known throughout Bohemia as an excellent scholar. Faithfully and vigorously he stood by the pious head and supported him especially in the endeavor to bring the brothers into close contact with the Reformation churches. In 1536 he was appointed for this purpose

*) Had already been sent to us for some time, but should not be late even now. D. R.

sent to Luther with George Israel, a young deacon, and the knight Sommerfeld.

Also in the years 1540 and 1542 Augusta was sent to Wittenberg to maintain and strengthen the relationship between the brothers and the reformer, and he lived with Luther in a true friendship. When he returned home, the great reformer extended his hand to him in the presence of most of the university teachers, and said: "Be ye apostles of the Bohemians, as I with mine am apostles of the Germans. Do Christ's work there, as opportunities will present themselves to you; we will do it here."

While the friars were thus strengthened by the connection with the German, evangelical-apostolic church and promoted in the knowledge of the truth, the Calixtines, who limped on both sides, toward Rome and toward Christ, also tried to dissuade the friars from their resolute confession. The Calixtine Consistory even wanted to force the friars to accept the Calixtine Confession. Then Bishop Augusta wrote a defense of the friars, in which he clearly and calmly explained that God had long since let a brighter light go out to them, from which they would not return to that semi-darkness under any condition.

In 1547 the head bishop Johannes Horn died and Augusta became his successor. He took up his new office in an extremely difficult time. Since the Bohemians had not wanted to fight against their Protestant brothers in faith in the Schmalkaldic War, they were now, since God had given victory to the enemies, severely persecuted. Already at the end of 1547 the old blood decree against the Picards was renewed, and in January 1548 King Ferdinand ordered that the churches of the Brethren should be closed, all private meetings should cease, and the leaders handed over to the governor. The authorities complied with this order, seized the preachers, and sent them to Prague. Augusta did what was his duty in this time of need. In constant danger of being caught, he went from one parish to another; he disguised himself as a peasant and fled into the woods around Reichenau.

where he courageously and undauntedly refreshed his distressed brethren with the comfort of the Gospel. King Ferdinand knew very well how solid a support Augusta was for his church, and therefore promised his official at Leitomischl, the Lord of Schoeneich, a reward if he caught the feared chief bishop. Herr von Schoeneich let himself be blinded by the silver and played the part of Judas. He pretended to be in distress of conscience and in need of a faithful pastor, and asked Augusta to meet him at a certain place, but not in the city, so that he would be completely safe. The bishop appeared accompanied by a deacon Jan Bilek. The traitor had the place surrounded with guards, and now seeing his victim in a snare, he told the bishop that he was arrested as a false teacher and troublemaker in the name of the king. Augusta was bound with his companion and taken to Prague. The day of the arrest was March 20, 1548, and the bishop was accused of having encouraged his people to revolt, or at least of not having kept them from doing so; he had traveled through the country to recruit troops against the king, and had even traveled to Wittenberg. A centner weight was hung on his foot, so that he should confess what negotiations had been conducted with the Elector of Saxony, where the brothers had hidden their treasures, and where they intended to flee after their expulsion from their fatherland. Augusta answered: "I have never concerned myself with matters of state, nor have I ever been asked to do so by anyone. My office is a spiritual one. Since the outbreak of the unrest, I have visited the royal cities to exhort the sheep entrusted to me by Christ to persevere. I have often been to Luther in Wittenberg, but for the publication of writings. I know nothing about treasures of my poor brothers. If we are driven out, we will find a free place with the Lord of heaven and earth, who has never left his own. Hereupon it was hinted to him that he would receive his freedom as soon as he denied his faith. But Augusta, like Bilek, remained firm. Both were therefore imprisoned in a dungeon on bread and water. During this time of imprisonment, the bishop poetized

under great suffering many songs, according to the melodies that resounded up to him from neighboring churches. His torments, which he had to endure for the sake of Christ, became even more severe when he and his companion were taken from Prague to Búrglitz, a mountain castle five miles west of Prague, and thrown into an underground dungeon. The two confessors were received with scourging blows and then put to the torture. When Augusta was asked during the torture what the brothers were doing at the moment, he said calmly: "They take their refuge in God in fervent prayer with one accord. The steadfastness of the confessor, and the hot prayers that he sent up to God in the midst of torment, won a hard heart from his Lord and Master. One of the executioners, in fact, was struck by everything he saw and heard; he converted and joined the brothers. When it was seen that the torments did not turn the bishop away from the gospel, they tried to seduce him from the truth by sending beautiful Bohemian girls to him. Since even these could do nothing, the clever Jesuit Canisius appeared before him. But he was also so strongly rejected by Augusta that he did not come a second time.

King Ferdinand himself indicated the way in which Augusta, whose torment was far from over, was to be tortured in order to elicit confessions from him without endangering his life. On May 27, 1548, he wrote to his son: "First, he should not be deprived of anything to eat or drink in prison; but he should be watched diligently and without interruption, and for five or six days in succession, day and night, he should not be given a moment's sleep or rest. Or secondly, he is to be tied backwards on a dry board so that he cannot turn around and his head does not rest on it, but hangs down from the board and has no other support to keep him upright than his natural physical strength. From time to time, several drops of vinegar should be applied around the nostrils, and this procedure should be observed continuously for a day or two days and nights. In addition, it would also be beneficial to him that, when he is thus on his back

If a beetle lies on the navel, a live dung beetle, namely the larger one, is placed on the navel, such a beetle is covered with half a nutshell, tied tightly, and thus left on it for a while. Or thirdly, one should give him dry and strongly spiced food for several days, but no soup and no drink should be given to him. Among these three ways, the first two should be the most beneficial and burdensome. And if Bilek does not confess more than has been done so far

and testify, one way or the other would also like to be tried on him."

The two faithful confessors had already lain in prison for four years under unspeakable torture. Then, in 1552, the general Diet pleaded with the king on their behalf. However, Ferdinand only informed them: "When I have thought about this matter, I will give a gracious answer to your request. In the evening, at the royal dinner table, the courtier said to Mr. Krinezky: "Do you still remember how they used to speak of the brothers: If they were to leave the country, it would be bad for their steadfastness? And behold, they have remained firm in their faith.

and have willingly offered to him all temporal goods." Mr. Kawka spoke: "I have many brothers-

I have had some of them as subjects, and I still have some. I have often spoken with them, and observed them closely, and believe me, I do not wish for better, more orderly and more faithful subjects!" Mr. Thym said, "Dear Sirs, if the King only knew them closely, he would not wish for more faithful subjects. They surpass all others in obedience and punctuality in the fulfillment of their duties, and although they are plagued and persecuted, they still pray for the authorities, for the king and for the preservation of his family." Then he struck the table with his fist and cried, "They are wronged, indeed^wronged before God and all men! Their Bishop Augusta is certainly a lawful man!" At the end of the Diet, Ferdinand finally gave his final answer: "When I have leisure, I will consider your request and give you an answer!"

The brothers had given their imprisoned bishop news of everything that had happened to them by secret messengers. Once several letters were intercepted and presented to the king. They cried out that the Picards were exchanging rebellious letters and had started a conspiracy. Immediately Augusta's dungeon was examined, and all the letters and writings found were taken away, as well as the money that the brothers had secretly sent him to satisfy his needs. Among the papers were letters of comfort and exhortation, as well as reports on the internal condition of the church, etc. For Augusta, although in severe suffering, had nevertheless written to the brothers as a good shepherd from his

dungeon, and had given them advice on how best to protect and shepherd the frightened and chased herd of the Lord. King Ferdinand examined the papers, but he found nothing of political content, only exhortations to patience and devotion, to prayer, to penance and to a pious, peaceful way of life.

Nevertheless, Augusta remained in prison. In the ninth year of his imprisonment, Duke Christoph von Württemberg interceded for him, but in vain. The martyr's faith was not broken during the long period of suffering, but was still strong and vigorous. The damp musty air that prevailed in the prison brought Augusta close to blindness, and contracted a serious illness, from which, however, he recovered without medical help. In spite of all these long-lasting tribulations, the shepherd did not forget his flock. He was in constant correspondence with the brothers, exhorting them to steadfastness, patience and intercession, and was then again comforted by them and strengthened to new courage. He also took care of the appointment and ordination of the church servants of all grades, and even from the dungeon he led the reins of the church regiment so strictly that his decisiveness was sometimes difficult for the brothers.

In 1560 the castle of Bürglitz was donated to Ladislav, the Count of Sternberg. He allowed the prisoner to travel to Prague in the hope that he would convert to the Catholic Church. The Jesuit general Polyssenius was sent to him. But Augusta, who for twelve years had patiently and firmly endured dungeon and bonds, and had victoriously resisted so many temptations, now too resolutely rejected the tempter. Then Ferdinand, who had in the meantime become German emperor, let him back into the

For four more years the faithful bishop glorified his lord and master through shame and suffering. When finally in 1564 the evangelically minded Emperor Maximilian ascended the throne, the hour of liberation struck for Augusta. After having remained faithful to his Savior in unspeakable pain for 16 years, from his 56th to his 72nd year, he was allowed to return to his brothers. He had remained strong in the power of God, which is mighty in the weak, his courage was still unbroken, his fire burned gloriously on. Although already 72 years old, he administered the office of a chief bishop with fidelity and conscientiousness. He led and shepherded the old congregations in Bohemia and Moravia, and also visited the new ones in Wielkopolska, which had been established by the persecuted fugitive brethren. However, it should not be concealed that he sometimes tightened the reins of church government too much, and perhaps a little too arbitrarily. After a few years he was retired. After a few years he was retired, but still continued to work as an ordinator. Thus, under great deeds of love and unshakable faith, which he had so wonderfully proven through many years of severe suffering, he had become an old man of 80 years. On January 13, 1572, his Lord and Master took him to the eternal dwellings.

(Submitted by 1)n. Sihler.)

Is the Reformed Church really a "sister church" of the Lutheran Church?

If openly Union people make this assertion, one can rather credit them, especially if they are not teachers but listeners in their ecclesiastical community, with this assertion as having arisen from ignorance; For in the unchurched and unchurching state churches of Germany, it is badly noted by the church authorities, even reprimanded and punished, if such a halfway Lutheran-minded pastor fails to touch even one of the grossest Reformed heresies very rarely, as it were only with silk gloves; For to prove to his people that they are contrary to Scripture, criminal and damning from God's Word, is something against which he himself feels horror and dismay, and against which his heart, which is nevertheless deeply in love with unionism, resists. He is content to call the false doctrine only a deviation, a distinction, a different direction; but even this quiet step is already too much for his radical-unionist, and moreover loyal superintendent; he gets his reprimand and "moderation and mildness" are instilled in him anew. The listeners in the so-called Lutheran national churches, however, are no better off; for the unionist poison has penetrated pretty much all veins here, too, among the ecclesiastical superiors, provided they are not of a rationalist or Protestant-unionist disposition, as among their subordinates, the pastors. One would look in vain for printed sermons from over there from this camp, which would contain righteous Lutheran defenses, a thorough and persistent fight against the false-believing reformed church. What wonder, then, if the Lutherans of the state church are in the same ignorance as the unrighteous about the "contrary to Scripture" and dangerous heresies of the Reformed Church? What wonder that they do not take the slightest offense when they hear and read that the Reformed Church is "a sister church" of the Lutheran Church?

But what should one say to this, when even professors of Lutheran theology at the universities, who are considered by the uninformed to be pillars and pillars of the Lutheran church, such as Dr. Luthardt in Leipzig and comrades, claim the same, and perhaps try to get this designation "sister church" from the unionist camp going among the Lutherans?

Is this one expression not already a disgraceful and reprehensible denial of Lutheran orthodoxy and the recognition of Reformed false faith, the unionism of the purest water put into one word? But there can hardly be any question of ignorance here; it would be a disgrace and shame for these learned gentlemen if they were so completely lacking in knowledge of the Reformed doctrinal concept; moreover, they themselves give dogmatic lectures and have them printed. What then is the cause? The deeper inner cause is the lack of fear of God and of his word, as it reads, especially where it establishes articles of faith, confession and doctrine, and at the same time the interference of the natural intellect and the philosophizing arrogant reason, which does not want to bow under the simple word of Scripture, as it reads; The other, more external cause, which, however, is connected with this one, is precisely the deceptive spirit and goblet of the Union, this deception and conjuring game of the devil in the nineteenth century, in which he also disguises himself as an angel of light and yet, as the old serpent, deceives and seduces all those, whether scholars or not, who are not, as true and right Lutherans, rooted and founded in the simple obedience of Scripture.

What do these apostate sons do with Luther? Is he really their teacher and spiritual father, if they call themselves by his name? No! For truly they strike him in the face with that word "sister church"; for did he not also fight a hard and perennial battle against the Reformed, as clergymen and sacrament-phobes, and as enemies of the simple Word of Scripture? And what was the fruit? Did the Reformed later recant? Where would this be heard or read? The indifferent larger part entered with pleasure into the false union; the smaller stubborn part persisted in its inherited false doctrine. Summa, the Reformed Church, as such, is nothing less than "a sister church" of the Lutheran, but a sect and a heretical community, which, as such, should shun and flee the orthodox, that is, Lutheran Church. Luther would rather have had his head cut off than recognize Zwingli's Swiss Church as a "sister church"; and so is every true and right Lutheran now; he could never bring himself to call the Reformed Church anywhere, be it in Germany or Switzerland or Holland or France, England, Scotland, Hungary, or here in America, in all its branches and subsidiaries, a "sister church."

And indeed, there is not only "a little leaven" in it, although according to St. Paul's testimony, this already leavened the whole dough, but a large mass of this leaven, namely of teachings contrary to Scripture, is to be found in it.

First of all, there is the abomination of its absolute choice of grace and wrath, in which it refrains from Christ, limits His merit, as existing only for the elect, to the merciful and compassionate One who is merciful to all sinners.

He is a hypocrite who has a different will in his heart toward the majority of sinful people than the one he reveals in his gospel toward all sinners, because he does not want those who are not absolutely elected by grace to truly believe, despite this general gracious calling; and therefore they could not believe; and again it is impossible that the elect should fall from grace, even temporarily, and lose faith; truly a fearful and soul-murdering doctrine, which, when it strikes the conscience, must produce only secure and presumptuous or desponding and despairing men.

On the other hand, there is the scripturally contrary disintegration of the person of Christ, as in the state of his humiliation, so in that of his exaltation; for of the latter it is asserted that it was not the God-man who suffered, was crucified and died, but only the mere man, without fellowship and union with his Godhead; truly a bleak and damnable doctrine; For although it is true that Christ, the Son of God and Mary, could only suffer and die according to his human nature, at the same time it must be held according to Scripture that because of the indissoluble union of the Son of God with human nature in one person, this same person, the God-man, suffered, was crucified, and died for all sinners. No less does the reformed church tear apart the person of Christ in its "scripturally contrary" doctrine of the state of his exaltation; For it asserts that the God-man does not rule heaven and earth with the Father in unlimited omnipotence, majesty, and glory, that he is present to all creatures, and that he is especially present to his faithful, both in their entirety as a church and to each individual, with his almighty grace, always near and helpful, and especially where he has committed and bound himself with a special word of gracious promise, as in the Holy Supper. In contrast, the Reformed maintain that Christ does not encompass, occupy and penetrate heaven and earth according to his human nature, in the state of his exaltation and glorification, but that this is the case only according to his divinity (although this was already the case from the beginning before his incarnation); according to his human nature, however, he is enclosed somewhere in heaven (like a bird in a farmer?) and cannot be present anywhere on earth as a man.

This false doctrine comes from the fact that the reformers rationalistically leave room for the conclusions of natural reason against the clear and simple scriptural word. The latter says: Since God is a spirit, he has no blood and cannot suffer and die, therefore only the mere man, Jesus of Nazareth, suffered, shed his blood, was crucified, died and was buried. But against this the Holy Scripture says, because in Christ a personal inseparable and indissoluble fellowship and union of the Son of God with human nature takes place: "You have killed the Prince of Life; you have crucified the Lord of Glory" and further: "The blood of Jesus Christ, the Son of God, makes us clean from all sin"; cf. 20, "that God through His own blood has purchased His church".

Is it not unbelief on the part of the Reformed Church that, contrary to these clear sayings, it follows the conclusions of the

Does it justify carnal reason and deny the truth of the divine word?

Further, this carnal reason, in regard to the state of Christ's exaltation, says thus: Christ had a true, natural, human body; the same can be in only one place at a given time, but not in several places at the same time; consequently, the Christ, though exalted, can be present everywhere only according to his divinity; but according to his human nature he is shut up somewhere in heaven, cannot therefore be essentially and truly present with his body and blood in the bread and wine, and body and blood cannot be presented, received, and enjoyed in and with the same.

But what does the holy scripture say against this? It says Ps. 110, 1: "The Lord said to my Lord (the Father to the Son): Sit at my right hand (that is, rule with me in the same unlimited omnipotence and majesty over heaven and earth) until I put your enemies at your feet.

How now? Does this exaltation of Christ refer to his divinity? That would be a strange thing, because according to it he exercised the same power since the creation of the world, which took place from the father through him; also he could experience, after his incarnation and after his accomplished work of redemption as Jesus Christ, as God's and Mary's son in one person, no exaltation according to his unchangeable Godhead. This could therefore only take place according to his human nature, so that he was raised as God-man by the Father into that glory and majesty with the Father.

The same is true in the New Testament with the other passage Eph. 1, 20-22, which reads: "God has set Him (Christ) at His right hand in heaven above all principality, power, authority, dominion, and all things that are to be called, not only in this world but also in the world to come, and has put all things under His feet.

Also from this passage, which at the same time states that Christ's being set at the right hand of the Father signifies his unlimited omnipotent rule and reign over all creatures in heaven and on earth, - also from this passage it emerges clearly and irrefutably that this exaltation of Christ refers only to his human nature; for, as already said, as the Son of God he exercised the same power from the creation of the world; And even at the lowest stage of his humiliation, when he hung on the cross as a curse for us, even tasting the torment of the damned, he was in full possession of this power, dominion and authority, even if he temporarily renounced the use of it, precisely in order to accomplish our redemption as the God-man through his twofold vicarious satisfaction, namely, as through his fulfillment of the law in his active obedience, so also through his endurance of punishment in his suffering obedience, both in our place and for our salvation, so that he thereby acquired and earned the sinners forgiveness of sins, life and blessedness.

But if Christ, precisely as the God-Man, has all creatures present and passing through him, if after his resurrection he was able to pass with his body through the rock and through the closed doors, then he can certainly also be with his body and blood in the bread and wine; and in addition to this, in the institution of the Lord's Supper, he expressly committed himself to this.

has. Of course, we should not and cannot understand the how of this union; but we cannot understand, for example, the union of soul and body to and in a human being, which is only a natural one, not even that of the germ of life and substance in a wheat com. However, we should believe the meaning of this union in the Lord's Supper, as the words say, just like the personal union of the Son of God with human nature in Christ.

What then does the reformed church do by denying this sacramental union of the body of Christ with the blessed bread and that of his blood with the blessed wine, and by ascribing a figurative and figurative meaning to the words of the foundation out of the false light of natural reason? It denies that Christ is the all-powerful, all-wise and true Son of God; all-powerful in that he can work what he wills through his word; all-wise in that he knows well how to speak in the institution of his supper, and how it would be foolish, even for a human testament maker, to put his testament into figurative words, so that he himself would be to blame if his heirs were to quarrel about the meaning of his testamentary words; truthful in that he certainly does in fact and truth what he promised in his words of endowment.

And by tearing apart from each other what Christ, the Son of God, has sacramentally united through his almighty word, and by attributing a false meaning to this word, as it reads, out of the conceit of carnal reason, that the bread is the image of the absent body of Christ and the wine the image of the absent blood of Christ, it denies the essence of the New Testament church and the fulfillment in Christ and puts itself back into the Jewish church of the Old Testament. But of this it says Hebr. 10, 1: "The law (here the institution of the Passover lamb) had the shadow of the future goods, not the essence of the goods (namely Christ) itself."

And indeed, the Passover lamb, in its separation, slaughter, roasting and consumption, was a striking separation and representation of the crucified and dying Christ and of the consumption of his body in the Lord's Supper; here, in all its features, there is the greatest similarity between the image and the being that it prefigures and represents. But where is this similarity between the broken bread of the Reformed and the body of Christ on the cross, and between the wine partaken of and the blood of Christ flowing forth?

In addition, the Holy Spirit says through St. Paul 1 Cor. 10, 16 that the blessed cup, i.e. the wine in it, is the communion of the blood of Christ, and the broken, i.e. distributed bread is the gift of the body of Christ, so that everyone who receives the bread and the wine at Holy Communion also receives and enjoys the body and the blood of Christ verbally and bodily in and with them.

The same apostle also testifies in 1 Cor. 11, 27-29 by the enlightenment of the Holy Spirit that whoever eats and drinks the bread and wine in the Lord's Supper unworthily, i.e. unbelieving, is guilty of the body and blood of the Lord and therefore eats and drinks judgment, that he does not distinguish the body of the Lord, i.e. eats it like common bread or other food. But this does not refer to unbelief in general, but to the unbelief in the body of the Lord.

For in this regard it is said: "You eat or drink or whatever you do, do it all for the glory of God", which of course the unbeliever cannot do. Rather, we are speaking here of the unworthy, i.e. unbelieving, eating "of this bread" (with which the body of Christ is sacramentally united) and of the similar drinking "of the cup, i.e. wine of the Lord" (with which the blood of Christ is sacramentally united). But if this sacramental union did not take place in Holy Communion, it would be impossible for the unbelieving drinker of the bread and wine to become guilty of the body and blood of the Lord, and through his drinking to bring judgment down upon his neck.

Thirdly, the reformed church also denies the simple scriptural doctrine of holy baptism; for with the cow's eyes of its carnal reason it looks only at water, which prompted Luther in his Small Catechism to ask: "How can water do such great things?", namely, that the words of promise connected with baptism are imparted to the faithful in the water of baptism: forgiveness of sins, redemption from death and the devil, and eternal blessedness. There this church tears apart again what God has connected with each other, namely the word of the almighty Son of God about the water, which now just Luther punishes in his answer to the question taken from the mouth of the enthusiasts.

In this tearing away of the word of water, she again imposes a foreign and repugnant meaning on the words of the institution of our Lord Christ out of the same deception of her carnal reason; for she asserts against the clear simple meaning of those words, as of all others which deal specifically and expressly with the nature and effect of baptism, that the latter is only a symbol. As the uncleanness of the body is taken away by water, so our sins are taken away by Christ's blood and Spirit, and accordingly holy baptism is only an image of this inward cleansing which is not effected by it, and through baptism the baptized person is only outwardly received into the fellowship of the church.

But what do the baptism enthusiasts do in this pretense? They trample the clear word of God underfoot and strike Christ in the face; for He says John 3:5: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God. But that it is not meant here that the Holy Spirit works without and apart from the word and water is clearly evident from Eph. 5:26, where the Holy Spirit testifies through St. Paul that Christ has cleansed the church "by the bath of water in the word." Thus it is Christ's word and faith that trusts in such a word in water, through which baptism is in fact and truth according to Titus 3:5 the bath of regeneration and renewal of the Holy Spirit. Likewise, Gal. 3:26,27 states that the baptized believer has put on Christ, i.e. is clothed with His righteousness before God and is God's child, and according to Acts 2:38, has the forgiveness of the Holy Spirit. 2:38 that the baptized believer receives forgiveness of sin and the gift of the Holy Spirit.

From these sayings alone, therefore, it is clear and irrefutable that Holy Baptism is a powerful and effective means of grace to bestow upon the believer those great things, namely, forgiveness of sins, redemption from death and the devil, and eternal blessedness.

But what is the fruit and consequence of the reformers' contempt for baptism against the clear word of the Holy Scriptures and at the same time God's just punishment for this contempt? The fruit and consequence is that just out of the bosom of the reformed church in all its branches and twigs in all kinds of countries and languages innumerable worms and swarms, namely the spiritual vermin of the working swarming and fluttering spirits have crawled out and are constantly crawling out, which like locusts eat up all green herbage, i.e. corrupt the souls of men.

For it cannot be lacking, nor should it be lacking according to God's righteous judgment, that those who are fond of baptism and those who despise baptism fall into all kinds of scripture-unfriendly fervour, spirituality and workmanship, as for example are Pretended inner revelations and the so-called inner word, in which Satan also disguises himself as an angel of light; furthermore, the penitential bench and the workmanlike screaming prayers, according to the procedure of the Baal priests on Carmel in Elijah's time; the complete immersion of the baptized in front or behind, while at the same time denying the salutary power and effect of baptism; then the spiritual ascension of faith to the exalted Christ, who is bodily enclosed somewhere in heaven, and such foolishness more.

For all this spiritual mischief and unrighteousness, by which the poor souls, so dearly bought by Christ's blood, are only troubled, thrown from one delusion and deception into another, and finally deprived of all firm and certain comfort against the curse of the law, the evil conscience, the fear and punishment of death and hell, against the power of the devil, in short against God's wrath and judgment - all this spiritual misery flows from the contempt of holy baptism as it is founded in God's Word.

For it has pleased God, in this means, in which He seals His general gospel of His grace in Christ to the individual believer, and specially appropriates and confirms Christ and His merit to him, to make him divinely and comfortingly certain of the forgiveness of sins and of eternal life.

Just as Abraham, in his many wanderings among the heathen Cananites, in the reign of his many servants and maids and all kinds of crosses and tribulations, in which his faith became weak, had the firm and certain comfort in the memory of his circumcision that God had made a covenant of grace with him in his circumcision, so it is similarly with the baptized believer. For with him it cannot be lacking that his faith is sometimes very weak and depressed and only like a smoldering child, when the devil, the world and the flesh, now more isolated, now more united, violently attack him, yes, God himself throws him into the crucible and furnace of fire, and according to his feeling he is thus displeased, as if God had turned into a cruel one, turned his merciful face away from him and closed his mercy with wrath.

It is precisely in these supreme spiritual needs, compared to which the physical ones are of little consequence, that the believer has the firm and certain consolation in the divine fact of his baptism, the special sign and witness of God's gracious will toward him, that in his baptism the Triune God has established a covenant of grace with him, which, on account of the

God's faithfulness is immovable and unchanging and will never waver. And in this water, by virtue of the divine Word, he is and remains, however challenged and weak his faith, a child of the Father, a brother or sister of the Son, a temple and dwelling place of the Holy Spirit; or, in other words, through and in his holy baptism he has the grace of the Father, the merit of the Son, and the power of the Holy Spirit.

So then, my dear Lutheran readers, let us thank God from the bottom of our hearts that we in our dear Lutheran church, as the orthodox visible church, possess the pure beatifying doctrine of the precious gospel in all articles of faith. At the same time, however, let us hold firmly and unwaveringly to each and every one of them, as founded on the clear, simple words of Scripture, and testify to them unceasingly, defend them, and propagate them. Let us not be children of understanding in any of the links of the wholesome doctrine, this golden chain of heavenly truth, and let us not be weighed and swayed by all kinds of wind of doctrine through the mischievousness of men and deceit, that they may deceive us. Let us not be carried about with all kinds of strange doctrines, which only make the poor heart of man restless and uncertain, and deprive it of true comfort; for it is a precious thing that the heart should be established, which is through grace, which we alone obtain and possess in the pure Word and Sacrament through faith, and receive forgiveness of sins, life and blessedness from it.

Therefore, let us also heartily hate any falsification of the Word and Sacrament, of which, as stated above, the Reformed Church is also guilty, and which is anything but "a sister church" of the Lutheran Church. Finally, let us also hate with all our hearts the lies and deceit of the scripturally untruthful: Let us also finally hate with all our hearts the deceit and fraud of the Union, which is contrary to Scripture, with its insidious poison of dullness and indifference with regard to the unity and purity of the Christian doctrine revealed to us by God in His clear words, which cannot possibly contain anywhere in the same words two different and, what is more, opposite truths for salvation; For it is from this cursed spirit of unionism, this deceptive work of the devil, that it has flowed and still flows that the After Lutherans of our day call the false-believing Reformed Church "a sister church" of the orthodox Lutheran Church.

On the other hand, it behooves the righteous sons of this church to heed the admonition given by the Lord to his church in Philadelphia, "which had kept his word," and which Rev. 3:11 reads thus: "Hold that which thou hast, that no man take thy crown."

To the ecclesiastical chronicle.

I. America.

The decisions of the Lutheran congregation of St. Matthew in New York concerning secret societies. Through the faithful testimony of the current pastor of this congregation, Pastor Sieker, the question of secret societies had become a so-called burning issue in the congregation, i.e., for once it was seriously examined according to God's Word whether a true Christian could be a member of a secret society. This question was discussed in detail in a series of church meetings. The result of the discussion is reported in the "Witness of Truth" of April 15:

"This dispute, which is very important for the local church, has found its end for the aforementioned congregation after long discussions in the following resolutions, which were passed on March 20 of this year in a regular congregational meeting with only a few dissenting votes. Resolved: 1. that the German Lutheran congregation of St. Matthew, on the basis of the doctrinal discussions held on the question: "Why a faithful Christian may not be or remain a member of any of the existing secret societies? 2. that we do not want to set a time and hour for those members of our congregation who are members of a secret society when they should leave such an association, but that we place this confession of the congregation on their conscience and that they may not close their minds to further instruction. In the meantime, they should carry the congregation on their prayerful hearts. 3. that the pastor and the church council should proceed with the greatest caution when accepting new members into the congregation and not recommend those who are members of a secret society as exceptions. 4. that members who do not currently belong to a secret society, but who, God in mercy forbid, are tempted to join such a society, should be taken into church custody in accordance with § 28 of the congregational order. According to a report in the "Zeitschrift", Dr. Krotel is of the opinion "that this question will soon become a burning issue in the New York Synod, and that it will probably be raised once again in the General Council. May God grant that this question will not only be raised, but that for this time it will also be decided correctly according to God's Word and acted upon according to the decision; that through the example of St. Matthew's congregation, the Lutheran congregations of the East, which until now have tolerated the lodge system in their midst without serious counter-conviction, will be reminded of their duty of love to take care of those of their members who are entangled in the bonds of the lodge system with instruction, admonition and fraternal punishment. Of course, this will not be without serious struggle. Many pastors will be disturbed in their leisurely life and their income will be reduced, since many influential members may prefer to stay with the Lodge rather than with the church. But only through this struggle will one come to a godly peace within the church. F. P. [Pieper]

"Whatsoever ye shall ask in prayer, if ye believe, ye shall receive." The daughter of a certain Mr. Lombard of Wilmington, Del. had become totally blind two years ago as the result of a serious illness. The best medical remedies were applied, but to no avail. Recently, one evening at home devotions, the blind woman heard the story of how Jesus had healed a blind man and that He had given the promise: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Trusting in this promise and in his divine omnipotence, she asked the Lord, if it was his will, to restore her sight. The following morning she awoke with a severe headache, fell asleep again, and when she awoke, her prayer was answered; she could see.

The "Free Voices" (a paper published in Omaha, Nebr.) instruct their readers about the word "sect" as follows: "The word 'sect' means in German an 'Ausschnitt' (!), and since the church of Christ is divided into many outer churches, every church is actually an Ausschnitt, i.e. a part, thus a sect. The people who therefore have so much to talk about sects, namely in a contemptuous sense, show thereby, besides their uncharitable spirit, also an abundant portion of stupidity." What an astonishing erudition shines out

is what emerges from these words! By the way, we advise the editor of "Free Voices" to buy a good dictionary. Should he never have heard of the difference between the linguistic and historical meaning of a word? - We would like to address another modest question to the editor of the aforementioned newspaper. In an article about "cancer in the Lutheran church" we read the following: "How many (preachers) call themselves servants of Christ and are not! You are required to preach the gospel of the Lord clearly, purely and loudly as a power of God that makes blessed all who believe in it. A preacher of the gospel must not mince words in these times of little faith. Luther once said: '*Cedo nulli*', i.e. I yield to no one; and neither do I, the Lutheran preacher must say with Luther, because I cannot and must not resist the truth from God, set forth in the holy Bible book." If this is the right thing to do (and it undoubtedly is!), then what is the use of complaining and lamenting about the so-called unkindness of the Lutherans, because they never want to give in to anyone, never want to recognize any other denomination as the true church? We think that the editor has given his own verdict in the words quoted above (although printed in another paper). I. S.

In a Presbyterian congregation of 271 families and 674 communicants, only 10 infants and 30 adults were baptized, according to the pastor's last parochial report.

A Presbyterian preacher in Tennessee recently attacked the state legislature in a sermon for not paying the national debt. The lower house of representatives adopted a resolution censuring this preacher, but subsequently reconsidered it. The latter was probably the best thing the gentlemen could do.

A Baptist church council in Minnesota has denied ordination to a preacher because he denies women the right to teach publicly in church. Ad. Bd.

The secret societies and the Methodists. At a conference of the Evangelical Fellowship, a motion to appeal to the General Conference that no preacher of the Fellowship should belong to a secret society was almost unanimously

rejected. The church newspaper of Columbus writes: "Recently we saw a report about the 'brilliant' festivities that the local 'Knights Templar' (Freemasons) had at their annual festival. There it was said among other things: The opening of the celebration took place by a prayer of the honorable knight, pastor I. F. King. The Knight and Pastor in question is a distinguished Methodist clergyman, and it may well be considered that these two titles go together; otherwise, however, one would certainly have to say 'Sir Knight': *"Sir Knight and Pastor puff on each other like a fist on an eye."*"

II. abroad.

A "Lutheran Pabst". On February 20, E. Zsedenyi, the Inspector General of the Lutheran Church in Hungary or, as it is called there, of the Church of the Augsburg Confession there, died. Where his faith was concerned, he is said to have always taken a very firm stand, even against the government; for this reason he was even once deprived of his offices in 1839 and sentenced to prison, because he had declared himself frankly and freely against a so-called Protestant law given by the government, which was oppressive to his conscience. For the sake of his firmness in the faith, he was given the title: "The Lutheran Pope of Leutschau." We Lutherans put up with such "popes." W. [Walther]

Hermannsburg Free Church and Mission. In the parish of Heimssen, which has a population of about 1300, at

of the Weser (not far from Minden), four families have declared their resignation from the national church in order to join the Hermannsburg Free Church. - The contributions to the Hermannsburg Mission have not decreased in recent times, as was expected. During the period from January 1 to February 22, 45,539 marks were received by the main mission treasury. This income is said to be among the largest that the Hermannsburg Missionary Institution has had since its existence.

Chinese Lutherans. A Chinese rope runner and his wife, who is a Christian Lutheran, recently came to Prague with a circus. The wife gave birth to a boy, who was baptized by the Lutheran vicar Molmar. The little Chinese boy was named Ottokar Vay-Dhele-Arr-Jou.

Lack of pastors in Germany. The "Pilgrim from Saxony" writes: In the province of Hanover, it was not possible to preach in every 17th church last Christmas because of a lack of ministers. On the whole, no significant improvement is to be hoped for at present. The offspring of the Protestant clergy used to come from the bourgeoisie and the parsonages from the beginning. The bourgeoisie, however, has become more and more the real nurturer of anti-clerical liberalism and is strengthened in its preference for material interests by the conspicuous favoritism they receive from the government.

Mission in Africa. Unfortunately, the cause of the mission has already suffered several damages due to the rapidly undertaken war, the further effects of which are unforeseeable. The stations of the Berlin Missionary Society in the Natal District: Königsberg, Hoffenthal, Emmaus, Emangweni, Stendal, are threatened with robbery and devastation by the Kaffirs as a result of the retreat of the defeated English troops and the advance of the Kaffirs. (N. E. Kz.) The "Pilgrim a. S." writes: Unfortunately, three stations of the Hermannsburg Mission have also been affected by the war.

The church of the chiliast Dr. Cumming in London, who made so many prophecies about the millennial kingdom, which of course did not come true, is now almost empty when he preaches; before it was literally full to bursting. This is the usual course of such false prophets: first influx like water, at last a miserable end.

Papist banking. The "Katholischer Glaubensbote" writes: "The ruckus in Cincinnati has of course also aroused astonishment on the other side of the ocean. The "Germania" makes the following comment on a correspondence from Cincinnati: The noise will hopefully eliminate forever the American church authorities, which are often complained about. No matter how much we take into consideration the very special circumstances of the church in America, we do not understand how churches can undertake financial business and carry on trade on a large scale. Change must be brought about here, and the misfortune in Cincinnati is a serious enough reminder to set to work.* And other Catholic papers from Germany that are available to us express themselves in a similar way. They consider the presence of a papal delegate in America to be absolutely necessary. - We doubt very much that a papal delegate would improve matters here, since, as we read, Mr. Leo has given his papal blessing to a very similar institute in Belgium. We believe that the Roman prelates in a country like Germany should not dare to do such pranks. - The following dispatch has just arrived: "A large international papal bank has been founded, whose headquarters have been established in London. A branch has already been opened in Paris and such branches are to be established all over the world."

become. The establishment of such a huge papal banking business has always been a favorite idea of Cardinal Pecci, who now, having become Pope Leo XIII, as the "Vicar of Christ" (?) has pushed through this holy, highly ecclesiastical project. Such a lovely idea also seems to have inspired Purcell.

An association of children of Belial. An atheistic association has been formed in Belgium. Admission to this association takes place through a ceremony mimicking holy baptism. The person to be admitted has a godfather and must declare war on God and religion in a very diabolical way. The two godparents have to guarantee the execution of this promise.

Statement regarding church airs.

In the previous issue we wrote: "With apparent glee, they (Iowa Synod leaders) point out that a fair has recently been held within the Missouri Synod by a congregation in the East. We have already taken steps to have the matter investigated by the church officials concerned, but have not yet been able to learn, as this number goes to press, whether there is any truth, and how much, in this news first brought by the .Church Friend*."

We are now pleased to be able to provide our readers with a thoroughly satisfactory explanation. For the time being, the Reverend President of the Eastern District sent us the following

"Explanation.

"As I have found in several ecclesiastical as well as unchurch papers the news that a "congregation of the Eastern" District of the Synod of Missouri, Ohio, et al. States had held a fair for the purpose of raising funds for ecclesiastical purposes, "and as those papers partly said that it had "hitherto been supposed that Missouri disapproved of such fairs, "but others of the same immediately boldly asserted that Missouri "approved of such things, I am compelled, in order to meet this "evil judgment upon an entire synod of which "I am a member, to declare publicly herewith, I. That "the Synod of Missouri 2c. now, as otherwise, considers fairs for "raising funds for ecclesiastical purposes to be "indecent to Christian congregations, to be annoying, and "therefore reprehensible; 2. that I have already "long ago written to the pastor of the congregation of the Eastern "District, which was charged with this offense, "in order to find out whether the newspaper reports "are based on truth, and, if this were the case, "to take the necessary steps to "put an end to the offense. I. P. Bey er,

President of the Eastern District."

He then sent us the following statement from the municipality in question:

"Hudson, N. A., April 18, 1879. "Honored Mr. President!

"We have received your letter of April 13 a. e. and discussed it in a community meeting scheduled for this evening. In response, we hereby send you the following statement:

1. that the "fair" that took place here consisted of things that the various members of the Women's Association had partly made themselves, partly received as gifts, being sold in a rented location partly at a fixed value price, and partly auctioned off.

"2. that no drinks have been served, nor music and worldly lotteries have taken place.

"3. That the holding of this Fair has been a private enterprise of some women, who have held their meetings for this purpose in private houses.

"4. That such things were done at all because the congregation was threatened with the highest danger of losing its church.

"5. that we do not find it at all in accordance with God's Word to acquire money for church purposes through so-called 'fairs'.

"6. that public testimony has been given against it in our country.

"In making available to you, dear Mr. President, this statement of ours to the tax of truth, we subscribe on behalf and in the name of the community Yours faithfully

F. G. Meissner, Secretary.

Church council: Samuel Klein. Heinrich Dernell. Henry Boxberg. Friedr. I. H. Berg. George Heiser. Christian Klein."

Inaugurations.

By order of the honorable Presidium of the Middle District, Pastor H. Ernst, who had been peacefully dismissed from his previous congregation in Blue Island, Ills., was publicly and solemnly installed into his office by the undersigned on Maundy Thursday evening in the Lutheran congregation formerly served by Dr. Hardrat in Michigan City, Ind. May the archpastor and supreme bishop of the church bless his under-shepherd abundantly in his field of work, which is not exactly easy under the special circumstances, but also, as far as people can see, very grateful!

F. W. Stellhorn.

Address: u "v. L. Lrii8t, 6it)-, Inck.

On Sunday Palmarum, Rev. C. W. R. Frede rking, of Perry County, Ills. called, was solemnly inducted into his office by the undersigned, by order of the Most Reverend Presidency of the Illinois District, in his new congregation at Dwight, Ill. C. H. G. Schliepsirk.

Address: Rsv. 6. ti. k'rellmlrinF,

Deviz-üt, DivinZston Oo., III.

Church consecration.

On the Sunday after New Year's Day, the small congregation in Topeka, Kansas, was finally able to dedicate its church. It is a stone building of 25X40, the lower room of which is intended as a schoolroom. The congregation is indebted to all those who helped to build the church with their generous gifts. Pastor Senne preached the consecration sermon and in the afternoon the undersigned preached an English sermon. F. W. Müller.

Preacherless congregations,

who wish to be provided with one of the students leaving this year, are requested to address their request in this regard not to the teachers of the institution concerned, but to their District President, since it is not the teachers of our institutions, but the Presidents who, on the basis of their knowledge of the circumstances, have to decide which communities are to be considered before others, while the teaching staffs in our institutions can only testify as to which of the positions to be filled the departing students are suitable for. The day of the distribution of the candidates will probably be May 20, of which the undersigned take the liberty to remind the district presidents and the instructions to be expected from them.

The teaching staff of Concordia Seminary.

Election display.

It is hereby brought to the attention of the congregations of our Synod that the Rev. F. Zucker, of Williamsburg, N. J., has been elected by an absolute majority of votes to the directorship of our school teachers' seminary at Addison, Ills.

C. F. W. **Walther**, currently Secretary of the Electoral College.

Official request

to the members of the electoral college and to our synodal congregations.

As a result of the acceptance of an appointment as pastor of the parish in Addison, Ills. on the part of Prof. J. T. Große, a professorship at our school teachers' seminary has now also been vacated, and the supervisory authority of this institution has therefore instructed me, the undersigned, to take the necessary steps to fill the vacated position as soon as possible. I therefore call upon the honored members of the electoral college to

I hereby request that the names of those whom they nominate as candidates for the vacant professorship be sent to him, while at the same time I draw the attention of the worthy synodal congregations, as well as the relevant teaching staff, to the fact that they are also entitled to issue candidates. In view of the urgency of filling the vacancy as soon as possible, I request that the votes for the candidacy be sent in as soon as possible, so that the result of the election of candidates can be announced in the June 1 issue of the "Lutheraner" and the final election can then be held without hesitation.

At the same time, I would like to request a written response from the members of the electoral college as to whether it would not be advisable and possible for them to meet in Chicago on Thursday, June 12, for a joint discussion of the election matter, even if, if necessary, one or the other could only send a representative instructed and authorized by him.

St. Louis, Mo, May 1, 1879.

C. F. W. Walther, d. Z. Seer, of the Electoral College.

Warning.

An urgent warning is hereby issued against a person named Kunz, who claims to be a Lutheran pastor, was formerly a member of the New York Ministerium, last served a Unirte congregation in Owensboro, Ky. but has had to flee there.

The undersigned are prepared to provide more detailed information in response to written inquiries, if necessary. E. Sitzmann.

I. G. Schäfer.

As a warning.

Rev. C. Monk, of Goodhue County, Minn. was introduced by us to his congregation last summer. Unfortunately, he has since fallen so low that he is totally unworthy of the office and had to be urged to resign. However, he did not do so, nor did his congregation remove him from office. Since he has now even begun to erect counter-altars against us, we hereby issue a public warning against him.

Watertown, Wis, April 21, 1879.

C. Penalties,

Pres. of the Northw. District of the Synod of Missouri, Ohio, et al. St.

The Illinois - District

The Synod of Missouri, Ohio and other states will meet in Chicago from June 4 to 10 in the congregation of Pastor L. Hölter (Xo. 316 >V. Du^lor 8tr.).

Main subject of the negotiations: Theses on the state of grace of Christians.

Registration is requested by Pastor Hölter without delay. Whoever fails to register in time may not count on free quarters. Those who already have quarters outside of Rev. Höltr's congregation, is requested to inform Pastor Hölter of this as well.

Those unknown in Chicago may inquire for the A "äi- 8or> 8ue6t, board a Car there marked „Llua Islnnck L.vs.", tell the Conductor to drop them off at 8trvot, go one block to the left (east) when there, and inquire at the School for the quarters bcreitct to them.

B. Burfeind, Srcr.

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All who intend to travel to this Synod from St. Louis and wish to travel cheaper (about the same as two years ago, or even cheaper) are asked to contact the undersigned by May 22. The exact address is requested.

A. F. W. Fedder, Lellsvills, Ills.

Illinois Synod.

God willing, the Lutheran Synod of Illinois a. St. will assemble at the congregation of the Rev. H. Weisbrodt at Mount Olive, Macoupin Co, ILLS. on Thursday, June 5, 1879.

G. Mochel, Sec.

The Northern District

The Synod of Missouri, Ohio and other states will meet, according to the advertisement in No. 18 of last year's "Lutheran", on June 26 at the congregation of Pastor Hügli in Detroit, Mich.

The subject of the proceedings is: Of the Sacraments in general and Holy Baptism in particular.

All members of the Synod and guests are kindly requested to register with the Da^oi- lvcü in good time.

Each pastor of the district shall submit a complete parochial report.

K. L. Moll.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 18, at Trinity Church of the Rev. H. F. Sprengeler, Milwaukee, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-grounded, truly Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" - The proceedings begin with Thesis 7. (See "Lutherans," Vol. 32, No. 11.)

A pastoral conference will be held the day after the synod (June 25).

Each pastor of the district requested to submit a complete paro- chial report. - The secretary of the district conferences shall submit the minutes of these conferences to the meeting.

All who intend to attend the synod must register with the local pastor, H. F. Sprengeler, at least 2 weeks before the synod begins. A.
Rohrlack, Secretary.

Conferenz display.

The Middle Conference District of Minnesota will meet May 6 at the church of the Rev. C. Ross.

A. Landeck.

**

Conference members will only find transportation at the Henderson train station on Monday, May 5, at approximately 2:00 in the afternoon. Anyone wishing to arrive at a different time of day is asked to notify the local pastor in advance. E. Ross.

Incoming into the caste deS Middle District:

(Conclusion.)

For sick pastors and teachers: Thank offering from Mrs. R. Weihe in Columbia City 1.00. W. Schaper ssn. that. 1.00. D. Kolbe's Gem. in Independence 11.20. Women's Club in La Porte 5.00. Mrs. Metzger in Liverpool 50. ? HuSmann's Gem. in Euclid 6.00. From La Fayette: Deichmüller, Kamper- mann 2.00 each. Kahl 3.00. k. Mertz's Gem. at Brownstown 8.60. N. N. at Darmstadt 3.00. From limbs from D. Brackhage's Gem. 4.00. k. Böse at South Nidge 1.00. k. Steinbach at Fairfield 2.00. Ahrens Jr. that. 2.00. D. Stock's Gem. at Fort Wayne 12.00.

For Negro mission: k. Niemann's church in Cleveland 39.00. Lb. Herpolsheim er in Carlisle 1.00. D. Schmidt's school children in Elvria 4.20. k. Dulitz's Gem. at Napoleon 16.25. extra contributions 5.85. Dessens' Gem. at Luneburg 70. Mr. Tietje's at Hanover 2.00. D. Steger's Gem. at Huntington 5.74. k. Bode's Gem. at Fort Wayne 7.18. k. Kniest Gem. at Neu- DettelSau 7.50. k. Schlesselmann's Gem. at Reynolds 4.00. k. Hüge's Gem. at Bremen 9.00. f. Zagel's Gem. at Fort Wayne 10.00.

For poor students in Springfield: Mrs. Sittloh in Waymansville 50.

For poor students in St. Louis: 1. In general: Mr. Toensing in Independence 1.1X). Women's Club in New Haven 5.00. ? Hillers school children in Pomeroy 2.60. N. N. in Darm- stadt 2.00. k. Steinbach in Fairfield 100. Ferd. Ahrens das. 1.00. k. Mohrs Gem. in Jngl>field 2.65. 2. for F. Schroder: Jung- frauenverein in D. Stock's Gem. at Fort Wayne 10.00; 3. for the student for whom petition was made in the "Lutheran": k. Kunz's Gem. at Julietta 9.19. D. Stock's Gem. at Fort Wayne 21.65.

For poor seminarians in Addison: k. Weyels Gem. in Darmstadt 6.25. Louis Gerke at Fort Wayne 4.00.

For the Deaf and Dumb Institution: Louis Gerke at Fort Wayne 4.00. k. Mohrs Gem. in Jnglefield 2.00.

For the Toledo congregation: k. Sihler's comm. in Fort Wayne 35.25.

To the orphanage at St. Louis: Mrs. Weber at Hilliard 1.00. Collects by k. Dulitz 13.00. Two unnamed at Columbia City 5.00. Mr. Schockemüller at Vincennes 1.00. D. Seuels Gem. at Indianapolis 15.18. Of Gem. members of k. Weyel at Darmstadt 3.00. Unnamed by f. Brackhage 2.00. Wittwe Ort at South Ridge 1.00. Schaper son. in Columbia City 2.00. Hochz. coll. at Hm. Lowhouse at Jnglefield 9.35.

On the orphanage in Addison: k. Fischer's Gem. in Sey- mour 8.91. Teacher Seidel's Klaffe in Fort Wayne 1.10. School children in New Haven 3.00. Of Gem. members of the f. Weyel in Darmstadt 3.00. ? Schleffelman's Gem. in Goodland 3.00.

To the orphanage in Boston: Teacher Grahl's class in Fort Wayne 2.36. From Gem. members of D. Weyel in Darmstadt 3.00.

For the widow's fund: k. Niemann's congregation in Cleveland 75.00. D. Ruyprecht in North Dover 4.00. His congregation 8.79. Wittwe Bischofs in Neu- Dettelsau 50. D. Niethammer's congreg. in La Porte 20.59. D. Schmidt & his congreg. in Liverpool 12.00. Jakob & Julie Lechmittgen in Elyria 3.00. D. Schmidt's 2.00. M. Grimm in Bremen 1.00. f. Hüge's Gem. das. 23.61. By D. Dulitz Hochz- Coll. at Mr. Geber 5.40. at Mr. Storch 1.00. Collecten in Hanover 6.05. Sihler's Gem. in Fort Wayne 40.00. k. Zschoche's Gem. in Marion Township 14.00. k. Knies in New Dettelsau 4.00. Unnamed by D. Brackhage 50. k. Kirsch's teacher in Adams County 2.00. k. Jung- frauenverein in D. Schwan's Gem. in Cleveland 20.W. 1. Kolbe's Gem. in Independence 8.25. From D. Zagel's Gem. at Fort Wayne 1.00. D. Mohr's Gem. tn Jnglefield 5.50. D. Stock's Gem. at Fort Wayne 5.39. D. Kretzmann's Gem. at Dudleytown 3.50. Prof. Stelhörn at Fort Wayne 5.00.

For k. Handschke's congregation in Sumner: H. Schaper "sa. in Columbia City 1.00.

For k. Rohe's congregation in Detroit: D. Schmidt and members of his congregation in Liverpool 6.25.

For the needy in the South: k. C. F. W. Hüge's 2 congregations 23.29. school children k. Schmidts in Liverpool 110. I. Hoffman" in La Fayette 1.00. k. Schumm's Gem. in Willschire 10.00.

For the congregation in Philadelphia: From members of the congregation D. Brackhage's 5.75.

For Mrs. k. Sommer: N. N. in Darmstadt 1.00. D. Siek in Tylors Creek 2.00. k. Steinbach in Fairfield 3.00. D. Kunz in Julietta 4.00. Mrs. k. Kunz 1.00. Miss Bertha Kunz 1.00. Wittwe Tormohlen in D. allonia 5.00.

For the pastor widows Franke, Both. Eirich and Naumann: N. N. in Darmstadt 1.00 each.

For D. Cämmerer: k. Nützel in Columbus 1.00, whose congregation 4.50. D. Seuel in Indianapolis 2.00. k. Buehl in Massillon 2.00. G. Daimer and Mrs. A. Grau each 50. D. Kretzmann- Gem. in Dudleytown 3.50. k. Stock at Fort Wayne 1.00. Whose comm. 15.36. k. Zagels Gem. at Ft. Wayne 13.25. Mrs. Bürger at New DettelSau 50.

Fort Wayne, March 31, 1879. c. Grahl, Kassirer.

Income into the coffers deS Western District:

For the synodical treasury: from the congregation of D. Holls, Columbia, Ill. \$4.30. f. Lenks Gem. in St. Louis 5.00.

Oberneyer's Gem. in Little Rock, Ark. - 17.50. D. Wills' Gem. in Brownsville 16.55. Truene's Distr. in St. Louis- 10.85. Collecte of D. Blanke's Gem. in Buckley, Ill. 2.90. Coll. of f. Strobels Gem. in Wilton, Iowa 6.00. k. Bergt's Gem. in Paitzdorf, Mo. 7.80. whose Filialgem 2.35 Collecte of k. Grupe's Gem. in El-leben, Mon. 3.25. Collecte of D. Janzow's Gem. in Frohna, Mon. 19.00. Confirmation Collecte by D. Hudloff in Wausau, Wis., 3.25. Coll. by k. Fackler- Gem. in Columbia Bottom, Mo. 7.20. k. Doescher's Gem. in New Orleans, 30.00.

For inner mission: B. F. in Memphis, Tenn. 2.50. H. B. by k. Bergt 1.00.

For the Negro Mission: B. F. at Memphis, Tenn. 2.00. H. B. by k. Bergt 1.00.

For mission in Japan: first gift from N. N. in Blumenau, Col. 5.00.

For the Emigrant Mission: D. Strobels at Wilton, Iowa, 5.00. k. Oetjens Gem. at Monticrillo, Iowa, 5.00.

For poor students: Coll. of the Gem. k. EndreS' in Utica, Nebr., 3.00.

For poor college students in Fort Wayne: D. Oet- jens Gem. 5.00.

For the Deaf and Dumb Institution: k. OetjenS Gem. 5.00.

St. Louis, April 20, 1879. E. Roschke, Kassirer.

Entered the caste of the "Eastern" District:

For the synod treasury: from d. St. John's congreg. in Williamsburg \$13.00. C. S. .75. congreg. in Richmond 3.00. k. Frey 2.00. H. Schäfer 4.00.

For the widow's fund: k. Kanold 2.00. B. D. A. D. B. 5.00. D. Dreyer 4.1X). Gem. in Bayonne City 5.96. D. Frincke, Sr. 5.00. G. Eiffler 1.00. Mrs. Marg. Eckhardt in Reisterstown, Md. 1.00.

For old and sick pastors: D. Frey 3.00. G. Eiffler 2.00. Mrs. Marg. Eckhardt in Reisterstown, Md. 2.00.

For the Negro Mission: Wehrenberg 1.00. Mrs. M. K. in Williamsburg 2.00. Zions-Gem. there 10.M.

For the orphanage near Boston: Mr. Uhl in Albany 2.00. Mrs. P. Pring 1.00. Marie Frey 1.00. Confirmands of k. Dreyer 5.00.

To the College maintenance fund: Gem. in New York 8.75.

For inner mission: From an unnamed person to another congregation in Richmond 3.00.

For yellow fever sufferers in Memphis: Zions Cong. in Williamsburgh 15.85.

For the German Free Church: ZionS-Gemeinde in Boston, Mass. at 2 p.m.

For the church building in Planitz: H. Schäfer 5.00.

For poor students in Springfield: Hochz. - Coll. with W. Schäfer 5.25.

For poor college students in Fort Wayne: Elise Müll in Philadelphia, 2.00. Mrs. Marg. Eckhardt in Reisterstown, Md. 1.00.

New York, Apr. 1, 1879. I. Birkner, Kassirer.

Entered the caste of the Illinois DistrirtS:

For the synod treasury: by k. Dorn's congregation in Pleasant Ridge \$15.00. By D. G. I. Mueller from his St. Peter's congregation in Randolph 7.25. By D. Wagner in Chicago (for the Kingdom of God): by L. Müller 1.00. Chr. Kessel 50. Mrs. Bedunn 1.00. Mrs. N. N. 50. By k. Grupe of sr. Gem. at Rodenberg 12.00. k. Hiebers Gem. at Matteson 3.36. D. Rauschens Gem. at Dalton 5.00. k. Seidel's Gem. at Keokuk Junction 8.00. D. Mueller's Gem. at Echester 9.70. Teacher Burchnn at Chicago, proceeds from "Hallelujah" com- ponied by him, 10.00. (issumma \$74.31.)

For inner mission: D. Traub's congregation in Peoria 7.20. By k.. W. Oetting in Elliottstown by sr. Gem. 3.12. C. Wohltmann .25. N. N. .13. (Summa \$10.70.)

For the Negro Mission: D. Traub's parish in Proja 7.20. By k. Frederking from Ph. Kraft in Lost Prairie 1.00. By D. Seidel in Keokuk Junction from N. N. (put in the bell bag) 10.00. k. Riedel's Gem. in Bloomington 10.90. (Summa \$29.10).

For college maintenance in St. Louis r k. Döder- leins Gem. in Homewood 17.25.

For poor students in St. Louis: By D. Nuof- fer in Eagle Lake by D. Meyer 2.00. From Chicago: By D. Wagner from the Women's Club 10.00, by k. Lochner of F. Mänten .25. H. Kunde .50. Witheime Page! .50. Mrs. N. N. 1.00. By D. Müller in Echester by A. B. 2.00. By k. Hölter

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in Chicago by Marie Mrker 2.00. By D. G. I. Mueller in Randolph from the Women's Club (for the student who asked to lose Baier and mother to yellow fever) 7.50. By D. Wunder in Chicago from the women in his. Gemeinde for M. Große 8.00. Lurch k. Succop there for Lewerenz from the Frauenverein 5.50, Jungfr.-Verein 5.00; for Otte from the Frauenverein 5.50, Jungfr.- Verein 5.00. Lurch k. Wagner daselbst for C. Huth from the Jung- frauen-Verein 20.00. (Summa O74.75.)

For the seminar in Springfield: By Chr. Alt from the Gem. in Effingham 6.20.

(Conclusion follows.)

Addison, Ill, March 31, 1879. H. Bartling, Cassirer.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

ck since Feb. 10: From the sewing club at Red Bud, Ill, 3 quiltS. A. v. BehrenS, Vincennrs, Ind, O3.00. Karl Ro bvn to Clayton Road, St. Louis Co, Mo, 1.00. By D. Germann at Fort Smith, Ark, 8.75. by teacher Fedder at Belleville, Ill, 1.00. vr. Pitman in Kirkwvvd, Mo., 4 50. Sophie & Marie Büttemeyer in Illinois 1.00. By Teacher R Kiling in Michigan City, Ind., 3.15. AuS the 'ionS Distr. in St. LouiS by Collector Göhmman 11.10. Teacher HölterS school children that. .85. k. Hertwig's parishes in Leaf Valley and Marion Lake, Minn. to cover debt 5.00. AuS to Jmm. Distr. in St. Louis by Collectors: Wilhardt 2.10, Guenther 7.00, Huning 26.10 and auS of the kl. be. Arth. Bressert's piggy bank 1.50. From the Dreieinigk.-Distr. by Coll. Brockmeyer 6.00. Mrs. Laura Krull at Altamont, Ill, 1.00. Mrs. Böhmer at St. Louis 1.00. Women's Club at Aurora, Ind. 10.00, 9 dresses, 3 petticoats, 3 aprons, 2 sheets, 8 pairs of stockings, 2 pr. shoes, 4 shawls, 2 waistS, 2 pr. pants, 7 ab. Clothes, 1 boy's skirt. Wittwe Welker at Neu-Melle, Mo., 5.00. Mrs. Louise Meier there 3.00. Of D. Hansen's school children at Worden, Ill., .65. Women's Club at Kimmswick, Mo., 5.00. L. G. at Cleveland, O., 1 boy's overcoat. Gerrit Bosse at Farmers Retreat, Ind, 8 caps, 8 knapsack hats. Per Jron Mountain R. R. ab Belmont, no indication where from? 1 box of 2 dresses, 2 wool. Petticoats, 3 aprons, 2 jackets, 2 hoods, 1 collar, 1 parthie sugar goods. D. Birkmann's schoolchildren, Giddings, Tex. to be 2.70. Mrs. Rodefild in St. Louis to be 5.00. Mrs. Hoge to be 2.00. Magd. Sienknecht at Waterbury, Tenn, 2.00. wedding coll. at K. Jiingel's in St. Louis 1.65. collecte at C. Rover's child baptism in Franklin County, Mo, 2.00. Mrs. R. W. at CollinSville, Ill 2.00. C. Korth in Pierce, Nebr. offering of thanks for happy. Delivery of sr. l- wife, 3.00. Alb. MaaS das. .50. Clara and Julius Baumann das. each .10. Mrs. S. L. in NrU'Grhlenbrck, Ill, 1.00. From d. Dreieinigk.-Distr. in St. Louis by Collectors: Noack 3.30, Brockmeyer 2.60, Ahner 3.00. From d Kreuz.Distr. das. by Coll. Körner 3.00. wedding collecte at Chr. Maurer's in Mount Pulaski, Ill, 5.00. thanksgiving offering for salvation from danger of death by Mrs. M. Rohlfing in St. Louis 10.00. congregation in Farley, Mo., to pay off debts 8.25. Heinr. Holzkamp in St. Louis, desgl., 5.00. From the Women's Association of the Bethlehem and Grace Parish there 7 bust shirts, 2 girls' shirts, 2 boys' vests, 9 pr. wool. Stockings, 4 dresses, 3 bed sheets. Teacher Gotsch's school children at Neu-Melle, Mo., 6.75. Wedding collecte at F. Dustmann's at Prairietown, Ill., 5.10. Collecte on H. Whitehouse's infant baptism by D. C. Schroeder 5.20. By l>. I. P. Beyer, Pitts- burgh, Pa. collected through the "Children's Gazette," 100.00. Women's Association of the Trinity Commun. in Memphis, Tenn. 10.00. From the St. George Sewing Association in St. Louis 1 dozen boys' shirts, 4 girls' dressrr, 4 aprons, 3 pr. stockings. Mrs. Wittwe A. Symne, Giddings, Ter., 5.00. W. in Texas .50. D. that. .50. Gottfr. Stemmann in New Gehlenbeck, Ill., l.IX). N. N. in Liverpool, O., 1.25. teacher Lceser, Des Peres, Mo., 25 lbs. butter. Mr. G. Arft, Manchester, Mo., 2 loads of wood. Mrs. Wittwe Rabe, 4 id. Kleidrzzug. Hrn. Viehage in Balwin, Mo., 2 p. potatoes. By k. Besel, Gutenberg, Iowa: from N. N. .50, Mrs. S. & Mrs. Kr. 1.00 each. LoniS Kettler, Ula, Col., 1.00. I. Segeler, Memphis, Tenn. 1.00. By D. Kleist, Washing- ton, Mo.: from Mrs. D. Kleist, Anna Stratemann 1.00 each. Mrs. Steppelwerth 5.00. From the JmmanuelS District in St. LouiS: by the Collectors: Huning 9.85, Günther 7.95. From the Dreieinigk.-Distr.: by the Collectors Ähner 4.00, Noack 4.50. From the ZionS-Distr.: by Collector Göhmman 18.00. From Mr. CHS. Bennett in RowlinS, Wyo. a day's wages 1.40. Mrs. Wittwe SieverS in Jmm.-Distr. in St. Louis .50. Mrs. Wittwe Huniebrink the. .50. Virgins' Association the. 12.00. Mrs. Car. Finke the.: 5 aprons, 2 dresses, 4 pr. shoes, 2girl hats, 1 little coat, 1 pr. pants, 1 jacket. To the confirmands in Cross Distr. 3.00. To the confirmands D. Voigts, Perry Co, Mo, 2.25. To the confirmands D. H. E. Michels', New Haven, Mo, 3.00.

On behalf of the orphans and the Board of Directors, I would like to express my sincere gratitude to all our dear brothers and sisters.

St. LouiS, Apr. 23, 1879 I. M. Estel, Cassirer.

For poor students received with heartfelt thanks from Mr. Eckhardt in Reisterstown, Md., O4.00. From Bethlehem comm. WangerinS in Effingham Co, Ill, Oil.60. by Bro. Louise Wagner in Scribner, Nebr. as a thank offering 1.00. by Bro. H. W. Baumann in Memphis, Tenn, from the worthy women's association there 8 shirts, 6 shirt collars, 10 pairs of stockings, 6 handkerchiefs, 12 towels and 6 weed covers. Through Mr.

Lohr in Jackson, Mo., from Mrs. Nothdurft 9 pr. stockings and 3 handkerchiefs. By dens. the ConfirmationStagScoll. in the amount of 3.25. By k. Fackler in Columbia Bottom, Mo. from sr- Gem. subsequently 50 CtS.

C. F. W. Walther.

Received with heartfelt thanks from the undersigned: For Fr. Schriefer from the Women's - Association of the community in Cincinnati OIO.OO. From the Kinderblattmann for Holm 50.00. On the Hoch- znt of Hrn. C. Harms for Th. Krumsieg ges. 9.35. By Mr. Pre'eS Schwan from Mrs. D. Barthel for H. Rauh from ZaneSville 5.00. By D. W. Zschoche for E. Scheibe from Gem. 4.75, from E. S. 1.00, Wittwmschärflein 1.^0. By Mr. Alt from of Effingham, Ill, for A. Langhoff 16.00. For W. Dannrnfeldt from D. HugeS Frauenverein 5.00, from the Jungfrauen- Verein 2.25, from k. Schlesselmann's Gem. in Reynolds 5.00, from k. Behnke's Gem. 8.60. From Mr. Titkmeier for Georg Link 8.00. By k. Bensen for I. Harsch from Messrs. Lierking 1.90, Meine Aue 1.00, Haarseim 1.00, I. Maier 1.00, A. Vogt 1.00, Th. Hennig .25, Wittwe Herr 1.00, Kirchencoll. 1.06, from the wedding of Mr. G. Bensing & child baptism of Mr. G. Krug 3.75, from Mr. Daaeförde 3.00 (O15.96). From D. I. Fackler's Gem. for Åastenhuber 12.80. From D. Zschoche'S Gem. for Dan- ncnfeldt 15-00. C. I. Otto Hanser.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Western Districts)

have been received:

1. contributions:

By k. G. Haar at Denison, Iowa, O2.00. teacher P. Heider at St. LouiS 2.50. D. Ph. Wille at BrownSville, Mo., 4.00.

2. gifts:

From H. Koch by l>. Kleist 1.00. By D. Kleist 4.35. Coll. of the comm. of k. Wille 9.55. By Mrs. N. N. by k. Wille 2.00. Coll. of the Gem. of l>. EndreS in Utica, Nebr., 4.00. Con- firmationScoll. of the Gem. of D. Voigt 5.50. Of the Gem. of D. Köstering 17.50.

St. Louis, April 23, 1879. E. M. Große, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Middle Districts)

have been received:

1. contributions:

Of the Dk.: I. G. Kunz, H. Jüngel, M. Merz, W. Brakhage, G- Runkel, I. G. Sauer each O4.00, C. G. Hiller 2.00. Of the teachers: I. G. W. Baumgart, I. H. Nolting, M. Conzel- mann each 4.00.

2. gift:

By D. F. W. Brüggemann from sr. Gem. from K. St. .50. By k. I. G. Kunz from sr. Gem. 8.30. By D. H. Kühn from sr. Gem. and himself 8.66. By D. Th. Wichmann of sr. Gem. and himself 12.00.

Indianapolis, Ind. 23 April 1879.

M. Conzelmann, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(of the Illinois District)

have been received:

z

1. contributions:

From I>. I. Holiday 04.00; from teachers I. P. Johnson 2.00, W. Burhenn 5.00.

2. gifts:

From the Gem. of D Nuoffer 9.40. From D. Meyer by I>. Nuoffer 2.00. From N. N. by Engelbrecht 4.00. Gratitude offering from W. FlesncrS wife by D. Seidel 2.00. From teachers in D Wagner's Gem. for photographs sold 28.00. From Rosa Eggert by k. Succop .50. From teacher Köbel's pupils 4.00. Chicago, Ill, April 5, 1879. H. Wunder, Kassirer.

For the Free Church in Saxony a. St.: received from the Gem. D. Endres' in Utica, Nebr. o5.00. I>. Oetjens' Gem. at Monticello, Iowa, 4.00. D. C. Damms' Gem. at Bloomfield, Wis. 4.50. D. W. S., 2.00. Easter coll. of k. O. F. VoigtS Gem. in Perry Co, Mo, 5.50.

For the needy in the south:

From N. N. in Liverpool, O., by teacher A. Gruhl 1.00. By Kassirer E. Grahl 35.39.

For poor sick pastors and teachers:

From teacher M. Conzelmann in Indianapolis, Ind., 2.00. By D. E. H. Wischmeyer from Mr. Eduard Lange in Weimar, Ter., 50.00. N. N. 3.00. I. T. Schuricht,

Treasurer of the General Synod.

With heartfelt thanks to God and the dear givers, I certify the continued receipt of the following gifts of love:

From the treasury for sick and poor pastors and school teachers by Mr. Kassirer Schuricht in Novbr. 1878 received 050.00, furthermore in March this year 25.00. From the worthy Young Men's Association in Saginaw, Mich. collected on the occasion of its 6th foundation festival, 8.55. Bon the teachers v. Renner, S. Riedel, C. Riedel each 1.10.

St. Clair, Mich, March 18, 1879.

W- H o pf.

For the First German Lutheran Congregation U. A. C. at Siour City, Iowa, with heartfelt thanks against God and the dear Ge- the undersigned received the following support:

By Mr. D. B. I. Zahn of his St. Johannis-Grm. 06.31, St. Michaelis-Gem. 3.33, by himself .36. by Mr. D. G. Blanken 2.90. by Mr. I>. C. Börneke 2.15. By Hm. D. P. Merbitz 1.00. By Mr. D. A. Wangerin 5.00.

F. Eisenbeiß, Pastor.

Received for poor college students: From k. H. Meyers Gcm. of EHlert Reese 75 lbs. beef, 2 Bush. Wheat, 5 gall. Apple Butter. From the Gem. of D. Ph. Schmidt at Liverpool, O., 32 gall. Apple Butter. From D. Lehner's gem. of Joseph Bendi L Co. 1 brl. Flour.

For the household of the women's association of the local St. Paul's parish 22 towels.

With sincere thanksA

villain.

For Leu Seminar household

from the comm. of Mr. D Th. BuSzin in Meredosia, Ill, received: 8 sides, 3 hams, 7 shoulders, 50 dozen eggs, 1 barrel of potatoes, 15 gall. (Lchpork fat, 1 barrel of 10 gall. Mo- lasseS, 1 bag of flour, 3 dozen chickens.

Springfield, Ill, April 2, 1879.

G. Peacock.

Gratefully acknowledged to have received in support of Gottfr. Fleischmann in Addison: From the congregation of Mr. D. Zschoche in Allen Co>, Ind, 050.00; deSgl. from Mr. Teacher Strikter.50.C, F. Steinbach.

Book - Display.

"Let no one give you conscience about certain holidays!" Col. 2, 16. A sermon on the scriptural doctrine of Sunday, given on Sexagesimä (1879) by E. A. W. Krauß, Lutheran pastor in Sperlhof near Wilferdingen in Baden.

Under this title a sermon by our dear brother Krauß, who was a member of our synod in Wisconsin for a short time and is now a member of the Bavarian Free Church, has just been published, of which our "Concordia-Verlag" has received a small supply for sale. The doctrine that the Sunday celebration is not a divine endowment, but an apostolic-church institution, is thoroughly proven in this sermon from God's Word, and that this is also the doctrine of our Lutheran Church is proven with passages from the Concordia Book. It is only a pity that this excellent sermon did not come over in a larger number of copies. Of course, many will think that it is now more necessary to insist on strict Sunday observance than to prove and emphasize the freedom of New Testament Christians in relation to it. However, this is a great error. Since the holy Scriptures also teach that part of Christian freedom, and since it cost Christ so much to acquire it for us, it is undoubtedly just as necessary as it is salutary that every Christian also recognize this part of his freedom. Incidentally, the sermon also contains enough to protect the reader from misuse of this teaching. Godless people desecrate the Sabbath, even if they believe that the outward celebration of the Sabbath is also commanded by God in the New Testament; true Christians, however, will sanctify the Sabbath rightly, indeed, only rightly, when they learn that through Christ the heavy Mosaic Sabbath commandment is taken from them, but that it is pleasing to God and beneficial to their souls to keep the order of our Sunday celebration, established by the church according to God's model, most zealously. Moreover, what does God ask when Pharisaic unchristians celebrate the Sabbath in such a strictly outward manner for the sake of the law? Such hypocritical servants of the law sin more abominably than if they were still so zealously doing their work on Sunday. The sermon is followed by 17 beautiful round theses about the doctrine of Sunday. It should also be noted that the pamphlet comprises 32 pages with beautifully wide margins and that the copy can be obtained from our general agent at 10 cents, as far as supplies last. W. [Walther]

Display for church choirs.

The forty-sixth psalm for mixed choir by

W. Horse.

Just as many who can count the feet of a verse, rhyme the end syllables of it and attach already used images to their verses, consider their rhymes to be poetry, so also many who can string together reminiscences that ring in their ears into something that looks like an aria or motet, consider their singable pieces to be musical creations. As therefore many poetries lack nothing but the poetry, so also many musical works lack nothing but the music. This is not the case in the sacred festival psalm composed for mixed choir shown above. This composition really contains music. The undersigned can therefore recommend it to all leaders of a church choir as an effective piece of music worthy of the church. It is true that there are a few passages in this song, which are easy to perform on the whole, that require diligent practice for untrained choirs, but the effort made is finally amply rewarded.

The piece comprises 8 pages in large transverse folio and costs 20 cts. per copy, \$2.00 per dozen, to be obtained at the address of our agent, Mr. M. C. Barthel in St. Louis.

W. [Walther]

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Baptism of the New Protestants. *)

For several decades now, one hears in Protestant Christianity on this side and on the other side of the ocean talk about so-called Protestant pastors and congregations, who claim this old honorary name of the Lutherans before others. In Germany and in the neighboring countries there is a so-called Protestant Association, in America a Protestant Federation of Free Christian Congregations. And this association and this federation also counts many followers and partisans outside of the closer, own community, who share the same religious conviction in all aspects. It soon became obvious to the right Lutherans and Protestants that these New Protestants profess a completely new doctrine and religion, fundamentally different from the old Lutheran doctrine and religion, that they use the honorific names "Protestant" and "Protestantism" for deceit and deception, that they protest and defend themselves against the divine truth of Scripture in the name of lies, while the old Protestants protested against lies in the name of the truth of the Gospel, yes, that they not only outline and destroy the cornerstones of Lutheranism, but also the foundations of Christianity. That is why the orthodox Lutherans from the beginning have also denounced the church fellowship to this Protestant party. But in the course of time we were forced to go one step further. While we have one baptism in common with other sects with whom we also have no church fellowship, with Unirten, Reformirten, even Papists, at least in essence, and declare the baptism performed by them to be valid, we had to and must deny value and validity to the baptism of the New Protestants and accordingly baptize the children and adults brought to us or coming to us, apparently and allegedly baptized by them. The last bond that

This article is prompted by a decision of the St. Louis Pastoral Conference, which considered this topic timely and demanded by the circumstances and the opposition.

St. Louis, Mo., May 15, 1879.

No. 10.

Christians unite: "One baptism", is cut in this case.

This practice of ours, which we "Missourians" and all those who hold it with us, follow in America and Germany, has, as could be expected, been repeatedly rebuked, condemned, ridiculed and mocked from the most diverse sides. We should not be surprised that the New Protestants themselves cry out our behavior as "immoral, unchristian", as "breach of the peace and the utmost unkindness and spitefulness".

But

The attacks of today's New Lutherans, the so-called orthodox Lutherans of other church communities, especially the "Lutherans" of Germany's regional churches, are much fiercer and more hateful. That we, as they speak, immediately deny communion to friend and foe for the sake of any minor or supposed doctrinal deviation is already considered a crime. But it is completely unheard of that we have broken off all baptismal fellowship with the aforementioned party, that we baptize again children baptized "in the name of the Father and of the Son and of the Holy Spirit," as they think. This obviously violates the 8th article of the Augsburg Confession, which says: "... the sacraments are nevertheless powerful, even though the priests who administer them are not pious, as Christ Himself indicates Matth. 23, 2: "The Pharisees sit on the chair of Moses! There you can see how exaggeration in doctrine and practice results in the grossest donatist aberrations! Although our opponents have never seriously attempted to substantiate these, as well as other, objections and reproaches in detail with Scripture and confession, and although we can tell ourselves from the outset that our reasons will continue to go unheeded, we nevertheless, because the aforementioned objections have a semblance of justice and of the truth, which blinds even the unbiased.

Because the number of cases in which we seem to be baptizing again is increasing with the spread and prevalence of New Protestant unbelief, and because doubts and misgivings have been raised here and there by our church members, we can once again examine this question and illuminate it with God's Word. It is impossible for us to exclude all the doctrines that are involved in this question and its discussion.

and justify them. We presuppose, for example, the doctrine of baptism, of the triune God, of church, congregation and ministry as known and founded in Scripture, and draw from it clear, necessary conclusions that prove our conviction on the point in question and our practice.

So the question we want to answer is this: Is the baptism of the New Protestants valid, a real baptism? Therefore, do the children and adults baptized by them, whom we receive into our church - we are talking about according to appearances - have to be baptized again? And the answer is in the former case: no, in the latter case: yes. The baptism of the New Protestants is not valid, is not baptism before God. Therefore, we must baptize again the infants and adults baptized by them, that is: really baptize them after they have been baptized for appearance before. We affirm this answer with two reasons. First, we pay attention to the nature of baptism. We say: because and by denying the triune God, the New Protestants abolish the very essence of baptism, destroy Christian baptism. Therefore

If those who are sprinkled with water want to enter the kingdom of God and be saved, they must be baptized in the name of the Triune God, the baptism of Christ. And secondly, we look at the baptizers themselves. The New Protestants, because they deny the Triune God and all the basic truths of Christianity, are, as the Apology of the Augsburg Confession says in the first article: "idolatrous, blasphemers and outside the Church of Christ. And therefore they have no word of God, no baptism, no Lord's Supper, and when they preach, baptize, distribute bread and wine, it is only mockery and jest and blasphemy. Therefore, those who are only outwardly sprinkled with water and blasphemously baptized in the name of the Father, the Son and the Holy Spirit must be baptized by the real baptism.

Christ are excluded into the Christian Church and are born again as children of God. Finally, to this double reasoning and discussion we want to add some remarks about the baptism of the ancient rationalists and about the meaning and scope of

to the present question and its answer.

The New Protestants, by denying the triune God, abolish the essence of baptism. We need only briefly recall what we know about baptism from God's Word to recognize that Christian baptism stands or falls with the confession of the triune God, and is robbed of its value, content, power and validity by the denial of the triune God. Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Christ's command to baptize thus includes this double, that we baptize with water, calling and invoking the name of the Father, the Son, and the Holy Spirit. Christian baptism consists of two parts, water, immersion in water, sprinkling with water, but baptism is not only bad water, but on the other hand the water is "set in God's commandment and connected with God's word". The commandment of God: "Go into all the world and baptize, etc." is added to the water, and the word of God, the name of the Father, the Son and the Holy Spirit, is connected to the baptismal water. The word of God: "I baptize you in the name of the Father, the Son and the Holy Spirit" is an essential part of baptism. Through this word, which is with the water, the water becomes the water of grace.

life, a bath of rebirth. The word alone makes water baptism a baptism, a sacrament. In the ancient Christian church was valid, in the Lutheran church is valid the sentence, the rule: *verdur n aä elementullr 6t ü b 8acraln6utu in*, that is to say: when the word joins the element, that is, here, water, it becomes a sacrament. Conversely, if the word is taken away from the element, from water, it ceases to be a sacrament. It depends on the word alone. Faith gives, unbelief takes nothing away from the sacrament. So we say with Scripture and with the 8th article of the Augsburg Confession. Even if the sacrament is received by unbelievers and administered by unbelieving, godless priests, it is and remains a sacrament as long as only the word of God is given.

Word comes to the element. If, on the other hand, the word is denied and rejected, the water is and remains bad water, and no pious opinion or interpretation or intention of the priest or the congregation can make a sacrament out of it. But all those who deny the article of the triune God, cut the

The word of the element is not the same as the word of the element, and thus the one main component of the sacrament, and thus the essence of the sacrament itself, is abolished. When these people, just as we do, speak the formula: "I baptize you in the name of the Father, the Son, and the Holy Spirit" over the baptismal water, they are in no way bringing the word to the element. For what does word mean, the word of God? Every word, also God's word, consists of the audible sounds and the content which is expressed by these sounds. Content and form cannot be separated. God's word is and is called God's word because God has given both the thoughts and the individual words and sounds to the holy people of God. Whoever attributes the individual words and sounds of the Bible to human origin and recognizes only the salvation thoughts contained in the Bible as divine, like today's scribes, rejects God's Word, nullifies God's Word. Conversely, who only tears some sounds out of the scripture and reads them without sense and

Anyone who wants to invoke and promise illnesses "in the name of the Father, the Son and the Holy Spirit" is truly not speaking God's word, he is denying and blaspheming God's word. Therefore, if the unbelievers who deny the triune God take the right meaning and content out of the words "Father, Son, Holy Spirit", these words are no longer God's word. Nor can these words be said to admit of different interpretations. God's word, where it reveals to us important, necessary articles of faith, has a clear, unambiguous meaning and content. He who is of God hears God's word. The Church of Christ, the congregation of believers, has clearly heard the clear, distinct voice of Christ and has given the only possible, right, certain sense of the names "Father, Son and Holy Spirit" in their creed. Father, Son, Holy Spirit, that means: One God in three persons, the triune God. This is not the interpretation of the church, this is the one, certain, clear sense and content of the sounds and names: "Father, Son, Holy Spirit", which is firmly guaranteed by the statements of many scriptural passages. It is therefore quite the same whether I call upon Father, Son, Holy Spirit or the Triune God. As often as we administer the sacrament of Holy Baptism, we do not change the name of God.

We say with the whole Christian Church that with these very words and names the Triune God is confessed and invoked, that baptism takes place in the name of the Holy Trinity, that the Triune God is

present at every baptism and declares and accepts the child who is baptized as his child and property. Ancient teachers of our church call the triune God himself the "substance", "the heavenly matter" of baptism. Therefore, anyone who denies the triune God and understands the "Son" to be a mere human being, and the "Holy Spirit" to be a mere power in man, has taken the core and all content out of God's word of baptism, has abolished this word itself, which consists of form and content, and thus the essence of baptism. The sounds "Father, Son, Holy Spirit" in the mouth of the Trinity deniers are empty shells and husks without core or

words and names quite different from those Christ used and meant when he instituted baptism, purely human words without any power or effect, without any ability to turn the water into a sacrament, into a bath.

of rebirth. Not we, our counterparts

Those who recognize the baptism of the Trinity deniers as valid, pay homage to the swarm spiritism rejected in the eighth article of the Augsburg Confession, make the power and effect of the sacrament dependent on human wisdom, human speech, human interpretation, or regard the Bible as a magic book from which one can arbitrarily pick out this or that saying and use it without sense or reason, transform the baptismal command of Christ into a magic formula that works miracles by the mere sound of the sounds.

But there is one more moment that we must emphasize. We said: The deniers of the Trinity abolish the word of institution of baptism and thus the essence of baptism. We must define this statement more precisely: if a whole congregation denies the triune God, not if the pastor alone secretly harbors this error for himself, the baptism which takes place in the same congregation is not baptized.

performed baptism is invalid. The pastor acts and baptizes in place of and on behalf of the congregation, which is actually and originally called to do so by Christ. When Christ said: "Go ... and baptize," he said this, as the Schmalkaldic Articles correctly interpret, to the whole multitude of his disciples, to all disciples, to all believers in general. The congregation of believers has the right and duty to baptize, and has transferred this right and duty to the pastor called by them. If the congregation, acting through the pastor with the person being baptized, has obviously fallen away from the faith and denies the right God, the one divine being in three persons, then the baptism performed in it and by it has no power and validity. Not as if the confession of the church, the act of confession, the speech and action of the congregation as its speech and action would give validity to baptism. No, the congregation, the flock hears the voice of the shepherd sounding in the word, and his voice, the word of God, spoken in and by the congregation as God's word, makes the element sacramental because it is once spoken by God in this way, not because the congregation repeats it. The congregation cannot make God's word or make it effective, but it can reject God's word that is given to it, and thus it rejects all the effect that God's word exerts, thus also the effect of God's word in baptism.

The following passage from Dr. Walther's Pastoral Theology, p. 121, serves to explain and confirm what has been said: "It is true that neither faith nor the right intention of the baptizer or of the person to be baptized belong to the essence of baptism, but only word and water, therefore it would seem as if the baptism of every heretic, if he had only applied water and used the words: 'I baptize you in the name of the Father, and of the Son, and of the Holy Spirit', it would seem that the baptism of every heretic, if he had only applied water and used the words: 'I baptize you in the name of the Father, and of the Son, and of the Holy Spirit', must be a real, kind and powerful baptism. However, it is not the sound of the words contained in the Holy Scriptures that is the Word of God, but the meaning expressed by them. If it depended on the sound, then only the words of the Hebrew and Greek foundation would be God's word. But just as the words of a Bible translation contain God's Word if they only reproduce the sense of the original text, so, on the other hand, he does not preach God's Word who, although he uses words, signs and sounds found in the Bible, uses them avowedly in a different sense than they are used in the Bible. The articulated sounds have their meaning not in themselves, but depending not only on the type of language, but also on the use in a region and in a society of people. Not only do, for example, the Latin words *laus*, *haut*, *hay*, *to* 2c. have a completely different meaning than the same-sounding German words, but also many German words with the same sound have different meanings in different regions depending on provincial usage and agreement. If, therefore, a heretical preacher baptizes with the same sounds as orthodox preachers, but teaches publicly with his entire congregation that he understands by Father a God who does not exist in three persons, by the Son of God a pure human being, by the Holy Spirit the spirit of time and enlightenment or only an alleged attribute or effect of God, that he does not baptize with those sounds into the Most Holy Trinity, such a heretical preacher baptizes not only without faith, but also without God's Word; He keeps the sound of it, but for the designation of a completely different sense. Hence the alleged

baptism of all preachers of anti-Trinitarian communities, just as a baptism for jest and mockery is not to be recognized for a true baptism, and those supposedly baptized by the same are first to be baptized."

(To be continued.)

(From the Sachs. Free Church.)

From Allendorf in Hesse.

When the undersigned was installed as preacher of our small and rather widely scattered Hessian congregation in Allendorf near Giessen in the Grand Duchy of Hesse in October of last year (see "Freikirche" 1878, p. 176), it was in the hope that the faithful God would hear the groaning of His small flock and, through a gradual increase, would also bring this Lutheran church of old to this place. 176), this was done in the hope that the faithful God would hear the groaning of his small flock and, through gradual growth, also in this place and in this Lutheran country, which had been Lutheran from time immemorial and is now, unfortunately, completely unchurched, a truly viable, separate, orthodox Lutheran congregation under its own pastor would come into being. For there was indeed a small congregation, which for a time, as the readers of the "Freikirche" know, was under the care of Past. Wagner, then again as before by our dear Mr. Past. Brunn, and was also accepted into our synod last summer, but which, in its smallness, had no human prospect of being able to maintain the preaching ministry in its midst in the long term without continued support from outside.

Now, however, after only half a year, the merciful God and Lord of His Church has sent us a kindly glance of grace from His presence, which has most gloriously confirmed the hopes we had placed in the power of His dear Word up to this point and allows us to look to the future with all the more confidence. How this happened is briefly told below, so that the dear reader may praise the Lord with us and thank Him for His wonderful guidance, for one sings with joy of victory in the tabernacles of the righteous. The right hand of the Lord keeps the victory, the right hand of the Lord is exalted, the right hand of the Lord keeps the victory. However, I am all the more confident and joyful in recounting this trait from the history of our congregation, since such a publication was earnestly desired from various quarters, and also the local circumstances have already been described once ("Freikirche" 1878, No. 10) from the pen of Rev. Brunn have been presented in detail. Thus the present serves at the same time as continuation and conclusion, all the more, as Mr. Past. Brunn had to close with a lament that has now been transformed into joy. Also, our dear brothers in America, some of whose pastors and parishioners come from this region, will certainly rejoice with us from the bottom of their hearts and praise God. But to the point.

Apart from a few Renitents, who still go to Dreihäusen to the Renitent pastor Schedtler from Churhessen, there was another separated or, as it called itself, "old Lutheran congregation" under the leadership of pastor Schüler in Allendorf and several neighboring places. He was first pastor of the regional church congregation at Breungeshain in the Vogelsberg, and as such was a member of the Friedberg Conference, that middle party which, like all regional church middle parties, was basically heading for union. However, when the formal constitutional union was to be introduced in Darmhessen and was actually introduced in 1874, he made a sudden U-turn and held

He was one of the few Darmhessian Renitents, whose cause he completely considered his own and defended in several writings against the Unirte Ober-Consistorium. One of these writings, which has seen a second edition, is before the writer of this. It is entitled: "Kurze Rechtfertigung der glaubenstreuen sogenannten, renitenten Hessen-Darmstädtischen Geistlichen und Gemeinden vor der Kirche u. s. w." ("Short Justification of the Faithful, So-Called, Renitent Hesse-Darmstadt Clergy and Congregations before the Church, etc."). Apart from the wrong practical position of renitence in general, it is also completely leavened by the leaven of the newer false Lutheran, Romanizing theology, from which the whole doctrinal position of the person concerned is all too clear.

In that writing it says among other things: "The holy church has therefore a visible and an invisible side. Thus the whole untenable, Scripture- and confession-unfriendly doctrine of the Breslauers, which Past. Pupil still adorns with this little flourish: "Thus the King Christ rules His Church, giving by His Incarnation the foundation of the visible Church, and by His Holy Spirit the life of the invisible Church." The church is for him, as for all the moderns, an "institution of salvation", thus not only according to the third article the "congregation of the saints", for he speaks of it as the "transfiguration of Jesus on earth and an institution of salvation for all poor sinners". As a result of this wrong view, he puts the church confession and the church order on the same line, in that he also wants the latter to be recognized as divine order. He says: "If the confessions of the church are testimonies of the faith of the community from the holy Scriptures, then the church orders are the community laws from the Scriptures, in which the community is to live." "In the confession the community testifies to the fundamental content of Scripture according to its knowledge; in the church order it sets it forth." "Church order and church confession are therefore closely related to one another and are equally necessary for the church. It is nonsensical to condemn them as works of men, as they say, and to hold them in low esteem in the church, since God himself has ordained them." "A church order based on the ordinances of God and in accordance with them is not the ordinance of men, but the law of God. "The church order, as the servant of Christ, is due obedience according to God's order and according to divine commandment, insofar as it remains the servant of Christ and of the Gospel." Where ecclesiastical order is so highly exalted, it is no wonder that the confession is shamefully despised, so that even the ghastly sentence is found: "But the work of men in the church is also the preaching, the confession, even the holy Scriptures.

Christ is therefore not only a redeemer, but also a new lawgiver, and that in the most extensive measure. "In particular," he says, "Christ gives prescriptions about almsgiving, prayer, fasting, etc.," as if these prescriptions had not been in force from the beginning of the world. Almost all the regulations of the law and the ceremonies mentioned in passing in the books of the New Testament are regarded by him as "germs of the order of life" which may only be formed in the church in order to create a glorious order corresponding to the nature of the church. Past. Pupil is after the manner of the Newer Development Theologian: "God loves to give in his whole revelation always only the foundations, basic ideas, starting points, life germs of every formation. He leaves the execution and development to his children under the support of his holy spirit. For a long time the

Just as justification by faith, which is so brightly written in Scripture, was unknown for a long time until the Holy Spirit brought the church to knowledge in the Reformation. Today he leads us to the truth about the nature and value of right church order." A new proof of how from one error always follows another, and one more serious than the other.

But if Past. Schüler teaches about church and church order, his teaching about the ministry cannot be the right one. For him, too, there is a "spiritual authority", "chief shepherds and under shepherds", according to the command of God in the Scriptures about the headship of his church; he also knows a "governing office in distinction from the preaching office". "The office instituted by God, as the instrument of the Lord, is to exercise dominion *) in the church on the basis of the gospel and according to the confession of the church." In addition to this, there are, of course, some correct remarks about congregational rights in general, but also here the completely wrong and false sentence: "The informational church distinguishes a congregation of mature and fully entitled members, of young, weak, sick and therefore poorly entitled members, but finally of completely unentitled members."

As much truth as is said in this writing against the state church, it is always the new anti-divine

constitution that was in the foreground of the pastor's thoughts and actions. It was always the new anti-divine constitution that was in the foreground of the pastor's thoughts and actions, much less the false doctrine that had prevailed earlier, of which he himself had been infected to a large extent. Also, he has not recanted his errors in doctrine to this day. On the contrary, his verbal omissions and the entire manner of his office bear witness to how little he was grounded in true Lutheran theology.

Since now Past. Schüler did not find a congregation in Breungeshain that would follow him, he negotiated with the "Breslauers" and accepted a call to the vacant congregation in Radevormwald. It was one spirit that united him and the Breslauers, who, as is well known, cherish the same heresies. At the same time, however, he found a welcome among the parishioners here in Allendorf and the surrounding area, who had long since been put off by the ruin of the national church from participating in the national church service, but who had not yet been able to decide on actual formal separation, pretended that he was only going to Rade provisionally for two years and began to serve them from there every four weeks. However, since such a second sanctity could not last in the long run, Past. Schüler could not possibly be pastor of a separated congregation and pastor of a renitent congregation at the same time, he soon knew how to persuade the overwhelming majority of his local congregation members to leave the regional church and join the Wroclaw Synod. Thus, in addition to the previous "separated" congregation, an "old Lutheran congregation" had arisen in this place, but unfortunately with a preacher at its head whose doctrinal position we have just learned from his own statements.

The connection of this congregation with the Wroclaw Synod lasted until last year. In the meantime, Rev. Schüler had been sued for gross slander by other members of that synod at the Ober-Kirchen-Collegium, and now, when he saw that the synod was not in the process of being dissolved, he filed a complaint against the synod,

*) Note: Like the preceding from un- underlined.
D. B.

that the investigation initiated against him would yield an unfavorable result for him, without waiting for the end of the same, resigned from his office in Radevormwald on his own authority, but kept his local congregation for himself, pretending that the investigation was not conducted according to God's word. How much of this is true remains to be seen. Only this should be mentioned, that he, without asking the congregation, managed to get the leaders to sign a letter of refusal to the Breslau Synod, which was supposed to apply to the whole congregation. As is well known, his place in Radevormwald was taken by the former Göttingen Superintendent Notholl, unfortunately a great friend and advocate of the two-tongued Iowa Synod; but the Allendorf congregation with its pastor, Rev. Schüler, now stood alone, without connection neither with the Renitents, nor with any larger free church body. The same man who had led them under the yoke of the Breslau church regime had to lead them out again. This detour, however, was necessary in order to bring our dear brethren to separation from the renitence to which they had previously been firmly attached. Past. Schüler, with his great powers of persuasion, had to be the instrument in God's hand.

But now his time had come when he had accomplished what God wanted him to accomplish, and he should no longer serve as an instrument. For a long time, the congregation had been under tremendous pressure, which everyone felt in himself, but no one dared to reveal to the other. The necessary mutual trust between pastor and congregation had dwindled. The pressure was heaviest on the pastors to use the pastor's students in the wrong way for his own purposes. Schüler intended to use in a wrong way for his own purposes, but with whom he soon fell apart completely when he saw that he was met with just resistance.

It was especially hard on their consciences that they had so often been persuaded to act in the name of the congregation without a mandate from the congregation, and according to their pastor's will were to form a kind of secret society within the congregation, were even investigated about other members of the congregation, and later on were again found out from them. The break was there. After all, it was a matter of serious accusations and slander that Past. Schüler spent against an overseer, as a result of which he himself had to be accused. In spite of urgent requests, he did not turn himself in for a Christian examination, but rather gave up first the local and, after several vain attempts, also the foreign parishioners, and thus actually left the parish, whereupon the parish also saw itself compelled to divorce him. His departure from it was therefore quite similar to that from the Breslau synod, in that he evaded proper investigation on both occasions.

Thus the congregation was not only free from the Breslau Ober-Kirchen-Collegium, it was also free from its previous pastor through his own fault and turned to us in the knowledge and certainty, gained especially through diligent study of the confessional writings, that our much-recognized, much-hated and much-maligned doctrine was the correct one after all. At the beginning of March we were allowed to hold a congregational meeting in which the majority of the members of that congregation entered into a union with ours and declared their formal accession, so that now both previously separate congregations have become one. Thus a longstanding rift has been healed, a great annoyance has been removed, and by God's glorious grace His kingdom has come to us.

promoted in this place. For the world is thereby deprived of an impulse to revile, but the true church is strengthened. Since this unification did not take place on the basis of human statutes or false doctrine under the mere pretext of the Lutheran name, but in fact and truth on the basis of this true, pure confession itself, we may both praise and extol it with humble thanksgiving as a victory of divine truth, heartily rejoice over it, and cheerfully and confidently lift up our heads even in these last days; for

The Lord is not yet and never will be

Divorced from his people. He remains their confidence, their blessing, salvation and peace. With mother's hands He guides His own steadily to and fro.

Give glory to our God!

May he himself continue to give us firm and confident faith and hope in his further gracious help, so that he will certainly let us see his glory more and more for his glory and our joy. H. Stallmann,

The Synodical Assembly of the Canada - District of the Synod of Missouri re.

Days of great joy and refreshment, as well as loud praise to the good God, were the meeting days from April 17 to 23 for those gathered for the synod in Elmira, Ontario. Around a few small groups, which had originally gathered through the ministry of the Missouri Synod for the sake of God's word, a number of congregations have gradually gathered through God's blessing, which are served by preachers of our Synod. Therefore, for the honor and advancement of the Kingdom of God in Canada, it seemed most expedient that from these beginnings a separate District Synod of Canada be formed. With the approval of the general Synod of Missouri 2c. and with heartfelt blessings from the Northern District of the same, to which the Canadian Lutherans had been incorporated until then, one went confidently to work in the name of God to establish an own Canada - District of the Synod of Missouri 2c. During the days already mentioned, the first meetings of this new body took place at Elmira.

The latter currently consists of 14 pastors (including 9 with voting rights), 11 congregations and 1 parochial school teacher. From this it is already clear that it is not high things before the world that were envisaged with the founding of this district synod. Rather, it was driven solely by the heartfelt desire to be able to serve and advise our dear fellow believers in Canada better and better for the glory of the great God and the salvation of many souls, while fervently invoking God and trusting in His blessing. So the new District Synod confidently raises its pennant; but may God, for Christ's sake, give joyful prosperity to this seed sown in hope, that from the little mustard seed may grow a great tree, under whose shade many souls may find rest through the pure means of grace which Christ has given to His Church.

The blessing which our dear congregations in Canada have already enjoyed through the ministry of our Synod has been great by God's grace; but there are some circumstances which open up the cheerful prospect that this blessing may still be much

The new formation of the Canada District will increase the number of employees in this area.

The geographical distance of most congregations from the centers of the other districts of our synod is in part considerable, so that until now the synodal assemblies of the other districts could be visited by the preachers of Canada only at the expense of hardly affordable travel expenses and could be supplied by congregational deputies only to a very small extent. In addition, the (not only political and social, but also ecclesiastical) conditions in Canada are quite different from those in the United States, the latter being a foreign country for Canada. All this made the wish of the "Canadian" Lutherans appear to be well justified, to unite now also into a Canadian body, namely into such a body, which governs itself under the sole rule of the divine word and in unbroken unity in spirit like member associations with the Missouri Synod according to its special local conditions.

So on Wednesday, April 16, the synod members and a number of guests from the congregations arrived in Elmira from the various parts of the province of Ontario (some 500 miles from the upper Ottawa).

The series of sessions opened on Thursday by the Reverend General Praeses, Rev. Schwan of Cleveland, O., with a heartrending sermon on Cph. 4, 3—6.

Since in some congregations of Canada it was still too little recognized how it is about right synodalism, and also as a result of abusive and violent practice of other synods, fear of joining any synod showed up in many cases, it seemed to be very salutary, if one first showed the congregations, what kind of "meaning" it has with right evangelical synodalism and what they will therefore also have to be provided with by the new Canada - District Synod. Thus, in three days of meetings, first of all synodalism in the orthodox Free Church was discussed. It was shown how a synod, or the union of a number of local congregations into an ecclesiastical body, is a free church if it governs itself (as in our country) without interference from the state, but that it is only a true believer if it professes the pure Word of God, as witnessed in the symbolic books of the Lutheran Church. It was also emphasized that such a synod is not the church of its country, that all children of God or even all orthodox Christians of the country must necessarily be found in it, that a synod is rather a voluntary union of congregations in the church. Furthermore, it was testified that such a synod is certainly a salutary, even, depending on the circumstances, necessary institution, which is in accordance with the divine word and apostolic model, but is nevertheless only an ecclesiastical (i.e. human) order, which lacks divine foundation. Therefore, it is nothing but an advisor and helper to the individual congregations and has no power other than the rule of the Word of God, which it guides and as far as it guides it. Therefore, it is not an ecclesiastical authority that would have the power to legislate or use coercion against the congregations in matters that God's Word leaves free. It pursues no other purpose than that of bringing God's kingdom inwardly and outwardly through God-given means.

It is the aim of the Foundation to promote the development of the Church, above all by setting the beneficial teachings in constant motion and by making appropriate practical arrangements.

The gracious God also visibly blessed these discussions, so that even those dear Christians who still brought bitter prejudice against synods with them here became more and more joyful in the course of the negotiations and finally happily agreed with the synod: Yes, it is certainly true that their own spiritual benefit and their sacred duty to benefit the church as a whole should move every orthodox local congregation to joyfully join such an orthodox synod.

Another extremely important subject of the doctrinal discussions was that of the call to the pastoral office, whereby it was faithfully demonstrated from God's Word and the symbols and doctrinal writings of our church that the pastoral office is the office through which the functions of the spiritual priesthood are publicly exercised by the community; that this office is one instituted by God, so that it is not at the discretion of the congregation whether it wants to carry it out among itself or not. Furthermore, it was emphasized that it is also God who chooses, calls and equips the individual persons for this office; but that God calls through the congregation, so that we no longer have to wait for immediate calling (as the apostles and prophets were sent by God).

All these beautiful things will be described in detail in the synodal report that will soon be published. May it be diligently purchased and studied by our dear Christians. May the faithful God and Savior now make true the blessing with which the Presidium of the Northern District has dismissed the "Canadian" Lutherans from the association of that District:

"May the Lord bless your works and struggles and let you see victory after victory over His enemies! May your teachers be adorned with many blessings! You dear District Synod of Canada are our sister, grow in many thousand times thousand, and your seed possess the gates of its enemies! ".....

Theses

on the certainty of the state of grace

for this year's Illinois District negotiations.

I.

The teaching of the papists that no man can be completely sure of his state of grace without special revelation is an antichristian error. Ebr. 11,1. Match. 11, 28-30.

II.

The doctrine of the sects that the certainty of the state of grace consists only in a sweet feeling of grace is a dangerous raving. Rom. 7, 24. 1 John 3, 20. Phil. 4, 7.

III.

The certainty of the state of grace is only firmly and unshakably based on the means of grace. Joh. 15, 3. 1 Joh. 5, 8.

IV.

A certainty based on the means of grace is worked by the Holy Spirit alone in the repentant. Rom. 8, 16.

V.

The certainty of the state of grace is confirmed by every Sin shattered, destroyed by mortal sin. 1 Joh. 3, 21. Ps. 66, 18. Joh. 5, 44.

VI.

The certainty of the state of grace also exists in the doubt of the repentant as long as the person fights against it. (State of contestation.) Marc. 9, 24.

VII.

The more zealous a person is in sanctification, the more he has witness- through his love and good works.

He knows that he is in favor with God. 2 Petr. 1, 10. 1 Joh. 3, 14.

To the ecclesiastical chronicle.

I. America.

Confessions of the gushers. The Methodist paper "The Happy Messenger" writes: "The first and main reason why so-called repentant people do not 'get through' for so long is ignorance. They have no real knowledge, neither of their great sinfulness, nor of the plan of salvation. You can hear this in their prayers and conversations. Loud cries, lamentations and prayers are no proof that they are in great distress. This is often only an agitation that arises from other causes than a deep feeling of their great sinfulness. The greatest criers, after they have 'gotten through,' often soon fall back again. A deep recognition of sin is not always accompanied by loud cries and gestures, but is often quietly introverted and crushing in the heart, without many outward gestures. True repentance takes place in the inner heart beforehand and then, of course, usually expresses itself through outward behavior. But why many often do not come through for a long time is because repentance is more outward than inward. A closer look at the people in daily life teaches this. During the day they have little remorse and feeling for sins, but in the evening, when it is time to go to the 'altar of prayer', the feeling comes. They also do not pay much attention to the sermon, that they would have drawn strength of faith and instruction from the word. Furthermore, they usually lack the correct knowledge of the plan of salvation. They may have had little religious instruction and are very ignorant in divine matters. Unfortunately, this is very often, indeed usually, the case with young people. Many parents are terribly and irresponsibly indifferent to giving their children special religious instruction. How can a person grasp God's salvation if he does not know 'how'? The sermon alone does not do it. Every preacher knows that those people who have had thorough catechetical religious instruction are usually pillars of the congregation. Ignorance of God's plan of salvation prevents the seekers from taking hold of salvation. Don't they usually seek it by crying and lamenting instead of taking it into their hearts in silent faith? And there they sometimes 'overcry' and get into such a state of excitement that they finally know nothing more about themselves. Then they finally come to themselves again, and then they feel good, usually worked by much encouragement, and then they have 'come through'. But what does the experience of such conversions usually teach? We know it is delicate to write about these things, but this should not prevent us from opposing an evil use. For the sake of the souls who are so easily and often deceived, one should be very careful. O, it is an important thing about true conversion. False conversions are the ruin of the Church and hinder the true work of conversion. Only God can do the 'shooting through'.

by His Word and Holy Spirit, and all men are botchers and corrupters of souls who undertake to do it." Thus, the "Ambassador" now rejects himself what has ever been punished by true Lutherans against his and other swarming communities with God's Word. To be sure, the Methodists have always cried out that the Lutherans wanted no conversion and no living Christianity, which is why they considered it necessary to break into Lutheran congregations with their "conversions." But this was not the antithesis. All true Lutherans also believe and teach that only a converted or born-again person is a child of God, has God's grace and will one day die blessed. But they wanted and want to know only of such conversions as the Holy Spirit works through the divinely ordained means of grace, through Word and Sacrament, while the Methodists have hitherto not only disdained but also reviled and blasphemed these divinely ordained means of grace, and have substituted for them their "penitential bench," camp- and class-meetings, etc. If the "ambassador" were serious about the fact that God alone converts "through His Word and Holy Spirit," so that the Word is the means by which the Holy Spirit works conversion, then he would have abandoned the principle of the enthusiasts and would have returned to the right biblical and thus also Lutheran doctrine.

F. P. [Pieper]

II. foreign countries.

Emigrant Mission. In the Leipziger Allgemeine Kirchenzeitung of March 28, we read that support has also flowed to our emigrant mission from the so-called God's Box in Hanover. It says: "Finally, a gift has also flowed to the Emigrant Mission under the care of Pastor Keyl in New York, which in the past year has received no less than 440 persons from and to Germany, has given them physical and spiritual assistance, and has housed fifty of them in Lutheran congregations and thus preserved them for the Lutheran Church.

In the Saxon regional church, the regional consistory allows that one takes away the honor of the Lord Jesus, but whoever attacks the blasphemers of Christ somewhat rudely, the same immediately calls him to account and punishes

him most severely. Even the "Pilgrim from Saxony", which otherwise defends its regional consistory most zealously, gives an example of this. In its issue of April 13, it writes: "Pastor Große, in his 'Chemnitz Lutheran,' had called the present St. Jacob's Church in Chemnitz a beautiful murderer's pit and idol temple, and the clergy employed at the same, referring to various manifestations of the same, in which they make Christ a mere man and God's word a man's word, three perjured blasphemers. Thereupon he was sentenced to a fine of 400 marks and to pay the costs. The verdict confirmed by the High Court of Appeal does not even touch the question of whether or not the names of persons and things used by Große are to be applied with justification, but condemns the defendant only because he had used an "obviously insulting form" in his rhetoric. Therefore, one might have expected that it would have been left to all those attacked personally to take care of the restoration of their attacked honor. The fact that the Consistory took it upon itself to intercede on behalf of those who were attacked did indeed cause concern. For according to Lutheran concepts, a place of worship where Christ is stripped of his divinity by the appointed preachers and made into a sinful man, and where the people are thus taught, has become a pit of murder. Certainly, it would serve to calm agitated minds if the consistory, once it had been established, would

for the personalities in question, now also wanted to publicly declare what it, for its part, had deemed necessary to do on the basis of the manifestations against the clergymen in question attracted by Große".

Hanover Free Church. From private news we learn the following: The Renitents in Hesse-Darmstadt, headed by Superintendent Bingmann, have united with the Renitents in Kurhessen, whose leader is "Metropolitan Hoffman. This body is now seeking a union with the Separates in Hanover. For this purpose, a free conference was held in Hanover on February 3 of this year. The points of unification between the Renitents of the two Hessians were presented and discussed, and if the meeting had had a quorum, the unification would have been carried out immediately. But Harms and Hoffmann were not present. The former, however, entered into pulpit and communion fellowship with the Hessians. (Saxon Free Church.)

Hamburg. Here, about 300 laymen and some preachers have recently addressed a petition to the regional synod, asking it to restore the former formula of commitment of the clergy to the Lutheran confessional writings. The regional synod, in which the liberals lead the floor, naturally rejected the petitioners with a large majority. This is exactly how it would go in Saxony, if need be. Forward! is the slogan of the religion of progress, i.e. "Let us break their bands and throw their ropes from us!

Heffen-Darmstadt. After a new law on the civil effects of leaving a church or religious community came into effect here on September 10, 1878, according to No. 1 of the Blätter von Usenborn of that year, the remaining few recalcitrant pastors and congregations here also declared their resignation from the national church in order to finally get rid of the incessant accusations and assessments of unauthorized exercise of the spiritual office. It is only strange how Past. Lucius on the one hand calls the previous vehement reluctance against the "resignation" an error and yet even now claims that according to the old law of 1850 they could not have resigned, although both laws are essentially the same. God grant that the newly forming Free Church will completely and totally adhere to the faith of the fathers, which, of course, remains to be seen, since in our time the word "Lutheran" is used in too many false ways. (Saxon Free Church.)

From France, the leaf "Under the Cross" is written: There is still a Lutheran church prayer in today's France. The small country of Montbeliard (Mömpelgard) with about 50 congregations, formerly belonging to Württemberg and at that time joining Luther's reformation; then the congregation complex in Paris and in Algiers, then Lyon, Nice. In France, religious freedom is a dead letter, otherwise the Roman priests would not have dared to go from house to house in five dioceses, to insist on the delivery of any Bibles that might be available and then to hand them over to the fire. Despite all this, and probably because of it, Protestantism is making immense progress in France.

(Saxon Free Church.)

Consequent Union. In Düsseldorf, the Jewish rabbi participated in the laying of the foundation stone of a "Protestant" church, and in Bonn, conversely, the "Protestant" clergy participated in the dedication of a Jewish temple. So it was said: one love is worth another. But of course a love that, to speak with Luther, should be cursed into the abyss of hell, because it wants to couple light and darkness, Christ and Belial together. (Saxon Free Church)

State Church Motherly Love. According to the newspaper "U. d. Kreuze", the children of the Christian school at Angenrod in Oberheffen received a Jew as school teacher from the Darmstadt Ministry. The Jew of course forbade the children to pray in the name of Jesus, whereupon the parents no longer sent their children to school and at the same time asked the ministry for a Christian teacher. This is said to have been promised to them now, but under the condition that the Christian parents wanted to pay for the religious education of the Jewish children. The payment was made, but even now, after 4 years, the Jew is a teacher at the Christian school in Angenrod. (Saxon Free Church.)

Switzerland. The Allgemeine Leipziger Kirchenzeitung writes: Earlier than in many countries, liberalism has taken hold of schools in Switzerland. In the canton of Zurich there are 50 elementary schools in which religious instruction is no longer given. In one of its most recent sessions, the cantonal council lamented this "anarchy" that had broken out in the area of schools, but did not see itself compelled to intervene against it, for this anarchic state of affairs is entirely legal. Since the cantonal constitution wants to exclude any religious coercion against individuals as well as against communities, neither a teacher nor a community can be forced to provide religious instruction. What fruits this has already produced is shown by a cry of distress that is just now being raised from Zurich. Parents, school authorities and teachers, according to a report from the aforementioned city, are not in a position to sufficiently monitor the behavior of the young people without the help of the police and to counter the excesses effectively and effectively enough. It does not happen frequently, but regularly, that dozens of boys are roaming the streets in a wild and frenzied manner until late at night, calmly shouting insulting names at people passing by, or even greeting them by throwing stones, the latter even in broad daylight; Great mutual brawls are not uncommon, and anyone who has the opportunity to listen for a moment to the conversations of the "hopeful" offspring will, it is said, ask himself in all seriousness what will happen to the offspring if the already torn savagery should progress even further. It is added, however, that the degeneration will spread even further if parents, authorities and private

individuals do not take very serious measures against the cancerous evil that afflicts a considerable proportion of the youth.

The Zulu's in Africa. As is well known, the missionaries sent to Africa from Hermannsburg are missionaries among the Zulus. Now that a war has broken out between the English and the Zulus, it will not be uninteresting for our readers to hear something about this from a missionary there. In the Hermannsburg Mission Bulletin of March there is a letter from Missionary Hohls of February 12, addressed to Pastor Harms, in which he writes, among other things, the following: It is the grace of the Lord that it is not yet over with us. His mercy has no end yet. But we are in great danger that the Amazulu will pour over all of Natal like a terrible flood and devastate everything before them, ravish our women and virgins, spear our infants and torture us all to death. Wealthy Englishmen have already embarked on ships and are off and away. Those in the two capitals of this country, Durban and Peter-Maritzburg, are working exclusively to entrench themselves, and elsewhere in the country back and forth the inhabitants, white and black, have entrenched themselves. A panic has seized everyone. This is what happened: the English government divided its power into three heaps; U Cetywayo was to be attacked in three places at the same time. When I heard about this pre

When I heard the announcement, I was very worried, because it was up to U Cetywayo whether he wanted to be attacked in three places at the same time. He could send fine power as he wanted. As I continued to hear and see how confident of victory the English were in the fight and that, in their opinion, no one else was needed, they only needed to go into the land of the Amazulu, then they would have beaten them, I became a little apprehensive about the matter. Now it has happened; on January 22nd the terrible armies of the Amazulu have totally beaten our main army on the head. The cannons of the Englishmen and their guns made a terrible mess among the Amazuuls, but they didn't care. Continuously firing and in the usual step the Amazulu came closer and closer, and before the English knew it, they were completely surrounded by their enemies. They gave no quarter, but slaughtered everything. Then 800 whites covered the election site and perhaps as many of our natives. Only two or three horsemen managed to blast through the enemy ranks and bring news of the terrible defeat to Natal. When the warriors of the heathen had won and now made rich booty, probably 200 wagons, their wives came out, visited the battlefield and killed all the wounded. Horrible! There lie our dead unburied to this day! The battle took place in a mountainous country, 10 to 12 English miles away from our border river "Buffalo River", just where my brother Stolte drowned years ago. Close to the battlefield is a single mountain, "Jsandhlwana" (i.e. small hand). One of the Maritzburger newspapers recently lamented that we had let ourselves be outwitted by the barbarians, out-witted us" (literally: "they have outwitted us"), and that is unfortunately so. Namely, for days smaller detachments of the Amazulu could be seen, against which the Lieutenant-General Sir Chelmsford had some troops advance, and then the Amazulu soon took flight. Thus made safe, the general himself left his position with perhaps two-thirds of his force and went further into the country, leaving those who remained behind to guard the camp. When the general was 5 hours away, about 15,000 Amazulu set out on the camp and defeated everyone as described above. It was fortunate for us that the Amazulu did not turn against the general himself, otherwise they would probably have completely annihilated him and his army. The victors first rested a little after their bloody work, rejoiced in their booty, and then went to Natal, but perhaps only 4 to 5000 of them. They probably thought they were enough to flood Natal. Close to the passage of the Buffalo River on this side, a Swedish mission station has recently been established, Missionary Witt's Station. All the buildings had been requisitioned by the military authorities for magazines and hospital. A garrison of 130 men lay there. They had received timely enough information about what was happening at Jsandhlwana from the wagoners who hurried away. They entrenched themselves with filled sacks of flour and grain, with boxes and crates. The Amazulu soon arrived, but with a bravura that must be acknowledged, the weak crew defended itself all night and lost only 10 men in casualties, while they struck down hundreds of Amazulu. The latter then had no further desire to spoil in Natal, but returned. Our two armies in the southeast and northwest of Zululand, under Generals Pearson and Wood, have been more fortunate in their engagements, and especially Pearson has fought a respectable battle not far from our station of Enyezane, which lies in ruins; but the English cannot take advantage of their victories, because the fleet-footed Amazulu disappear into the mountainous country when they please. Both

Generals, 30 to 40 hours apart, have entrenched themselves, can neither advance nor retreat. We feel too weak and requisition troops from the Cap, from Mauritius, from India and from England. But will U Cetywayo let us go so long? That is the question. It is probable that he will leave the two generals sitting in their entrenchments and he will break into Natal, and then woe to us! The Tugela still offers protection, but 3 to 4 more days of such heat as yesterday and today, then the river will be passable. I do not easily see a thing too black, but, dear father, it is possible that these are my last lines to you. As God wills. I am afraid, but I do not despair. We have bricked up our church windows 4 feet high and made shooting holes in them. We got 25 breech-loaders with plenty of ammunition from the government. My carpenter's axe is still with me; I have felled many trees with it in Germany and in Africa. Should I now have to take it to fight against the heathens, whom I would like to convert to the Lord Christ, I could only do so with a trembling heart. But then my motto should be: "In the name of the Lord I will smite them! Run, our help is with Him alone. I would like to mention that on the last Sunday, eight days ago, late in the evening, when we received word from the magistrate that the Amazulu were already in Natal, we took refuge in our church and spent the night there. Our sick were carried there. However, the noise still proved to be a blind one.

A bible disseminator against his will.

On the train during the journey, a gentleman bought five New Testaments from a Bible messenger and then threw them out the window with contempt, amidst the laughter of the passengers. Later, however, when the Bible messenger traveled along the same railroad line and visited the railroad guards in their lonely little houses to sell Bibles, one of them said: "J, this is one of the books that our workers recently picked up on the railroad embankment and in which they take such great pleasure. And these people were Catholics, so they probably would never have gotten a Bible otherwise. God's ways are wonderful.

(Pilgrim a. S.)

Inaugurations.

On behalf of Mr. President Wunder, Rev. H. P. Duborg was installed in his new congregation at Blue Island, Ill, on Maundy Thursday. God bless him. F. Döderlein.

Address: livv. ll. t?. vuborx, Lluo Islunä, IN.

According to the received notice, Pastor I. F. Döscher was introduced to his Lutheran congregation of St. John's in New Orleans, La. by the undersigned on Easter.

E. G. Mödinger.

Address: Rov. ck. voor>cl>er,

Oor. ok (/ustomkouss L Vrisur 8ts., diov Orlvuno, Da.

In accordance with orders received, Rev. Joh. M. Moll, of Wolcottsville, N. I., called to Cumberland, Md. was solemnly installed in the midst of his new congregation on Sunday Jubilate by the undersigned, assisted by the Rev. F. Dreyer. C. La "terbach.

Address: Rsv. . 1. Ll. Ll. Lloll.

Box 191- vumdsrlanä, L.IloFdan^ 6o, Llä.

On Sunday Jubilate, Rev. I. T. Feiertag was inducted at St. Michael's Lutheran Parish, Wolcottsville, Niagara Co, N. A., on behalf of the honorable Presidium Eastern District, assisted by Rev. P. Heid, of the undersigned. A. Krafft.

By order of the reverend Presidency, on Sunday Quasimodogeniti, Rev. I. G. Schwrmly, heretofore a member of the venerable Ohio Synod, was installed in his new office at Zion Parish, Ford County, ÄanS., by the undersigned.

H. Krause.

Address: liav. ll. 6. 8ah^aml^, Ott'srls, LckwarUs 6o., Laus.

79

On Sunday Jubilate, Rev. W. Sandvoß was installed in the congregation at Augusta, Mo. on behalf of our honorable District Praeses. W. Matuschka.

Address: Rsv. V. 8anckvoss,
^n^usta, 8t. Okarles Oo., 2Io.

Rev. W. T. Strobel having accepted the unanimous call of the Lutheran congregation at Caloma, Iowa, with the sanction of his congregation at Wilton, the same was installed in his new office by the undersigned on Sunday Jubilate, by order of the Most Reverend President Western District.

I. Schumacher.

Address: Rvv. 1. 8trol>el,

Oaloma, ^larlnn'Oo., Iova.

Rev. G. Reisinger having accepted the call of the SalemS Lutheran congregation at Wilton, Iowa, the same was installed in his new office by the undersigned on Sunday Misericordias Domini, by order of the highw- Presidency Western District. W. T. Strobel.

Address: Usv. d. UsisinAer,
^Vilton, IUusoatins Oc>., Iova.

Official request

to the members of the electoral college and to our synodal congregations.

I.

As a result of the rejection of the appointment as director of our school teachers' seminary in Addison on the part of Mr. Pastor F. Zucker, the supervisory authority of the institution has instructed me to take the necessary steps first of all for the renewed nomination of candidates for the designated office. I therefore request the honored members of the electoral college to send me as soon as possible the names of those whom they will now nominate as candidates for the still-completed directorship, while at the same time I again call the attention of the worthy synodal congregations, as well as the relevant teaching staff, to the fact that they are also entitled to nominate candidates. In view of the urgency of filling the vacancy as soon as possible, I request that the votes be sent in early enough to be announced in the June 15 issue of this synodal organ. I also repeat the reminder contained in the previous issue that it would be advisable for the electoral college to meet in person on June 12 in Chicago for a joint consultation on the increasing number of election matters.

II.

After Director O. Hanser has accepted the call to the pastorate of Trinity Parish in St. Louis, Mo., and, upon his request, has obtained the dismissal of the synod by the supervisory authority concerned, I request, in the name of the latter, the members of the electoral college to also send in the names of the candidates to be nominated by them for the vacant directorate of the high school in Fort Wayne, Ind, as soon as possible, reminding them of the right of the teachers' college and of each synodal congregation to nominate candidates.

St. Louis, Mo, May 15, 1879.

C. F. W. Walther, currently Secretary of the Electoral College.

Announcement.

Dear parents who have sons at the local college are hereby informed that the status of our household budget allows a reduction of P3.00 in the tuition fee for the fourth quarter, so that they only have to pay H13.00 for the quarter beginning on May 15. However, this reduction is initially only valid for this year's fourth quarter, which, moreover, is 2 weeks shorter than the others.

Fort Wayne, Ind. C. I. Otto Hanser, Director.

To the note!

The sermon by Pastor E. A. W. Krauß shown in the last issue will not be available again for about two months. All incoming orders will be executed at the present time.

Luth. Concordia Publishing House.
(M. L. Barthel, Agent.)

The Illinois - District

of the Synod of Missouri, Ohio, & a. States will assemble, s. G. w., at Chicago from the 4th to the 10th of June in the congregation drS Mr. Pastor L. Hölter (Xo. 316 ^V. lazOor 8tr.).

Main subject of the negotiations: Theses on the state of grace of Christians.

Registration will be requested by Pastor Hölter without delay. Whoever fails to register in time may count on free quarters. Those who already have a place to stay outside of Rev. Hölter's parish, is requested to inform Pastor Hölter of this as well.

Those who are unknown in Chicago may ask for the ^lacki- 8ON 8treôf, board a Car there marked „Ulus Islanä H.VV.", tell the Conductor to drop them off at 8irsot, go one block to the left (east) when they arrive there, and inquire at the school about the quarters prepared for them.

B. Burfcind, Secr.

All who intend to travel to this Synod from St. Louis and wish to travel cheaper (about the same as two years ago, or even cheaper) are asked to contact the undersigned by May 22. The exact address is requested.

A. F. W. Fedder, LsUsviUs, Ill".

All those who intend to travel to Chicago via St. Louis for the Synod are requested to assemble at Mr. Volkening's (corner of Fourth Street and Franklin Ave.) on June 3. Also included here are those who have reported to Mr. Fedder. The larger the number, the cheaper the fare. I. L. Backhaus.

Illinois Synod.

God willing, the Lutheran Synod of Illinois a. St. will assemble at the congregation of the Rev. H. WeiSbrodt at Mount Olive, Macoupin Co., Ills. on Thursday, June 5, 1879. G. Mochel, Sec.

The Northern District

The Synod of Missouri, Ohio and other states will meet, according to the advertisement in No. 18 of last year's "Lutheran", on June 26 at the congregation of Pastor Hügli in Detroit, Mich.

The subject of the proceedings is: Of the Sacraments in general and Holy Baptism in particular.

All members of the Synod and guests are kindly requested to register with the Dasior locn in due time.

Each pastor of the district shall submit a complete parochial report. K. L. Moll.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 18, at Trinity Church of the Rev. H. F. Sprengeler, Milwaukee, WiS.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-grounded, truly

Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" - The proceedings begin with Thesis 7. (See "Lutherans," Vol. 32, No. 11.)

A pastoral conference will be held the day after the synod (June 25).

Each pastor of the district asked to submit a complete paro- chial report. - The "secretary" of the district conferences shall submit the minutes of these conferences to the meeting.

All who intend to attend the synod must register with the local pastor, H. F. Sprengeler, at least 2 weeks before the synod begins.

All Synod members and guests who pay full fare on the Chicago, Milwaukee and St. Paul Railroad, or on the Wisconsin Central Railroad, on their outward journey to Synod (i.e., do not purchase a so-called Return ticket), shall be returned by the railroad companies concerned, upon certification of their presence at the meetings, for one-fifth of the fare paid.

A. Rohrlack, Secretary.

* * *

Pre-Synod discount

Is granted to all synodicals on the following railroads:

- 1) Chicago, Milwaukee & St. Paul,
- 2) Western Wisconsin,
- 3) Wisconsin Central,
- 4) Chicago & North Western R. R.,
- 5) Milwaukee, Lake Shore & Western,
- 6) Sheboygan & Fond du Lac,
- 7) Green Bay & Minneapolis.

The fact that, with regard to quartering within the congregation, consideration can only be given to those who have reported to the undersigned "at least two weeks before the beginning" of the synod is herewith brought to mind once again. H. F. Sprengeler,

315 8th Street, Fond du Lac.

Conference - Displays.

The combined Pastoral and Teachers' Conference of Chicago and vicinity will meet, Saturday, May 22, at the Immanuel Parish School. E. A. Zutz.

The Baltimore Districts Conference will meet, s. G. w., June 17-19 at the home of Mr. Pastor Frincke in Baltimore, Mb.
Registration requested. I. G. Hafner.

Dir Nebraska Districts Conference will hold, s. G. w., their sessions this year from Uten to 16 June at the church of the Rev. Tr. Häßler.

Visitors to the conference will want to register in advance with the ? "stor loci.

Those wishing to use the railroad will have to go as far as Seward. E. I. Frese.

Proceeds to the Treasury of the Illinois Districts:

(Conclusion.)

For poor students in Springfield: Through ? H. Schmidt in Schaumburg from the collection bag of sr. Gem. 10.00. By ? W. Wunder in Chicago from the Kmen in sr. Gem. for I. Hoyer 8.00. (Summa \$18.00.)

For poor college students in Fort Wayne: Through ? H. Schmidt in Schaumburg from the collection bag of his church. From Chicago: by ? Engelbrecht from the Women's Association for Brdmin 7.00, by ? Neiker for W. Köpchen from Anna Schwartz 1.00; by ? W. Wunder for L. Schwartz from Jungfr. - Drrrrn 15.00; by ? Hölter for Ad. Bünge of the Imm. - Gem. 10.00. (Summa \$53.00.)

For poor semiparians in Addison: Teacher Elbert in Tortland, Minn. 5.00. For O. Hennig: From the Women's Club in Paterson, N. I. 10.00, from the Choral Society of St. John's Parish in Quincy 10.00. From Chicago: from ? Lochner's Gem. for H. Burmistr 10.00; by ? Reinke for C. Kampeis from Anna Schwartz 1.00; by ? Succop for W. Ernst from Albertine Wilke 5.00, for A. BerSkow from Jungfr. Verein 5.00. By ? G. F. Schilling for Paul Pirhn. Hochz. - Coll. at Gottlieb Capelle in Town Scott, Wis. 5.00. By ? Seidel at Keokuk Junction for Ph. Baumgart, Hochz. - Coll. at G. I. Buess 3.25; by ? Seidel 75. tall. coll. at W. Ma.nuS in St. Paul for R- W. Albrecht 4.60. By ? Hölter in Chicago for Ph. Baumgart from the Jungfr.-Verein 8.00. (Summa \$67.60.)

For the Emigrant Mission in New York: ? Engelbrecht's congregation in Chicago 6.65. ? Steeger's parish in Dundre from the Abndmahlskassen 5.00. (Summa \$11.65.)

For the Emigrant Mission in Baltimore: ? Steeger's Gem. in Dundre from d. Abendmahlskassen 3.00.

For woman ? Summer: ? Dorns Gem. at Pkkasant Ridge 5.00. By ? E. Hieher of H. Blume at Matteson 1.00.

For Mrs. ? Engelbert: D. Dorns Gem. in Pleas- ant Ridge 5.00.

For poor sick pastors & teachers: By ? Engelbrecht in Chicago from N. N. 1.00.

For the Lutheran Free Church in Germany: ? Engelbrecht's Gem. in Chicago 6.65.

For ? Matfeld's Parish in Iowa: By ? Engelbrecht in Chicago from N. N. 2.00. Gem. in Addison 22.52. (Summa \$24.52.)

For the Philadelphia community: By ? Lochner in Chicago by G. Lrsmann 2.00.

For the orphanage near St. Louis: By W. Holtmann from Ch. Burdorf in Red Bud I.O.O.

For L. Rascher in the asylum near St. Louis: I. Wagner's Grm. in Chicago 10.00.

Addison, Ill, 31. March 1879. H. Bartling, Kassirer.

For the orphanage in Addison, Ill:

From parishes 2c. in Illinois: Lurch ? Burfeind in Matteson P2.11 and Collecte at C. Jörn's wedding 10.00. From Chicago: by C. I. N. P. 5.00; by ? Hölter from Gottfr. Aunch 1.00; by ? Lochner from etl. members of sr. Grm. 37.00. Palm Sunday coll. 34.00. C. Hoyer 1.00. H. Hodne 3.00. H. Brinkmann juv. 50. C. Es-mann 8.00. Dankovir from Mrs. N. N. 2.00. Urbcrschuls der Collectm fürs Kinderblatt 7.60. from N. N. Naithe for the 3 Geschwister Groh 25.00; by ? Succop by C. Brandenborg 25; by LehrerNitzel by Mrs. Fodr 32; by ? Wunder by Mrs. M. Hänisch 5.00; by ? G. Johannes by Christian Kruse 2.00; by ? Engelbrecht by Aug. Eichmann 10; by ? Wagner's Gem. 45.01; By ? Mnn- nicke in Rock Island by Chr. SchilUngr 5.00. By ? Grupr in Rodenbrg: Collecte at L. Dobl's wedding 8.00. Abrrm- Coll. 6.24. R. Ryan 5.00. From South Chicago by ? Duborg: from N. N. 50. Joh. Heimke 25. from d. Gem. 7.39. From Addison: from H. Buchholz 5.00, by Frdr. Bart-ling 29.00, by Wittve Heuer 5.00, and by L. Stünkel 61.58; by ? DormannStkem in Zorkville 8.00. by ? Brauns of I. Brauers Gem. in Lrete 25.45. By ? H. Schmidt in Schaumburg: by H. Thies 10.00, thank offering by Mrs. L. W. 5.00. Wittve Meyer 4.00. By ? Holiday by Mr. F- scher in St. Charles 3.11. By ? Golsch's Gem. in York Crutre 13.65 and by H. Bade 4.00. By H. Bremer of ? Ramelow's Gem. in Elk Grove 16.00. Bon H. Gehrke in Arlington Hrighto 1.00. Bon ? Rauschens "dem. in Dalton 12.00. By ? Steege in Dundre by H. W. 1.00. From ? Trautmann's Gem. in Gower 11.22. Easter Collecte from ? Grupe's Gem. in Hartem 15.45. By ? Wehrs in Lake Zurich from N. N. 50. Louis Schulz 1.00. By ? Fruchtmicht from d. Gem. in Wheaton 1.75. By ? Müller in Kankakee for Pratorius 10.00. By teacher Marr in Bloomington. Collecte at d. wedding of Joh. Beckne and Lonis Plonse 6.45. By ? Norden. Collecte at the Consirmatiou in Lindenwood. 1.60. By ? H. Dageforde of s. Gem. in N ebr aska Tow n ship 6.30. Summa \$476.31.)

By municipalities 2c. outside Illinois: Bon F. Kruger in Oshkosh, Wis. for aler. Wcgnr 50. by Kas siren C. Eißfeldt in Milwaukee, Wis. 112.00. by ? H. Niemier in Elkport, Iowa, thank offering by N. N. 5.00; By ? A.D. Kramer: from Adam Schafer in Centra lia, Kaus. 50 u. from Wm. Wegner in Pottawatomie Co. Kans.

1c.) Don H. Fischer at Maple Works, Wis. 5.00. By teacher G. Huser at Detroit, Mich. from N. N. 1.00. By ? G. Gölker in Dayton, Iowa, thank offerings from Mrs. Heitkamp, Marie Heitkamv & Mrs. Kramer 1.50. Through teacher Ad. Gruhl of N. N. in Liverpool, O., 1.00. By Kassirer Simon in Monroe, Mich. 4.50. By ? Schilling in Amherst, Wis. high c. coll. bcl Fr. Erd ann 5.20. (Summa \$136.30.)

By children: By teacher L. F. Koch in NrwMinden, Ill, by sn. Pupils 3.60. In the "Kinderblatt" to quittirn 252.76. (Summa P256.36.)

Addison, Ill, May 3, 1879. H. Bartling, Kassirer.

Received for poor students: By Mr. ? Schu- lenburg from sr. Gemeinde H3.73 and from s. Filial 2.62 for Gra- barkwitz. By Mr. ? Stute 1.00 for Runge. By Mr. ? Hugli from the Jungfrauen - Verein sr. Gem. 10.00 for Kaiser. By Mr. ? Brömer from the Women's Association sr. Gem. 5 bust shirts, 2 sheets, 3 pairs of stockings, By Mr. teacher Kilian from the St. PaulsGem. 25.20. By ? Kilian 6.00, and from himself 3.00, from Fr. Urban 80 for Urban. By Mr. ? H. Hanser. Collecte sr. Gem. 5.40 for Father Schwankovsky, By Mr. ? Landgraf 10.00, of which 2.00 for Wilder. By Hin. ? Schöch from F. J. K. Kriewall 1.00. By Mr. ? Beck by cll. Members sr. Gem. 7.50 for Gothic. By Mr. ? Jos. Schmidt from the support fund 22.00 for P. Schwankovsky. By Mr. ? Sander from sr. Gem. and himself 9.60 and from Wl. A. Helle 2.00 for Hüschen and Maste. By Mr. teacher Rödiger. Collecte the Gem. of Mr. ? v. Brandt 1.22 and collected at Büblers birthday party 2.00 for Maste. From Mr. ? Claus and a parishoner 100 for branches. From Mr. W. Strobel 5.00. From Mr. ? Piss. 7.00 for I. Müller. From Mr. ? Mertner 2.00. By Mr. ? Geyer collected on Mr. Urban's child baptism. 2.25 for Urban. By Mr. Hei- nterger from the church in Havana 5.00 for I. Müller. By Mr. ? Daib from the support fund 10.00 for Kaiser. By Mr. ? Deselion from sr. Gem. 4.00, from the local women's association 3.00, for Sondhaus. From Mr. ? Mohr 2.00. From the congregation in Pekin, collected at Mr. A. Lohmann's wedding. 19.00 for Menke. Lurch Mr. ? Buszin, Dankovir from Mrs. N. N. 2.50, from himself 5. By Mr. ? Daib from the support fund 8.00 for Kaiser for the purchase of a Weimar Bible. By Mr. President Bily from r. Gem. 10.00 for Hink. By Mr. Teacher Marr, collected at Mr. Otto's wedding. 9.00 for Heirke, Hink and Schliepsick. By Mr. ? Studt, on ss. Bruder's wedding 6.00 for F. Ehlers. By Mr. ? Schwarz from sr. Gem. 5.00 for Emperor. By Mr. ? Beck from G. Wiegand 12 pairs of stockings. By Mr. ? Buszin, on Mr. Helmkamp's wedding sent, 3 10. By Mr. ? Lochner, at Mr. ? Grupe's wedding, 17.38.

To the (Leminarhaus)Halt: By Mr. ? Buszin, collected by young men of sr. Grm. collected, 3.00. A. Crämer.

For poor students received with many thanks by Mr. Generalcassier J. T. Schuricht "K33.45 (inclus. 50 Cts. from Mr. ? Wesel ph in Cleveland). Through Mr. Agent Barthel from Mr. I. H. Myrrs in Ambia, Ind. -A5.00, and from Mr. I. Eichnhauer sen. in Chandlersvillr, Ill., H5.00. By Mr. ? Leemhuis in Buffalo, N. A., by the young men and maidens of his parish (spec. for Stud. Redwaldt) P21.20.

C. F. W. Walther.

Received with heartfelt thanks: From Mrs. Alms, Evansville, Ind. 1 quilt, 1 pair of woolen stockings, 2 sheets, 3 pillow cases. From Mr. Leopold Gast in St. Louis Q5.00. From Grm. dcs ? Brandt in North St. Louis H8.75. By the general synod treasurer D2.75. By ? Bünge by Mrs. Lickmeier in st. Louis P1.00. By the congregation of ? Sap- per H21.75. By cassirer I. S. 'Imon A1.00. By ? P. Wcseloh by I. Werner 50 Cts. F. W. Schuricht, cashier.

With heartfelt thanks against God and kind givers. I certify to have received the following gifts for the church building of my dear congregation in Lincoln Township, Calhoun Co. Iowa: From Mr. ? I. L. Crämer's congregation in Fo t Dodge H30.88; by Mr. Kassirer Bartling from the congregation in Addison, Ills. H22.52; by Mr. ? Engelbrecht of N. N. H2.00; by Mr. ? Bräuer of his township in Bremer County, Iowa. H8.50; by Mr. ? Schürmann from his parish in Home- stead, Iowa, H10.00; by Mr. ? Studt by his parish at Luzerne, Iowa, P7.75; by his St. Martin parish, H3.50. Bro.

For the Preachers' and Teachers' Widows' and Orphans' Fund

(Western Districts)

have been received:

1. contributions:

From the ?? Ch. F. Herrmann, E. H. Michels each O2.00, Ph. Gräbner ch 4.00. From Lehrcr G. P. Schaus K3.00.

2. gifts:

Easter Collecte of the Gem. of the ? Cd. Herrmann K5.60. From the grm. dcs ? Ph. Holtermann S7 60. from ? Lohr, surplus of the Abndmahlscollecte, H3.00. Of the confirmands des ? E. H. Michels H3.00. From N. N. by ? I. Kaspar H5.20.

St. Louis, May 7, 1879. E. M. Große, Cassirer.

The Srmnar Library at Springfield received from Mr. Pastor Mießler at Carlinvillr, Ill, a

"History of the Roman Popes" by L. M. Cormanin as a gift. G. K.

Misprint.

In the previous number, p. 69, column 1 below, it should read: the lodge question had become a so-called burning one in doriklben.

According to the "Lutheraner" of January 15, Pastor Pohlmann is introduced by a Pastor L. C. Schuricht; must be C. C. Schmidt.

Books display.

The happiness of a Christian youth. A sermon on Ps. 71, 17, preached at the foundation feast of the Young Men's Association of the Lutheran Emanuel Parish at Fort Wayne, Ind., February 23, 1879, and given to the said association at its special request by **F. W. Stellhorn**, Professor at Concordia College.

This excellent sermon by Prof. Stellhorn is highly recommended to readers, especially to young men and young men's associations. As the title indicates, it deals with the happiness of a Christian youth and shows 1. what this happiness consists of, and 2. how he gives thanks for it. The price is 5 Cts. **It can be** obtained from Mr. Aug. Lankenau, Fort Wayne, Ind.

Cause and Course of the Division in the Lutheran Salem Congregation at Wilton, Muscatine Co, Iowa. Presented to all pastors and congregations of the Lutheran Church for their attention and consideration by W. T. Strobel.

Pastor Strobel was one of the fourteen who, at the meeting of the Iowa Synod in 1875, felt urged in their conscience to protest against the doctrinal and confessional position of this synod. He soon resigned from the synod. The consequences of this step, the division in the congregation, the action of the Iowans, resp of their leaders, are now factually described in this pamphlet of 24 pages. The spirit in which the pamphlet is written is shown, among other things, by the following concluding words: "We admit and confess to God that we have also failed in the way of fighting because of ignorance and because of our sinful weakness; but this can never and never cause us to give up the fight, which will last as long as Satan prowls about like a roaring lion and slithers in like a cunning serpent. This story has already cost us a lot of money and caused a lot of trouble, and we may even lose the church property in the end: but we have kept the greatest treasure, the pure word, until now, without being obliged to thank the opponents for it. This they shall let us have."

To be obtained from the "Luth. Concordia-Verlag" against posting of 10 Cts. G.

The Picture Catechism. Jubilee edition of the small

Catechism of Dr. Martin Luther. With 75 pictures. Reading, Pa. Published by the Pilgrim Bookstore. 1879.

It is a beautiful and laudable undertaking - the publication of this Jubilee Catechism, and we welcome it with heartfelt joy. Certainly it will be a welcome gift to our dear Lutheran school youth that they get their dear catechism in this booklet in such a nice layout, decorated with 75 really good biblical pictures, explained and proved by well chosen Bible verses. This will give her the desire and impetus to imprint its contents all the more firmly in her memory and heart. It is a pity that the "Bilder catechismus" is not paginated consecutively, but that each main section forms a self-contained bundle; this gives the booklet a somewhat unfinished appearance and makes it inconvenient for use. Nevertheless, we can warmly recommend it to our dear fellow Christians for their children. The price is extremely cheap: in canvas binding with gold title it costs 30 Cts, in simpler school binding 25 Cts.

E. W. K.

Changed addresses:

ksv. 3okn D. voesedar, 30 X. Driour 8t,-, Xsn Orlsuns, Da. tiav. D. secul?," 218 D. 836 8dr., Xaw Hk, X. D. liev. D. Sitsmanrr, Xorlk .Vmkarst, Dora'in 6o., 0. liav. 3. 11. IVorlc-Imunn, Hlarzrsville, Union 6o., O.

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The "Lutheran" is published twice a month for the annual subscription of one dollar for the interested subscribers who have to pre-pay the same. To Germany, the "Lutheran" is sent by mail, postage paid, for 1.50 der-^ Only letters containing notices for the sheet are to be sent to the Re- daction all others, however, which contain "business" orders, cancellations, monies, etc., under the address: Luth. Oudorijl-Y eriax (L. 6. Jurtuv, Conivr ot ri-uni Linum 8t Douis, Siv.. to be sent. - In Germany, this" sheet can be obtained "on Hriurich I. Naumaun, 36 Pirmalschc Street, Dredde".

The baptism of the New Protestants.

(Continued.)

The proposition we have established, based on the Holy Scriptures and clear Scriptural teaching, that the denial of the Trinity cancels the essence of baptism, is also confirmed by the unanimous testimony of the orthodox church of all times. We are all the more interested in this testimony of the church, since our assertion and practice are suspected of being an outrageous innovation.

First of all, we refer to the process and the example of the ancient church. In the third century after Christ, the well-known controversy about the baptism of heretics arose. Cyprian, bishop of Carthage, and with him the North African church followed and defended the practice of rebaptizing all heretics without distinction who returned to the fold of the orthodox church. Cyprian is sharply rebuked by Luther *), but especially because he made the effect of baptism dependent on the faith and prayer of the baptizing priest. Bishop Stephen of Rome, and with him the Roman Church of that time, professed the following rule: "If anyone comes to us from any heresy, nothing is emeted, except that, as it has been handed down, the hand of repentance is laid on that person." Later, Stephen justified the validity of the baptism of heretics with the fact that even heretics baptized "in the name of Jesus" and "called on the name of the Trinity".) In any case, at that time, neither in Rome nor in Africa, no distinction was made among heretics, emphasizing in this case their separation from the Church, the Mother, more than their false doctrine. It was not until the fourth century that the mighty, decisive doctrinal battles of the orthodox church began against the arch-heretics, who denied the deity of Christ and thus the triune God. However, even the orthodox fathers agreed from the beginning about the invalidity of the baptism performed by these heretics and about the

Sermons on the Holy Baptism. Baptism. 1535 E. A. 16, 54. ff.

Cyprian's Epistles, 74,1.

†) Cyprian- Epistles, 73, 4.; 75, 9.

St. Louis, Mo., June 1, 1879.

No. 11.

The difference between this and other heresies is clear. The Council of Nicaea, in 325, which rejected the heresies of Arius and expelled his party from the Church, at the same time determined in the 19th Canon that the Paulianists, who agreed with Arius in denying the Triune God, the One God in three Persons, must necessarily be rebaptized upon their return to the Catholic Church. The 7th Canon of the Council of Constantinople (381) demanded rebaptism for the Eunomians, Sabellians and similar heresies, which fought the doctrine of the triune God. As for the baptism of the Arians themselves, it cannot be denied that orthodox churches of the fourth and fifth centuries were doubtful about their recognition or non-recognition and did not follow a unanimous practice. But this wavering was merely due to the fact that there were many moderate Arians, that with the great spread of Arianism in the Roman Empire and among the newly converted Germanic tribes, many Christians and Christian congregations became and were called "Arian" without recognizing the Satanic depth of Arius' false doctrine and without wanting to overturn and reject the basic confession of Christianity, the confession of the triune God. Thus the orthodox fathers and churches acted very wisely and quite rightly, and it testifies to great respect and reverence for the pure, orthodox doctrine, which was the supreme standard of their practice, that they did not, without distinction, summarily deny Christianity to all who were called Arians, and merely because they were so called and stood outside the orthodox church, but carefully examined in each individual case whether the so-called Arians, who desired admission to the Catholic*) Church, still taught and believed correctly in the main article of the triune God or not, and only baptized again those Arians who denied this article. The church historian Baronius**) reports that the Catholic Church rejected the baptism of the Arians wherever there was "no confession of the Holy Trinity" among them.

*) "Catholics" were then understood as the orthodox, while now the papists call themselves so.

**) Tomus 4. u. 5.

would have found. The so-called *Concilium Arelatense* says:

"If any of the Arians come to us, let them be questioned by the priests of our faith about the (apostolic) symbol. If they see that they are baptized in the name of the Father, the Son and the Holy Spirit, they may only lay their hands on them that they may receive the Holy Spirit. But if they are asked and do not confess this Trinity (i.e., this Trinity as confessed by the orthodox Church), let them be baptized. NB. In this case, the ancient Christian and Lutheran fathers speak of "baptism" and "rebaptism," and understand the latter expression to mean apparent rebaptism. One can also call the former, invalid baptism "baptism" in a certain sense; for "to baptize" originally means only: "to immerse in water."

So just also the apparently uncertain practice towards the Arians proves that to the old church the sentence stood firm: "Where no confession to the triune God, there no baptism." With a certain semblance of truth, the opposing side could now counter: "Those Arians of the worst kind, who denied the apostolic symbolism, also changed the baptismal formula, and only because they changed the baptismal formula itself did their baptism count for nothing. But today's Arians and New Protestants do not do that." However, only some of these Arians are reported to have used baptismal formulas like this: "I baptize you in the one Father, the true God, in Jesus Christ, the Redeemer and one creature, and in the Holy Spirit, both Servants. And the latter testimonies state as clearly as possible that those who came from the Arians were questioned whether they confessed this, i.e. the Trinity taught in the Christian Symbolum, i.e. the One God in three Persons, not whether the baptismal formula was correctly cited at their baptism. The confession of the Trinity was the decisive factor. This is further irrefutably confirmed by the practice of the Oriental Orthodox Fathers towards the Montanists. The Montanists denied the triune God, but confessed, as in general, so also at baptism, besides the Father, "the Son" and "the Holy Spirit". From these Montanists or Cata

phrygern testifies Gregory the Great *): "These heretics, who are by no means baptized in the name of the Trinity ... when they come to the holy Church, are baptized because that was not a baptism they received in error in the name of the holy Trinity." He wants to say: In a certain sense, these heretics were baptized in the name of the Holy Trinity, insofar as the name of the Trinity, the name of the Father, of the Son, of the Holy Spirit was mentioned about them, but because they teach erroneously with regard to the Trinity, they were in truth by no means baptized in the name of the Trinity. Their baptism was not baptism. So this is not a baptism, in which the name of the triune God is used unchanged, but in the wrong sense and understanding. And in this sense the most renowned church fathers, e.g. Athanasius, Basil, defend "the constant rule of antiquity": "Those who have not been baptized into the Holy Trinity must be baptized again. That is, those who are not baptized into the Holy Trinity, as it is known by the Christian, Catholic Church: One God in three persons, are not baptized at all, the mere name "Father, Son, Holy Spirit", without the right sense and understanding, has no effect, and these latter must therefore be baptized in the name of the Trinity really and in truth. The Church Father Augustine, in his book "Of Baptism," combats the above-mentioned practice of Cyprian, and establishes the standard: "If the heretics baptize in the name of the Trinity, the Church recognizes in such baptism not the baptism of the heretic, but Christ's baptism" (VI, 25.). He therefore presupposes as a matter of course that these heretics, whose baptism the Church recognizes, baptize in reality and truth in the name of the Trinity, not only with the words and sounds "Father, Son, Spirit".

Of course, the medieval and papal church misunderstood Augustine as approving of any baptism of heretics and, finally, in the Tridentino Conciliar, **) established the dogma that any baptism of heretics is valid, while it most solemnly curses all heretics. With this dogma it wants to gain a right to the heretics and also a right to return the heretics by force into the unity of Roman Catholic Christianity.

As far as we know, Luther and the Reformers did not speak specifically about this particular case of what to think of the baptism of the Trinity deniers. In their writings they fight against other opposites. But that they considered the word of God, according to form and content, to be an essential part of the sacrament is well known. A statement by Luther about Holy Communion makes a conclusion about baptism possible, even necessary. "The Sacramentarii take away the substance (of the Lord's Supper) altogether (by reinterpreting and perverting the words 'Body of Christ,' 'Blood of Christ'), therefore they have nothing in the Lord's Supper but bad bread and wine." †) All deniers of the sacraments, all reformed sects leave out the words of institution

of the Lord's Supper and repeat them word for word, but by denying the presence of the body and blood of Christ, they annul, according to Luther's judgment, the word of Christ itself and therefore also the sacrament. And this is exactly how it is

*) Lib. XI. os,s>. 67- să tzuir.

Ch. 4 of the baptism.

†) Table Talks. 19, 26.

with baptism. Whoever denies the triune God takes away the substance, the word of God, and has nothing in baptism but bad water.

The Lutheran theologians of the 17th and 18th centuries, on the other hand, had to fight a hot battle against all kinds of so-called antitrinitarian sects (deniers of the Trinity), especially against the Socinians. In this struggle, however, they also unanimously held to that rule of antiquity: "Whoever is not baptized into the Holy Trinity must be rebaptized." Of the proofs cited in Dr. Walther's Pastoral Theology, only the following may be repeated here. Frederick Balduin († 1627) writes: "May they (the Arians) after all retain the words of institution, yet no attention would be paid to the sound of the words, since we attach no magical power to the same, but to that true meaning which Christ intended in the institution of baptism. In the churches of the Arians, which overturn the article of the Trinity, there is therefore no true baptism; hence those who have received baptism among them are to be regarded as non-baptized." Similarly Deyling: "Although they (the Arian heretics) use the formula prescribed by the Savior and baptize the child with water in the name of the Father and of the Son and of the Holy Spirit, they nevertheless falsify and destroy an essential part of the Sacrament with their opinion and in the name of their church and by their public doctrinal confession.... Therefore, when a Socinian comes to us, he must certainly receive the holy bath, even if he has already received baptism from his own with the application of the ordinary formula."

Paul Tarnov († 1633), who judged in the same way, still emphasizes: "if this heresy (the denial of the Trinity) is freely rampant in public and takes over the whole church, then the minister of it can by no means administer true and lawful baptism." Johann Gerhard tells of a Heidelberg pastor, Adam Neuser, who secretly harbored the Arian heresy (false doctrine) for several years, then fled to Constantinople and became a Muhamedan. However, the baptism performed by him during his pastorate was not declared invalid because he administered it in the name of a church that teaches rightly in the article of the Trinity. Incidentally, among today's Reformed, this proven sentence of antiquity is by no means as badly suffered and condemned as it is among the New Lutherans. The Reformed theologian Ebrard *) proves quite correctly that sects which deny this foundation of Christianity, the article of the triune God, cannot perform baptism, even if they use water and the correct formula.

After we have shown that and why denying the Trinity would undermine the essence of baptism and therefore those who are sprinkled with water by all anti-Trinitarians (i.e. denying the Trinity) must now really be baptized in the name of the Holy Trinity, and after we have found this scriptural conviction and practice of ours confirmed by the example and testimonies of the orthodox church, it is still unnecessary to prove historically that the New Protestants freely and openly deny the Triune God. For the secret heresy or unbelief of the pastor does not matter here. Only if this heresy is "freely and publicly rampant" and "the

*) Christ. Dogmatics, II, 600.

If the "new Protestantism" takes over the whole church or congregation, it is impossible that the minister of it administers the true and lawful baptism. The direction or religion designated by the name "New Protestantism" - for it is a quite distinctive new religion - has embodied itself above all in the so-called Protestant Association of Germany. This association, founded in 1863, was formed by enlightened men of all German countries, theologians and non-theologians. In its statute it declares as its main purpose and aim "the renewal of the Protestant church in harmony with the entire cultural development of our time". We know that this modern cultural development on its religious side is nothing else than an "antichristian religion", the sum of which is: happiness of people in this world, because the hereafter is questionable. And man, man himself and man alone makes himself happy and blessed. Even in so far as a certain morality, a contented mind, belongs to this happiness, man himself can make himself pious and satisfy his conscience and the God he thinks and makes for himself. This modern cultural religion is in all respects the antithesis of Christianity. And if the Protestant association wants to harmonize and reconcile Christianity with this religion, there is no other way to do it, and it means no other way than to delete all the essential parts of Christianity and to take only a few Christian phrases over into the new religion. And among these phrases are also the words: "Christ," "Son of God," "Holy Spirit." The Protestant Association has expressly and deliberately closed and plugged the source of all truth. He knows no "holy scripture." He complains of the "unspeakable abuse" made of the "Word of God" by the orthodoxists. He calls the Bible "the most venerable document book of divine revelation." *) And on all so-called Protestant days the basic truths of Scripture have been denied, disputed, mocked with blackmail words in sermons and lectures - just also the doctrine of the Holy Trinity. Instead of many proofs only one! In the public letter of the Committee of the German Protestant Association to the German Protestants, of 1868, a reply to a statement of the Berlin Pastoral Conference, which had accused the Protestant Association of apostasy from Christianity, it is said: "We do not wish to conceal the undeniable fact that the ancient pagan world of the Greeks and Romans was more likely to learn to believe in Christ when he was praised to it as God, and the modern world of today, with its expanded consciousness of God and concept of nature, is far more likely to be won and warmed to Christ when he is presented to it as a man in human form. Here, too, we assert the full right of today's Protestant world to grasp Christ historically and to understand him humanly." So: Christ true God, that is pagan according to these so-called Protestants! Christ true man, and only man; that is supposed to be Christian! And of the Holy Spirit it is said, "We know that in the earnest pursuit of truth, in the spirit of free inquiry, in the spirit of science, there is the Holy Spirit." So the spirit of man, which renounces God and God's spirit, and revels in this supposed freedom, and magnifies itself, that is, according to them, the Holy Spirit!

*) Protestant Day in Bremen.

The same confession of unbelief holds together "the Protestant federation of the free-Christian congregations of North America. In the catechism or "Guide to Religious Instruction" published and recommended by this federation, the following is taught about Christ: "Jesus was a man, like us, with the same earthly and temporal nature. But he alone was without sin. He calls himself the Son of Man, that is, the man as he should be, a model of all men. That is why he is also called the Son of God; because man, as he should be, is an image of God, one with the Father. The right Son of Man is always at the same time also a Son of God." And the Holy Spirit is thus described: "Christ's Spirit is God's Holy Spirit, that is, God Himself, insofar as His power works in us for enlightenment, sanctification, beatification." However, this power of God, which in itself is something quite different from the Holy Spirit revealed in the Holy Scriptures, the third person of the Godhead, suddenly, in the twinkling of an eye, becomes a power in man and of man. "God's Spirit dwells in us when our own spirit has become a holy spirit of God." So, this is the clear, round, public statute and symbolum of the Protestant Association over there and the Protestant Federation over here: "There is no triune God. Christ mere man, an example for all. The Holy Spirit, power and wisdom of man." This confession resounds in all the sermons of the Protestant Unionists and Protestant Bundlers. These Protestants have formed their own way of preaching and pulpit language, which one recognizes immediately if one has heard only three sentences from the mouth of such a preacher. Again and again, in every sermon, be the text what it may, they thresh through the same straw, empty phrases and formulas, just as the old rationalists could always sing only the one song, "God, virtue, immortality." Whether one hears a Graue, Sulze in Saxony, a Spiegel in Hanover, a Kraußold in Bavaria, a Sydow in Prussia, an Eisenlohr, Kröll in Cincinnati, an Eberhard 2c. in St. Louis preach, one hears from everyone's mouth the above-mentioned, meaningless phrases, the same lies, which the very evil spirit, which drives and rules them, gives them: "In Jesus Christ the holy love of God has appeared for all men. God has revealed Himself in the innermost depths of the soul of Jesus Christ. His God-centered spirit strove upward toward intimate communion with God. In the cross, this devotion to God was proven in the most difficult struggle. The Holy Spirit unfolds our spiritual powers, makes us free, "godly" and the like. Even if preachers of this ilk always repeated these phrases and did not add explicit invectives or condemnatory judgments about the Christian mysteries, the mystery of the Trinity, the mystery of the atonement through the blood of the Son of God, from which, however, it will be difficult for anyone to keep himself free, he would still have denied, denied, condemned this article of the triune God in and with these phrases. For where Christ and the Holy Spirit are spoken of in this way, there is no room for the true Christ, for the true Holy Spirit, for the triune God. The doctrine of God revealed in Scripture and known by the whole Christian Church in the ecumenical symbols is thereby rejected. And it is not necessary that such preachers and congregations have formally joined the Protestant Association or Protestant Federation. That association,

This alliance plays a pitiful role nowadays, but their wisdom, the neo-Protestant religion, which they have brought into solid form and shape, has become common property, public opinion of many so-called Christian preachers and congregations, who have never heard anything about such an association or alliance. It is not the membership in such an association or covenant per se, but the publicly proclaimed fundamental false doctrine that is dangerous and makes the baptism of such preachers and congregations null and void. Nor is it necessary that such a preacher, as Eisenlohr did in Cincinnati, should solemnly and publicly declare: "My whole congregation confesses this very doctrine as its own faith. We do not need to wait for such a declaration by the preacher or the congregation, nor do we need to investigate whether a guidebook, hymnal, or agenda containing this poison is in force and use before we reject their baptism and declare it invalid. If a preacher serves up the aforementioned phrases and lies to his congregation year after year, and the congregation hears and tolerates this preacher, accepts and acknowledges him as their shepherd, then this sermon is a public confession of the congregation. For what the preacher speaks and does, he speaks and does in the name of the congregation. We will return to the relationship of false teachers to their congregations when discussing the second reason. The foregoing may suffice to prove the first, that the New Protestants, by denying the Trinity, abolish the essence of baptism and therefore have no baptism.

(Conclusion follows.)

School distress in the Australian Lutheran Church.

From the "Lutherischer Kirchenbote für Australien" of January 31 and February 14 we see that in the English possessions of Australia the Lutheran parochial schools there are in great distress and danger due to a new law passed by Parliament last year. The "Kirchenbote" itself says of the new law: "In our firm opinion, this is the intended death blow for the near future of many of our parochial and private schools, and indeed the continued existence of our parochial school system is in the greatest danger. The new law states the following:

"1. That in the future the State shall recognize as schools only so-called grant schools, i.e. those which have submitted to the School Law of 1875, and in addition to these only those which, in respect of discipline and method of instruction, it considers, after examination, to be '*efficient*', sufficient and fit for the purpose.

tig holds;

2. that children attending schools other than those just designated shall be considered "without schooling" within the meaning of the law and therefore, as soon as compulsory schooling has been introduced in their district, shall be subject to a significant fine (of 20 shillings per child) recurring every quarter;

3. that private and parochial schools shall continue to have a legal right to exist in our colony, provided that they meet the requirements of the inspection imposed upon them from time to time by the State. That such requirements are particularly sufficient instruction

The fact that the language of instruction and the language of examination must be English, and only in very rare cases is an exception to this rule permitted, is a simple consequence of the present practice in the existing state schools;

4. that the decision as to whether a private or municipal school is to be regarded as sufficient within the meaning of the law or not is left solely to the discretion of any state school inspector, whose judgment is not subject to appeal to a higher instance in any way provided for by law;

5. that, if necessary, by the end of the current or the next quarter, all municipal schools in the districts already proclaimed with compulsory school attendance will have to decide whether they wish to submit to the required inspection, or to apply to the Minister of Education for the same, or - tacitly - to surrender their claim to be considered schools within the meaning of the law and thereby deprive their children of all legal protection with regard to school attendance".

According to the "Kirchenbote", the continued existence of such German parochial schools, in which the teaching of English is not thorough, but is treated as a minor matter, is thus called into question. The

worst thing, however, is obviously this: "The measure of the requirements in the inspection to be made is entirely at the discretion of the inspector concerned, and what he deems sufficient in the matter of such a school is decisive, without even a complaint about any unfairness being able to be made at the appropriate place. What a wide field of

Willfulness is thus again opened up, on which, if it pleases, the schools that have once become disagreeable can be effectively worked against 'with Christian religious instruction'. Praise be to God! The dear Australian brothers, however, neither despair nor are they willing to idly clear the field of the old evil enemy. The "Kirchenbote" continues as follows: "But do we now want to throw in the towel, do we want to bend our necks to the spirit of the times with its destructive (annihilating) ideas, which are becoming more and more obvious in regard to religion, and submit to the unjust law of 1875, which wants to rob our children in school of the most precious thing, the education in discipline and admonition to the Lord? Then we do not deserve to be called children of the Reformation! Then we would have to blush before the words of the man of God who once sang:

They take our body, our goods, our honor, our child and our wife, let them go,

They have no profit,

The kingdom of God must remain with us.

"No, we want to defend ourselves in a Christian way with the weapons God has given us and with God's help preserve the treasure of our fathers, which we have partly left our old fatherland to save.

"And how this may be done, how we want to protect our parochial schools with God's help, about this at the end a well-meant word.

"Above all, let us diligently beseech the Lord in prayer that with His almighty arm He may avert from us the calamity of the loss of our Christian parochial schools. For out of the loss

In the same way, we are firmly convinced that the greatest danger for the blessed continuation of our church in this country itself arises from the airing of the same; on the contrary, from the sole cultivation of state schools with merely secular instruction, a paganism must gradually grow out of the school youth, which no longer wants to know anything of God's Word. Even former advocates of the state school law can no longer conceal the fact that such a danger is imminent.... Then let us, as Christian subjects, respectfully but firmly point out to the authorities the injustice, the contradiction, in which they are involved, despite the declared basic law of complete religious freedom, through a taxation of religion in this country, which is openly revealed by means of their school law; and let us send such a complaint, clearly expressed and well motivated, first to the Minister of Education, and after it has been rejected by him, as is to be expected - since he cannot change laws for his own person - to the Parliament itself and work towards a change of the existing law. This matter is difficult, but not entirely hopeless, especially since we would find no small support among other confessions. And even in the event that our efforts were unsuccessful, we would at least have done our duty as Christian citizens of the country.

"Finally, with regard to our parochial schools, let us not rest on our laurels, but work diligently to ensure that they meet the demands made on them by the state. Let us hold fast to giving to God in our schools what is God's; but let us not forget that we are to give to Caesar what is Caesar's! Let us not, therefore, as subjects in an English country, neglect the teaching of the English language, or even neglect it altogether, as may have happened here and there up to now, so that we may not be harmed, even if we ourselves would like to be. Above all, let us cultivate our teachers' seminary with zeal and fidelity, so that we may be able to fill the gaps in our teaching staff, which may be broken in the future by God's visitation or by the sharpness and partiality of a unilateral state law, at any time with suitable forces, educated in the confession of our church and loyal to it, as well as satisfying the demands of the state".

In a note to the article from the new

The author of the first school law also says the following: "No one objects that even in the present state schools the pupils can be educated in discipline and admonition to the Lord, since the teachers - at the request of the parents - are still free to read the Bible to the children before the beginning of the secular lessons. - We answer

Thereupon: To read to the children individual pieces from the Bible, without explanation, without interpretation, and to try to educate the children to the fear of God, are two concepts that do not coincide at all. Just as I will not teach a child the art of arithmetic by merely reading out tasks and rules - without instruction, without interpreting, clarifying and applying the latter - neither will much profit be gained for children on the part of the teacher by that mere reading out of pieces from the sacred stories of the Old and New Testaments, which are in themselves so wonderful and instructive, if lively instruction, interpretation and application are not added.

The degree of training of children's mental faculties means that they must be taught in every case if they are to learn something. Through instruction we must educate them to that which, with God's help, they are to become; and because of the corrupt nature already inherited by all, there is a quite enormous difference between the measure of evil which children often learn without instruction - by merely being given an evil example - and between the good which they themselves are often willing to learn with sufficient difficulty, in spite of all instruction. Therefore, the "permission" that the state grants the teacher to read to the children something from sacred Scripture before the school begins (and this, in the end, in a foreign language that is not completely accessible to all children) cannot be called anything other than a last shadow of the duty that is incumbent upon a Christian teacher and that the state at present does not yet want to eradicate and eliminate down to the root. However, the modern revisions of textbooks in some parts of Germany, or the eradication of all biblical elements in them, provide sufficient evidence of where the principle of the school law and the spirit of the times manifesting itself in it are drifting. Let us not be deceived about this. He who has said A must soon say B."

May God strengthen the dear brethren in their struggle for the unspeakably delicious church treasure, the parochial school, and give them one victory after another. And may the hearts of all our Lutheran

readers also be kindled by the fire which burns for this holy cause in the Australian Lutheran Church; for the spirit which moves the English people and those of their Australian colonies to make the teaching and education of children and youth a matter for the religionless state, this spirit of the last time is also stirring mightily here. It is therefore necessary to be prepared, if sooner or later the state should reach out its hand to the religious schools and try to devour them. We, too, should therefore feel called upon to cultivate our parochial schools even more earnestly than before, to raise the teaching of English in them to as high a level as possible, to elevate our dear school teachers' seminary in every way, and to carry school and seminary on a prayerful heart. W. [Walther]

Theses

about the holy sacraments in general and about holy baptism in particular.

(Presented for this year's proceedings of the Northern Synodal District by K. L. Moll.)

1.

It is true that there is no passage in the Holy Scriptures in which the word sacrament occurs; this word is therefore only an ecclesiastical expression. But since the whole of Christendom calls baptism and the Lord's Supper sacraments, it is easy to see from their nature what can rightly be called a sacrament.

2.

Since holy baptism and holy communion are

1. are acts instituted by God Himself according to the Holy Scriptures, in which

2. certain earthly elements and their use are prescribed by God Himself, and since

3. these acts are accompanied by God's evangelical promises of grace, then a sacrament in the proper sense of the word is only that which has these three characteristics.

3.

It is true that in the Apology of the Augsburg Confession, absolution is not unjustly called a sacrament. It is true that in the Apology of the Augsburg Confession, absolution is not unjustly called a sacrament for the sake of the promise of grace associated with it, but not in the proper, narrower sense, but only in a broader sense, since absolution lacks the aforementioned second characteristic of a sacrament. Therefore, in Luther's small catechism, only baptism and the Lord's Supper are presented as the two actual sacraments.

4.

It is true that the heavenly good of the body and blood of Christ, which is present under the earthly elements, also belongs to Holy Communion; therefore the orthodox Lutheran theologians after the time of the Reformation have not unjustly taught that a heavenly good present under the earthly element belongs to every sacrament and is therefore also shared with the unworthy: but the heavenly good in the other sacrament is not quite the same as that in Holy Communion.

5.

The nature of the sacred sacraments does not depend on the nature of those who administer them (their faith, their piety, the legitimacy of their profession, or their ordination, etc.), but on the fact that they are administered according to God's institution. Therefore Augustine says: If the word comes to the element, it becomes a sacrament.

6.

Since all sacraments, both those of the Old Testament and those of the New, have divine promises of grace, the teaching of the enthusiasts is an ungodly one, that they are only signs of grace, not true means of grace, which offer, communicate and seal grace.

7.

Since all sacraments have divine promises of grace and are not works of man but of God, the teaching of the papists is also an ungodly one, that they confer grace "*sine bono motu utentis, ex opere operato*," i.e., without a good movement in the heart of the one who uses them, for the sake of the work done.

8.

Since all sacraments have divine promises of grace, they require faith above all and are salutary only to those who receive them in faith, while to those who receive them without faith they are a stench of death unto death.

9.

Although the sacraments are, so to speak, the visible Word of God, they also differ from the Word, namely, in that those who wish to receive them must already be in the faith beforehand and must confess and strengthen it by receiving the sacrament.

10.

The essence of baptism is that the baptized is immersed in the water, or sprinkled with it, or persistently sprinkled with it, in the name of the Father and of the Son and of the Holy Spirit.

11.

- The persons to be baptized include 1. all unbaptized adults who desire it, if they have the knowledge necessary for salvation and confess the right faith in word and deed;
2. all unbaptized children who are brought to baptism by those who have parental authority over them and wish to bring them up as Christians.

12.

Holy Baptism is the bath or means of regeneration and renewal of the Holy Spirit and therefore, according to God's Word as stated in our Catechism, "works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe; as the words and promises of God read."

13.

Whoever loses the true faith after his baptism through mortal sins or errors also loses the rebirth and all the graces received in baptism.

14.

On the part of God, the covenant of grace of holy baptism remains firm; therefore, the fallen person may not be baptized again, but must return by true repentance to the baptism he received if he is to be saved.

To the ecclesiastical chronicle.

I. America.

The general synodist pastor Dr. Wedekind in New York must be a **strange scribe**. He has not only excluded without further ado into his congregation lodge people who left the St. Matthew's congregation as a result of the conclusions reached by this congregation against the lodges, but he also seeks to justify this procedure. But how? Here the scriptural erudition comes out. According to the report of the "Witness of Truth", the learned man says that there is nothing in the Bible about secret societies; therefore a pastor does not need to say anything about them. This is true: in the holy scripture the word "lodges" does not occur. But neither does the word "Turk", for example, appear in Scripture. Therefore, according to his interpretation of the Scriptures, the doctor can also accept Turks into his congregation without any qualms of conscience and maintain church fellowship with them. F. P. [Pieper]

"Pastor" Eisenlohr in Cincinnati, the founder of the "Protestant League," has resigned his office and intends to retire in Texas. Oh, if he had done that at the beginning of his ministry as a preacher! According to the statistics that the "Protestant Zeitblätter" give of his ministry, he baptized 7825 children. Poor unfortunate children who are thought to be baptized and who think they are baptized and yet in truth are not baptized! The dear reader will find in an article of this and the previous number the proof that the so-called baptism of such people as Eisenlohr and others is not baptism. G.

The Methodist Church on Tompkins Ave. in Brooklyn has a female pastor with the permission of the bishop. It is hoped that this will help the decaying Methodism, but does not ask whether it is according to the word of God or not, if it only lifts up the sect and attracts people. G.

How religious rapture develops into the gruesome

The following example illustrates how the most extreme madness can increase

eignity a sad proof. Earlier this month, a follower of the chiliastic Adventist sect committed a terrible atrocity, a certain C. F. Freeman, a postal clerk in Pocasset, Massachusetts. The same claimed to have received a strange revelation, and has neither eaten nor slept since. Early on May 1, he woke his wife and told her he had to sacrifice his youngest daughter (a five-year-old girl) to the Lord. He got up, took the child and killed her by thrusting a butcher's knife into her side. His wife told him: it would be right for Abraham to raise the child again on Sunday. In the afternoon, members of the same sect held a meeting in his house and tried to keep the matter secret. After the event, Freeman went about his business as usual, without a trace of excitement. In the afternoon, however, he locked himself in his house, barred the doors and threatened to shoot anyone who entered. Alone with the dead child, he made all kinds of incantations, which he said would bring about the resurrection of his "beloved" child after three days. He was placed under the supervision of a policeman and a doctor. He told a reporter: God had commanded him to bring his little daughter Edith to him for sacrifice, he had to carry out God's command, God would justify his action.

Evangelical Fellowship. A conference of this Methodist sect in Iowa has decided that the previous year's decision, according to which only unpoured wine, i.e. must, is to be used at the Lord's Supper, is to be strictly carried out by the foregoing elders. - As much as it is important for the orthodox to use true wine in the celebration of Holy Communion, it is also important for them to use must. As much as it matters to the orthodox that they use true wine in the celebration of Holy Communion, it seems to us to be indifferent what the sacrament worshippers use instead of wine, since they do not have the Lord's Supper. Nevertheless, it is no less an abominable sin to take must instead of wine according to Christ's endowment than when the pope mutilates the sacrament by stealing the chalice completely.

Baptists. The nonsense of the Baptist enthusiasts is shown once again in the Baptist "Sendbote" of 30 April. It says: "We would like to reply to the -Lutheran* that he is in error if he believes that baptism is not the bath of rebirth for Baptists. To them it is just that. It is not the rebirth itself, or the means of rebirth, as it is for the Lutherans, but the bath of rebirth, and so it is clear that before rebirth can be bathed, it must first come about. Is this not clear to the -Lutheran*? We do not bathe anything that is not present." A more hair-raising interpretation of Scripture has not come before us than this, according to which regeneration is bathed in baptism. According to this, a bath of purification would be one in which purification is bathed, a bath of recovery one in which recovery is bathed. But who wants to be surprised about such an interpretation? He who wants to prove his lies from the Scriptures cannot interpret them differently. This is the curse of false teaching.

Blasphemous veneration of Mary. The local "Herald of Faith" brings in its number of April 30 a poem on Mary, from which we take the following passages:

"Mary, whom the pious mind adores As queen of heaven and earth.... Helps the afflicted, is the Christian's consolation; Shines as the morning star, when storm rages; Remains our salvation's gate, golden house, A spiritual unblooming bouquet of roses, A bouquet of love without false thorn; Ground of our salvation and our knowledge Born."

II. abroad.

A report on the Lutheran Church in America can be found in the 7th number of the "Ev.-luth. Friedensboten aus Elsaß-Lothringen", in which we read, among other things, the following: "As we reported earlier (1876, p. 319), the Evangelical Lutheran Church in North America is divided into three large military camps. Until about thirty-two years ago, the rationalistic-unconformist General Synod with a Lutheran name, founded in 1829, held sway almost alone. At the end of the thirties, the Missouri Synod was formed against this mishmash. Its clear testimony caused a stir in the circles of the old General Synod, so much so that in 1866 a number of synods left it and formed the General Council. This council wanted to keep the middle ground between the Missouri Synod, which was too strict for it, and the General Synod, which was too lax for it. On the other hand, several synods joined more closely to that of Missouri and formed the Synodal Conference."

The Saxon Free Church is moving forward, even if, as was to be expected, only slowly. We find the following announcement of ordination and induction into office in the "Ev.-luth. Freikirche" of May 1: "After Mr. Wilhelm Hübener, cand. rev. min. and up to now Rector of the city school at Dargun in the Grand Duchy of Mecklenburg-Schwerin, accepted an appointment made to him to the pastorate of the evang.-luth. Lutheran St. Trinitatis parish in Dresden, whereupon he resigned from the service of the Mecklenburg State Church and finally declared his complete conformity with the doctrine and confession of our Lutheran Free Church. Lutheran Free Church before a commission appointed for this purpose, he was ordained by the undersigned on Sunday Palmarum in the midst of his congregation, according to the regulations of our synod and under solemn obligation to all the confessional writings of our church, and installed in his office. The pastors Schneider, Kern and Willkomm officiated. The latter preached the sermon on the Gospel of the day, the undersigned the ordination speech on the basis of Ps. 116, 12 and 13. F. C. Th. Ruhland."

Gay marriage. In England, too, there is a so-called liberal party that is working to overthrow all the old orders, even the best ones, and to reform the world according to the newfangled ideas of freedom and equality. Among other things, this party has also made an attempt to repeal the law hitherto in force in England, which forbids gay marriage, namely the marriage of a man to the sister of his deceased wife. Almost every year, Mr. Liberals have run up a storm against this law, and again this year. But although the Prince of Wales had placed himself at their head, the motion in the upper house of parliament that from now on a man should be able to marry his sister-in-law after the death of his wife was rejected by 101 votes to 81. But since the pros and cons have come closer and closer together, many of our readers will see that in this matter, too, the liberal party will triumph even in the otherwise more conservative England. This year even a bishop voted with the liberals.

W. [Walther]

Austria. In the last 4 to 5 years, 136 Protestant schools have been closed in Austria because the communities concerned were unable to maintain them. They now have to send their children to the liberal fashionable idol, the "non-denominational" schools, where it is indeed made difficult for them not to become Catholic. (Pilger a. S.)

Not bad church police. In Lüneburg, two peasants who, as wedding guests, were waiting for the pastor in front of the altar with the other invitees and the bridal couple, smoked their cigars in the church until the moment when the preacher entered the church. For this insolence, one of them was given a prison sentence of 3

days, the other one 7 days. We fear that here in America such shameful mischief is not as rare as in Germany. Hopefully, however, in no Lutheran house of worship. W.

Jewish mission. A German newspaper reports: In the attempts to win the Christians of Württemberg for participation in the mission among the Jews, the experience was often made that these Christians, because they are against the Jews because of their usury and other sins, do not want to know anything about missionary work among them. The paper rightly adds: "Although the evil effects of the Jews should drive them to the mission to the Jews."

The arrogance and insolence of the Jews, as we can see from German newspapers, is increasing. For example, the German-Israeli Community Federation has called upon the Reich Chancellor to recognize the Jewish Day of Atonement as a state holiday. Furthermore, the Jews of some communities near Linz on the Rhine have recently demanded that the textbook of biblical history for Christian children be removed from the elementary schools there, because in it JEsuS is compared with Abel, the Jewish people with Cain; and in spite of the fact that the fulfillment of this impudent demand has been refused to them by the government, they still do not want to be satisfied. Most impudently, however, the Jewish staff physician, Dr. Rosenzweig, has recently appeared, in a paper published by him, demanding that a state law be given which also commands all Christians to submit to circumcision, allegedly for the sake of health. After the Jews have finally gained toleration in almost all countries, yes, have been put on an equal footing with the Christians, these personal enemies of Jesus have now become so insolent as to want to rule over the Christians and to dictate to them even in the middle of Christian countries what they should believe and not believe. W. [Walther]

How the people of the national church understand freedom is shown by an incident that recently occurred in Kurhessen, where those who cannot keep it with the national church call themselves "Renitenten", that is, those who do not want to comply. We read the following in the Allgemeine Leipziger Kirchenzeitung: "After a long time of silence against the Renitenten in Kurhessen, a rather scandalous case has occurred once again. On Palm Sunday, April 6, the renitent Rev. Thamer of Großenritte performed the funeral of a deceased renitent in the cemetery of Gudensberg (district of Fritzlar). A large crowd, which was not sparse with derisive remarks, had gathered for the occasion. As Rev. Thamer was about to begin his funeral oration, the policeman present interrupted him with the words, "In the name of the law! You have nothing to talk about here." For according to a government decree, speaking in cemeteries under ecclesiastical supervision is only allowed with the permission of the spiritual authority concerned. When the priest (amidst guffaws of laughter from the bystanders) replied: "I have to speak here in the name of God" and then continued his speech, the official arrested him amidst the applause of the crowd. Led to the mayor's office and there set at liberty again, the priest was received by a hail of stone-throwing from the crowd waiting outside and accompanied with ranting and raving to the house of one of the renitents. Indeed, when after some time he made his way home through back doors and gardens, he was still continually pursued by the mob with stone-throwing."

Intercession of Saints. The Jesuits have often tried to defend the abomination of the papists, that instead of praying to Christ, they ask the saints for their intercession, by saying that princes and kings do not pray to the saints.

The Catholic Church also says that one must not turn to them, but must ask a friend of the prince or king for his intercession if one wants to achieve one's purpose. This godless doctrine, by which the Savior is made a wretched man, to whom one can only attain through others, was brought up again last year in a book by a Catholic professor of the main seminary at Chambery. In it he writes, among other things, as follows: "We dare to say that he who is in favor with Saint Joseph is in a certain sense (if one does not want to misunderstand it) more sure of the hearing of his petitions than he who is in favor with JEsu Christo himself. JEsu Christ is undoubtedly the King, he is Pharaoh; but Joseph is the favored one. And everyone knows that it is more important in courts to be in favor with the favorite than with the monarch himself. For the king will not hear us without first consulting his favorite; and if the favorite is against us, our request will be refused."

The false saint.

The priest Schöner in Nuremberg was once called to a woman who was seriously ill. In her healthy days, she had diligently attended church and Holy Communion, and had always been merciful to the poor; thus she thought she had done everything necessary to become blessed. When Schöner entered, she immediately addressed him as follows: "First of all, Father, I must ask you not to talk to me much about sin and repentance, as you are accustomed to do, because that is not why I called you, and it only belongs to sinners. But I was brought up by my parents in the fear of God, I have almost never missed a church service, I have given abundantly to the poor and I know of no sin that I have committed. So you had better tell me something else comforting in my illness." Schöner, who had long since come to know her as a self-righteous person, replied: "O you happy woman, who have never committed a sin! Until now I only knew of One who was without sin, that was our Savior JEsu Christ. And I must confess to you before God that I am a poor sinner, and know nothing good to boast of in myself." The woman was affected by this speech and directed the conversation to something else. In the meantime she ordered her little foster daughter to get a cup of coffee for the priest. When she wanted to take the cup from the cupboard, she dropped it and it broke. The woman was furious and poured out the worst swear words. The child wanted to apologize and said that she had always done everything very well and had never broken anything. "Now look at the liar," cried the enraged woman, "she wants to burn herself white. Get right out of my sight. The priest thinks it too good for me," she continued, "that it makes me so angry; but it was my best cup."

"Dear woman," said Schöner, "should this be right before God and not a sin, that you get angry for the sake of a good cup and break out into such invective?"- "Yes, dear priest," said the woman, "we are weak people. I am not usually angry, and if the child had only asked me to forgive him, I would have gladly forgiven him. But the fact that the cheeky person wants to lie to me and say that she usually does everything skillfully and never does any harm, that enrages me too much." - "And you,

dear woman," Schoner replied, "when you said earlier that you had never committed a sin, were you not also lying to the Spirit of God? - Or who do you think is a liar? God, who says we are lacking

are all manifold, and man's heart is evil from his youth, or you, who claim the opposite of yourself?"

These words went through her heart and soul, she began to weep bitterly, recognized her sin and begged her pastor not to leave her, but to help her pray that God would have mercy on her.

Schöner did it faithfully and after eight days, as a poor but faithful sinner, she committed her spirit into the hands of her faithful Savior.

("Sonntagsblatt. für'S Haus.")

The angel protection.

I. Mannheim Sept. 5 (1878). That the angels hold their protective hand over children is proven by the following case, which occurred during yesterday's brigade drill on the local drill ground. Three boys were running in front of the 1st Infantry Dragoon Regiment when the signal was given for the cavalry charge. While two of these boys managed to save themselves in time, the third was in the greatest danger of being ridden over by the two dragoon regiments, and he would have been irretrievably lost if the trumpeter Thomas of the local Leib-Dragonerregiment had not lifted the boy to himself in the saddle with a bold grip as he rode past, thereby saving his life. (Hag. Ztg.)

II. On September 6 (1878), the boys' teacher Schmitt at Allendorf in Upper Hesse, following a peculiar inner impulse, closed the school five minutes before the appointed time. Immediately afterwards, the ceiling of the schoolroom collapsed and would have killed six to eight little boys if they had still been sitting in the benches. (Fragments of the falling ceiling weighed over 40 pounds).

(Lutheran Messenger of Peace.)

"You shall honor your father and mother."

That children should not obey their mother against their father, we find the following warning example in the "Pilgrim from Saxony":

The daughter of a respectable family in Geneva asked her father for permission to take a trip on the lake with some friends. There was no danger to be feared, she was told, the lake was calm and the company would not do anything foolish. The father forbade the trip and left the house to go about his business until evening. When the father was gone, the daughter besieged the mother with a request for permission. The mother finally gives in. It is evening and the father returns home. He enters, saying, "Oh, it's a good thing I didn't let Marie go out on the lake with me, because there's a rumor going around town that eight young men and daughters have gone down." "Where is Marie, then?" he asks, not finding her in the room. His wife had already turned deathly pale with worry. Then there was a knock at the door, a friend entered with the words: "Don't be frightened, we're bringing a corpse!" It was the corpse of his daughter.

Inaugurations.

Rev. Stephen Hassold was installed in his congregation at Huntington, Ind. by the undersigned, assisted by Revs. Germann and Oglesbee, on the 8th of May last.

W. S. Stubnitz.

s: Rsv. St. Ilasotă, HuntivAto, Ioă.

On Rogate Sunday, Rev. H. Maack was inducted on behalf of the venerable Presidio Westl. District at Point Prairie, St. Charles Co, Mo. I. H. P h. Gräbner.

Address:, Itsv. Il. Maaek,

St. Odurlss ? . O., Llo.

On Sunday Jubilate, Rev. C. W. Linsch was formally installed in his congregation near Spring Valley, Kans. by

C. H. Lüker.

Address: Rsv. O.
8privA Vulls^, Nel'ksi'son 60th, Lansas.

In accordance with the commission received, Pastor I. H. Werfelmann, called from Milwaukee to St. John's parish at Marysville, Union Co., O., was installed by the undersigned in the midst of his new congregation on Sunday Rogate, with the presence of Pastors H. Horst and Br. Zagel.

By order of the high". Mr. Praeses C. Strafen, Pastor H. W. Leßmann was installed in his new office in his new congregation at Berlin, Wis. on Sunday Rogate (the 18th of May).
L. E. Knief.
I. L. Da i b.

Address: Rev. 8. dssmaun.

Box 346. Berlin, (Ireen Daks Oo., ^Vis.

On Sunday Jubilate, Rev. A.W. Mueller was installed in his new congregation at Beaufort, Mo. by the undersigned, by order of the reverend Presidium Westl. District, assisted by Rev. Michels. M. Marten s.

Address: ksv. LInollsr,
öeakort, IVanklin Oo., IUo.

In accordance with orders received, Rev. L. Stiege- meier was introduced to his congregation at Lanesville, Ind. on Sunday Cantate. F. W. P
ohlmann.

Address: Usv. D. Ltiegeiueier,

Danesville, 8arrison Oo., Inck.

In accordance with orders received, on Sunday Cantate, Rev. I. G. A. Hild was ringe- led by me, assisted by Rev. Sage- hornS, in his new congregation at Town Herman, Wis.

Address: Rsv. 3. 8. 8ila, Hovarcks 8rovs,

C. M. Z o m.
6c>-, ^Vis.

On Sunday Cantate, Rev. E. Sitzmann was installed at North Am- herst, Lorain Co, Ohio.

On Sunday Cantate, Pastor W. Krebs was introduced to the congregation at Aurora, Ill, on behalf of our honorable District Praeses.
I. H. Niemann.
I. H. DLRmann.

Address: Rsv. Lrsds, Aurora, IU.

In accordance with the order received, Pastor Vicarius Th. Biltz of Ottawa was installed in my branch parish at Morris, Ill-. on Sunday Rogate.
I. H. DLRmann.

Address: Rev. DU. Lox 1197. aeloeris, III.

Professor T. I. Große, who had accepted a call of the congregation at Addison, was installed in office on Sunday Cantate by the undersigned, assisted by Rev. H. Schmidt, by order of the honorable Presidency of the Illinois District.

The municipality allows him to remain in the seminary and to administer the functions of his professorship and the directorate as long as the supervisory authority deems it necessary.

J.E. Wheels.

By order of Praeses Biltz, Rev. G. Polack sau. was installed in office by the undersigned on Cantate Sunday in the midst of his congregation at Marysville, Marshall Co, Kansas, from which he had received a call.

H. C. Senne.

Address: Uvv. 8th Dolaclr, Hsrkiinsr, LlarsdsII Oc>., Lansas.

By order of Mr. President Wunder, on Rogate Sunday, Rev. H. H. Holtermann, of Island Grove, Ill, was installed in his congregation at Lost Prairie, Ill, -.

and on Ascension Day the Rev. E. G. Frank, of Egg Harbor City, N. I., was installed in his congregation at Steeleville, Ill, assisted by the Rev. G. I. Mueller, of the undersigned.
C. F. Lkebe.

Addresses: Usv. 8. 8. Holtormalln.
öox 11. kiykuc^villo, I?err^ Oo., III.

Usv. 8. 8. Franok,

ötetzlv's Nills, Ranäolpli 8o., III.

On Cantate Sunday, Rev. C. F. Th. Eiß- feldt, formerly of Belvidere, Ill, was installed in his new congregation at South Chicago by the undersigned, by order of the Most Reverend Presi- dent of the Illinois District, assisted by Rev. L. Lochner. H. P. Duborg.

Ordination and introduction.

On Sunday Cantate, Candidate H. Birkner was ordained and inducted in the Lutheran Zion Parish near Gordonsville, Mo., on behalf of the honorable Presidium of the Western District, assisted by Pastors H. Grupe and G. Polack, Jr.

A. L o h r.

Address: Usv. 8. üirlriwr,
Ooräonsvill", 8iraräsau 6o., Llo.

Church dedications.

On Sunday Jubilate, May 4, the newly built church of the Lutheran congregation at Eden, Erie Co, N. I., was dedicated to the service of the Triune God. Rev. Michael preached the dedicatory sermon and in the afternoon undersigned preached in English. I. Sieck.

On May 4, being the 3rd Sunday after Easter, the newly built brick church of St. John's Lutheran congregation of Allen and Adams counties, Ind. was solemnly dedicated. Mr. Praeses Stubnatzy preached in the forenoon, and in the afternoon Rev. H. Evers.

Candidates - Election - Display.

Notice is hereby given that the following gentlemen have been nominated as candidates for the professorship of the school teachers' seminary at Addison, Ill, vacated by the removal of Mr. Professor Große:

1. professor Th. Brohm in Watertown, Wis. with 4 votes.
2. Mr. A. C. Burgdorf, Director of the Lutheran Academy at St. Louis, Mo. with 3 votes.
3. Rev. F. Lochner in Springfield, Ill, with 3 votes.
4. the Rev. H. A. Allwardt, of Lebanon, Wis. by 1 vote.
5. Rev. P. Eirich in Albany, N. Zs. by 1 vote.
6. teacher I. Ungemach in Fort Wayne, Ind. with 1 vote.

The undersigned takes the liberty of reminding all concerned that the deadline for any protests against the installation of one of the aforementioned expires on July 1.

St. Louis, Mo, June 1, 1879.

C- F. W. Walther, d. Z. Secr. of the Electoral College.

Warning.

Since the well-founded accusations against I. Ch. C. Ludwig Nietmann, who is notorious in Kewaunee County, Wis. and who hangs around in this region under the title of a Lutheran preacher, are described by the supporters of the same as lies and slander, the mixed conference of Kewaunee and Door County, Wis, of the Lutheran Synods of Missouri and Wisconsin, has seen fit to obtain the relevant documents which substantiate the rumors.- On the basis of these documents, the above-mentioned Conference now declares that the I. Ch. C. Ludwig Nietmann has not only been prosecuted by the secular court for having committed pig theft, but has also been expelled from the Wisconsin Synod in 1863 for this and other criminal offenses and has been declared unworthy of the office of preacher; indeed, that he himself has certified this expulsion and this declaration as justified and right with his "signature of a reverse.

The evidence documents are available for inspection by anyone at the members of the aforementioned conference.

On behalf of the Conference

A. G. Doehler.

Announcement.

The Northern Illinois Orphanage Society will assemble, s. w. G., at the orphanage at Addison on June 30 and July 1, on the occasion of the examcn in the school teachers' seminary da- itself. F. M. Great.

The Northern District

The Synod of Missouri, Ohio and other states will meet, according to the advertisement in No. 18 of last year's "Lutheran", on June 26 at the congregation of Pastor Hügli in Detroit, Mich.

The subject of the proceedings is: The Sacraments in general and Holy Baptism in particular.

All synod members and guests are kindly requested to register with the ?ust.or loci in due time.

Each pastor of the district shall file a complete parochial report. K. L. Moll.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 18, at Trinity Church of the Rev. H. F. Sprengeler, of Milwaukee, Wis.

A. Rohrlack, Secretary.

*

At the same time, it should be noted that according to a decision, a one-day teachers' conference will be held the day after the synod closes.

G. Bärln, Secr.

Conference - Displays.

The Southern Indiana Concordia Conference will meet from June 17 to 19 at the home of Pastor Tramm in Vincennes, Ind.

Registration is requested. E. Mahlberg.

The Buffalo Dkstrichtsconference will, s. G. w., hold its meetings from noon July 8 to noon July 10 at the undersigned. The conference guests will be received Tuesday morning at the Central depot at Tonawanda on the arrival of the 9 o'clock train from Buffalo.

St. Johannisburg, N. Zs., May 18, 1879.

Franz W. Schmitt.

The Eastern Iowa and Western Illinois Special Conference will meet, s. G. w., July 1 to 3, at Rock Island, Ill.
Registrations are to be made at the Dastor locn.

C. A. Bretscher.

88

For the local seminar library

has received with heartfelt thanks from Rev. I. H. Sieker in New York:
Oasus ecmscr ontrao in praeeipnas qna68tionitz8 tieol. inor. anetore ? . ck. ? . 6nr^, 8. ck.
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M. Günther.

Received for poor students: From the Women's Club in ? . Schmidts Gem., Indianapolis, 13 undershirts, 13 pairs of undershirts; ? . Schcips \$1.00; ? . F. König 1.00; ? . Aron for L. Mueller 3.00; N. N. at Chandlerville, Ills. 5.00; by Lass. Simon 7.10; Easter Egg. of Gcm. ? . Biedermanns, Friedensau, Nebr., 11.50. Further, for the purchase of an organ: by ? . Wambsganis, sen.: Coll. sr. Gem. at Adell, Wisc. 5.72; Coll. of Gem. at Plymouth, WiSc. at ? . Herzer's introduction, 8.65; by ? . C. Schroeder, ges. on Gerner's infant baptism, 2.00; by ? . Böttcher (JUs.-Synvde) by himself 5.00, by M. Stoll 3.00; ? . Greif 1.00. Cordially thanking
Springfield, May 3, 1879. H. Wyneken.

Received for poor students: From individual members of my congregation \$42.60; on Lange's child baptism 2.00; on Geye's wedding 8.12; on Beverforden's wedding 3.08; on Klepper's wedding 3.70; on Winkelmeyer's wedding 3.31; on Schmiede's wedding 2.75; from the Jungfrauen-Verein 8.00; from the Jünglings - Verein 10.00; from the Frauen-Verein (for Stud. M.) 25.00; from ? . H. Heyers Gem. 30.33.
God's blessings to the dear givers!
Fort Wayne, Ind, May 13, 1879, W. S. Stubnatzy.

Through Mr. ? . Schmidt in Indianapolis I have received the following support: From Mr. ? . Wichmann, Coll. of his church \$10.00. Mr. ? . Runkel, communion roll of his church \$10.00. Parish 5.00. Mr. ? . Merz 2.00. Mr. ? . Kretzmann 1.00. Mr. ? . Mr. Kühn .75. Mr. ? . H. Jüngel in Jonesville, Ind. 1.00. Mr. ? . A. K. W. Th. Siek at Hamilton, O., 2.00.
Warmly thanking the lenient givers
Indianapolis, May 11, 1879. Fr. Jske.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (deS Illinois - Districts)

have been received:
1. contributions:
From the ?? : C. A. Trautmann, I. Zimmermann, F. C. Behrens, H. Sieying, E. A. Brauer, each \$4.00, I. M. Hahn 3.00.
2. gifts:
From Gust. Klotz by ? . Reinke .75 from the community of ? . E. Hieber 4.75. Community of ? . Mennicke 10.00. Community of ? . Kleppisch 13.15.
Mrs. A. Lange by ? . Bartling 2.00. N. N. through ? . L. Lochner 2.00. By Mr. Kassirer H. Bartling were delivered 26.40.
Chicago, Ill, May 16, 1879. H. Wunder, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts)

have been received:
1. contributions:
By Teacher Mangold in St. Louis \$2.00.
2. gifts:
Collecte of the Cross Parish of St. Louis 22.85.
St. Louis, May 24, 1879. E. M. Große, Kassirer.
Received with heartfelt thanks from Mr. ? . Halboth from his branch parish in Legonia, Ind., \$5.00 for an orphan of our Lutheran Trinity parish.
Memphis, Tenn, May 18, 1879. jul. Gottschalk.

For poor students received with heartfelt thanks from A. H. in A. I. K5.00. By Mr. k. Guenther in Boone, Iowa, from Mr. Bockwaldt 1.00. C. F. W. Walther.

Received with thanks for the needy in the south: Through Mr. k. A. E. Frey in Brooklyn, N.I., \$5.00. J.T. Schuricht, Treasurer of the General Synod.

Received for the seminary household in St. Louis: From Mr. Steinkamp, Mr. Göhner, Mr. Bartmann, Mr. Haas and Mr. Schenkel 1 boron each and from Mr. Walke 2 sacks of soap. From Mr. k. Hömann in Darmstadt, Ill, a large box of vegetables and from members of sr. Gem. 1 keg of sauerkraut, 2 gall. Apple butter, 1 bor with cheese and sausage, 6 pf. Butter and 4 brin. Flour. From Jefferson Co, Mo, from Mr. Joh. Dittmar 2 hams, 2 shoulders, 2 sides, in whole 115 pgs. From the comm. of Mr. R. I. P. Fackler in St. Louis Co, Mo, 537 Pf. ham, shoulders and side pieces, 3 sacks of flour, 1 bush, Potato, 35 p. sausage, 2 p. butter, 3 gall. Fat, 75 doz. Eggs, 12 Gall. Jelly and 5 jugs of canned. Fruits. From Mr. Bro. Koehn and Son in Sheboygan, 1 bor of smoked fish. From the gardeners Frerck, Rohlfing, Mühlendorf and Müller lettuce and vegetables. From Mr. D. Gräbner's comm. in St. Charles 1052 lbs. side cuts, shoulders, ham and 1 bu. Potatoes.

For poor students: From the Gem. of Hrn. k. HollS in Millstadt, Ill, 10 shirts and 5 pairs of stockings. By Hrn. teacher Keil in Wittenberg, Mo., from s. students H2.50. By Mrs. Louise Dieckhaus 1.00. Mrs. A. Krause in Centrevillh Dak., 1.00. By Hrn. D. Kuhn of the Zionsgem. in Belleville, Ill., 5.50. H. Jungkuntz.

For the seminar in Springfield: From Mrs. Breßmer in Springfield 2 Gall. Mint meats. From k. FrederkingS Gem. near Dwight, Ill, from Mr. L. Hahn, Mrs. Kraft, Mr. Bork and Karl Försterling 1 bor of meat. From the Gem. of Hrn. ?. Mertner in Neu-Berlin, Ill, 1 lb. meat, 1 bush. Potatoes, 2 Bush. Apples, 5 lbs. of coffee and 5 lbs. of butter. Gratefully received Gustav Pfau.

Books display.

Just left the press and is ready for shipment:

Synodal - Manual.

2nd (revised) edition.

Price: Bid. 50 Cts. Lutheran Conrordia Publishing House.

A golden treasure. Illustrated jubilee edition of Dr. Martin Luther's Small Catechism. Dedicated to the German Lutherans. New York. 1879.

A similar jubilee edition of Luther's Small Catechism as this one has already been announced in the last number of our "Lutheran". Nevertheless, we hasten to acquaint all German Lutherans with this one as well. The New York edition does not have the inconvenience that the otherwise so beautiful edition of the Pilgerbuchhandlung has, namely that it consists of six independent parts, which are even occasionally interrupted by bookseller's advertisements. The latter is also enriched with a prefaced historical introduction on 10 pages and at the end by the inclusion of Luther's catechism songs, moreover, that it is also decorated with (54) appropriate pictures. We can only wish that the most beloved little book may come into the hands not only of all Lutheran children, but in general of all Lutherans in America. After all, Luther's little catechism is for young and old, for the "pastors" as well as for the laity. If we are to find fault with this joyful publication, it is only that the word "reformers" has slipped out of the author's mouth, while he undoubtedly knows of only one reformer, that angel with the eternal gospel, Dr. Martin Luther. Otherwise, everything is so beautiful that we can only thank the publishers for this delicious gift. Also the price is set as low as possible. The cheapest edition, finely cartonné, costs 25 cents a copy; for lots 20 cents (without postage). Cartonné with gilt edges costs 35 cents a copy; for lots 272 cents. Finely bound in canvas with gilt edges and gilt cover pressing elegantly furnished, a copy 50 cents; by lots 40 cents. We would like to recommend the latter edition the most, since the book is not intended for school use, but as a souvenir of our catechism jubilee year. Although the most beautiful decoration is of little value compared to the contents of the booklet, the beautiful decoration also does its part to promote the children's appreciation of this true "treasure". The booklet can be ordered at the following address: Lutherischer Verlag-Vorort: D, O. Lox 3103. Xov Vork.

W.

Changed addresses:

liov. Oü. Lootteüor. Lox 125 Nnrskall, D^on Oo., Nirm.

Lov. 8. Naalc, 8t. Okarlos, No.

^Ipkons Droollor,

8. 8. Oor. Dotonarco 8tr. L ckollorson 8t. Douio, No.

8. IV 8oüllaalc, Oor. 8tü V/asüinAton 8ts., III.

0. I'. Oounttiör, 520 Victor 8tr., 8t. Douio, No.

8. V. I'. Lroelrmeior, 1232 Dsstorkam 8tr, 8t. Douio, No.

8. I'. D. kiörner, 669 V7. 14tü 8tr., Oüionxo, III.

Wm. Dslod, Vortags Oit^, V7is.

D. L. 8tadmer, 206 8. nakhisov 8tr, lioominxton, III.

A Grief Lore.

Dear readers of this paper! If we did not know that according to God's word it is incomprehensible how God rules (Ps. 147, 5.), that God, while He makes the wicked prosper (Ps. 73, 3.), does not distinguish His dearest children by even greater happiness, but rather by many and severe chastisements before them (Ebr. 12, 5-8.), that when God wants to judge the world, the judgment always begins at the house of God (1 Petr. 4, 17.), that God often makes His church weep and wail while the world 'rejoices' (Joh. 16, 20.), that when the church cries out to God for help and salvation in its distress and shame, God often makes its distress and shame all the greater and calls out to it: "Be content with my grace, for my power is mighty in the weak" (2 Cor. 12:9,1, that God lets all weather pass over His true church as the wretched and desolate one (Isa. 54:11), that God often lays His true church in the dust before the wicked and lets them mockingly say: "Where is now their God?" (Ps. 79:10), that God throws the green wood into the hot fire of tribulation, so that the barren may see what awaits him (Luk 23:31), if we, as I said, did not know all this from the eternally certain word of God, confirmed by thousands of experiences, we would have had to despair in these days, and we would be in line to bring our dear readers today a message that is certainly not only heartbreaking for us, but also for them. But just as we, in our present distress, have been lifted up by the unbreakable rod and staff of God's Word, which never leaves us without consolation, so you too, beloved readers, will surely be guided by it and say with us: "Truly you are a hidden God, O God of Israel, the Savior. Thy counsel is wonderful, but thou bringest it forth gloriously." (Isa. 45:15, 28, 29.)

As the dear readers know, in 1872 followed Mr. Pastor

C. F. Th. Ruhland, then pastor of the Lutheran congregation at Pleasant Ridge, Ill, of a vocation issued to him by the two from the Saxon state church for the sake of conscience.

St. Louis, Mo., June 15, 1879.

No. 12.

He was also a member of the Lutheran congregations in Dresden and Nieder-Planitz near Zwickau, which had left the church for his own sake. As clear as it was to him that extremely difficult work, the hottest battles and much humiliation awaited him over there, he finally submitted to the divine will after having attained certainty that it was the Lord Himself who was calling him, in the firm trust that the Lord would be his sun and shield and would bless his work on those souls so dearly bought by God's blood and pining for faithful pasture on the green pastures of the Gospel. Even with his trust, the dear man has not been put to shame. It is true that he had to bear all the expected heaviness in his new position to the fullest extent; but God has also visibly strengthened him for this and has abundantly blessed his faithful work through pleading and understanding. In the hand of God, he has been the instrument not only for the formation of a whole circle of congregations of pure confession and practice in Saxony, but also for the formation of a synod of orthodox believers in Germany, which has spread beyond the borders of this state, and which chose him as its first president as the one most gifted for such an office. It is true that the number of those gathered in Saxony, mostly as a result of his activity, is larger than the enemies of the Saxon Free Church would like the world to know; nevertheless, this gathering is by no means the only blessing of his effectiveness. An equally important, if not even greater. The fruit of this is the great influence which the Saxon Free Church exerts on the national church, and often most of all on those who show the greatest disdain, indeed the greatest contempt for the Free Church. If one reads the statements of the faithful pastors of Saxony in their journals and other publications, one sees clearly that the testimonies of the Saxon Free Church, that the very existence of the Free Church has awakened the consciences everywhere, and that therefore the abominations that are openly going on in the regional church are not only being covered up, but also partly eliminated, and that one is trying to give oneself the form of a Lutheran church; all of which is to the benefit of the children of God in the regional church.

With all this great blessing, with which Rev.

Although Ruhland's work in Germany was crowned, he always longed to return to his "dear America", to his "dear Missouri Synod". In his great humility he always could not see how great the Lord had done through him in Germany. Again and again, therefore, in letters addressed to his brethren here, he asked for the mediation of his return to America. But since he had repeatedly been refused this mediation only out of love for the Saxon Free Church, which was so intimately connected with us, he finally made up his mind to visit his old friends and brothers here at least once again, to pour out his sorrow-filled heart before them, to seek their advice and to refresh and strengthen himself in fellowship with them.

Accompanied by his oldest son, whom he wanted to bring to our high school in Fort Wayne, and by Mr. Kern and his wife from his community, who had decided to emigrate to America, as well as by a boy who was to be brought to our school teachers' seminar, he left Planitz on May 15. After a favorable sea voyage, he and his companions arrived happily in New York on May 29, and after a short rest he hurried on from there on June 2. His next destinations were Fort Wayne, where he wanted to register and introduce his son and surprise his brother living nearby, and Milwaukee, where he had close relatives. When he finally arrived happily at the terminus of the Canada Southern Railway in Amherstburg on the afternoon of June 3 at the 4th hour and the cars of his train had already been transferred to the ferry boat to be ferried to the Michigan side, an abrupt death befell the dear man here according to God's inscrutable counsel. While his son remained sitting in his car, he got out with his accompanying family to have a cup of coffee in a saloon on the ferry boat. Before he had even emptied his cup, the cars on the ferry-boat started to move. Probably thinking that the train his son was on was about to depart for the other side of Michigan, he rushed out of the saloon, jumped onto the platform stairs of one of the moving cars, but in doing so received muth-.

Mr. Kern receives such a violent blow to his head and neck from a beam connecting the salon and the wheelhouse that he is forced unconscious, probably already completely dead, into the narrow space between the car and the wheelhouse wall. Mr. Kern's wife, who sees this with horror, raises a loud cry of fear, as a result of which those pushing the car stop after a short while, but at the same moment the victim falls to the ground as a disembodied corpse in a niche formed by a door of the wheel housing. A doctor is summoned, but he can do nothing but state that the blow to the head and neck was a fatal one. How great the grief of the son and the entire traveling party was now, can be more imagined than described. The corpse was placed in a coffin as soon as possible, but only after 24 terrible hours could the party continue their journey. In Fort Wayne, Brother Hermann Ruhland, who had been informed of the heartbreaking event by telegraph and had rushed from Kendallville, received the body and transported it to Milwaukee, where it arrived on Thursday, June 5. The solemn funeral took place the following day. In addition to our preachers in Milwaukee, the representatives of our General Synod were the General President, Mr. Pastor Schwan, the representative of the Illinois District, which was just meeting in Chicago, Mr. Pastor Lochner from Springfield, the representative of the Northwestern District, the President of the same, Mr. Pastor Strafen, from South Chicago. Pastor Strafen, from South Chicago Mr. Pastor Eißfeldt, from Freistadt in Wisconsin Mr. Pastor Schumann, from St. Louis Mr. Lic. Pastor Stöckhardt, Mr. Pastor Lenk and the clerk of this office came to attend the funeral. The President of the Wisconsin Synod, Pastor Bading, and Professors Notz and Gräbner also attended. In the crowded church of the St. Johannis congregation, to which the Eißfeldt family, related to the Blessed, belongs, the funeral service took place, in which Mr. Pastor Sprengeler spoke about the words Is. 57, 1. 2. The righteous are snatched away from misfortune; and those who have walked rightly before them come to peace, and rest in their chambers", in which he thoroughly and highly consolingly proved from God's Word that a sudden death is not always a frightening, but often also a glorious death before others, by convincingly applying this to the present case. Pastor Lochner, the oldest friend of the Blessed, spoke at the grave at the request of the District Synod, which had delegated him to do so. He spoke about the words: "He carried Christ's yoke, died and is still alive. This eulogy also dripped with divine consolation, in that, placing the fall in the light of the Gospel, it sketched a picture of the blessed one, which directed the gaze upward into the glory, which he, without any doubt, after sour labor in the vineyard of his Lord here, now enjoys above. *)

In the hope that in his time we will be able to give our readers a detailed description of the life of our unforgettable Ruhland, as a richly blessed instrument of God for the building of His kingdom of grace and glory, may

*) As we hear, at the end of the meetings of our Illinois. Synodal District on June 10, an address was given by Prof. Crämer, his former teacher, in memory of the deceased.

here only the following short information about his life circumstances follow.

Son of an excellent Christian doctor, Blessed was born on April 26, 1836, in Grohnde on the Weser, not far from Hameln in Hanover. He received his general education in Germany mainly through a tutor, later in a boarding school and finally in the Candidatenstift at Loccum. Hereupon he became a military man. In 1857 he came to America and entered our second seminary. With his excellent education, eminent talent and outstanding Christian knowledge, he was entrusted with the sacred office of preaching as early as 1859, now 20 years ago. After he had administered it first in Oshkosh, Wisconsin, then in Wolcottsville and Buffalo in the state of New York and finally in Pleasant Ridge in the state of Illinois with untiring zeal, he followed, as already mentioned, in the spring of 1872 a call sent to him from Germany. Arriving in Dresden on the 4th of April of that year, he was solemnly installed in his office by Pastor Hein in Wiesbaden on the 14th of the same month, whereupon he traveled to Planitz on the 16th and also took up his office here in the name of the Lord. During this time he wrote to us, among other things: *) "What will become of the matter - who can say? It is the Lord's business, therefore it will go out for His glory. There will be no lack of struggle, not only outwardly, but perhaps even more inwardly. May God grant us always right, humble, simple obedience to His word and childlike faith, that we may give Him, Him, Him alone all glory and seek and find our highest riches, glory and joy in His grace alone - then victory will remain with us. When I review the course of these things up to this point, when I look at our present in all

its smallness and weakness, no matter how foolish and hopeless it seems to my reason, there is still nothing more foolish and hopeless than this. But since it has its foundation in God's eternal Word, it must surely be God's holy cause itself, the glory of God wrapped in rags. That will be and must remain my consolation, and besides that I hope for mercy in all the hundred- and thousandfold hardships that have affected me and will still affect me."

The blessed man leaves behind a mourning wife, who faithfully stood by him as a true helpmate in joy and sorrow, and 8 now fatherless children, 6 sons and 2 daughters, of whom the oldest is 16, the youngest one a year old. In them, too, God will glorify His name of being a father of orphans and a judge of widows (Ps. 68:6), and here awaken the hearts of the brothers of the deceased to see to it that his orphaned family may return to America. The Lord will also comfort the congregation of Planitz, which has been hard hit by the sudden death of its so dearly loved and revered pastor, with His eternal consolation, give it strength to surrender to His inscrutable counsel and will in humility, and give it again a shepherd after His own heart. The work of the Saxon Free Church, however, in spite of all the gates of hell, will not decline even in this great tribulation, but will only grow all the more gloriously, for this has always been God's way and will remain so until the last day, to bring His church to light through Creuz, through

*) That which is emphasized in Ruhland's words by the print has been emphasized by him.

to lead him to glory. Finally, we do not fear that even one of the many bitter enemies that the blessed Ruhland has received through his testimony, much less that one of the many opponents of his work who are not personally hostile to him, will see in his sudden death a judgment on him in the manner of the blind world; but if this were nevertheless the case, we must call out to them: Yes, this death is a judgment, but not on the faithful witness whom God has quickly and suddenly called from the battlefield and crowned with the crown of victory, but on all those who have wantonly and maliciously rejected the faithful witness of the departed one; for God takes away his righteous ones - "before the calamity"!

To Him be praise, glory and honor in time and eternity. Amen. W. [Walther]

J. H. F. W. Kanning. -j-

Once again the Lord has called one of his servants home, and not one who had grown gray and tired in his service, but one who, humanly calculated, could have served him for a long time and would have done so with joy. On March 30 of this year, Pastor I. H. F. W. Kanning, as we confidently hope, passed away blessed in the Lord. Born on April 29, 1847 in Stümmer near Prussian-Minden, he attended the elementary school there and was taught privately in order to be able to enter the Gymnasium, since he had a great desire to serve the Lord in his church one day. But when his parents emigrated to America, he had to leave the high school again and for a while gave up all hope of ever becoming a preacher of the gospel. But God arranged it in such a way that his wish was still fulfilled. In 1867 he was able to enter the practical seminary in St. Louis, where he studied until 1870. In the spring of that year he graduated and was called to pastor by the congregation in Decatur, Ill. Also in that year he entered into holy matrimony with Miss Pauline Kunz of St. Louis, but she was taken from him by death as early as May 1872. In 1873 he married for the second time to Miss Rosine Erhardt from the local parish. He also accepted a calling that same year from the congregation at Maxfield, Iowa. Here he ministered with great zeal and also not without success. His fellow ministers, who were witnesses of his effectiveness, give him the testimony that he carried out his ministry with great fidelity, that he did not seek money and good days in it, but that he virtually showed an untiring, self-consuming zeal. Although he was physically frail, when it came to missionary work, hardly any way was too far and too arduous for him, hardly any weather too rough. When he thought he could spread the kingdom of his God, he spared no effort and no sacrifice, joyfully reaching into his own pocket without worrying whether his expenses would be reimbursed. Even if his efforts were often not crowned with the desired success, he always went to work with the same self-denying joy of sacrifice and with the same energy. He had a fine gift for preaching, and since his sermons were not lacking in reproof and doctrine, they did not remain fruitless. Many a one was awakened by them from the sleep of the

Many have come to know the Lord Jesus through them, and his entire congregation has really grown in knowledge through them, so that his memory will certainly remain a blessing for many. He did not seek his own honor, but the honor of his Savior. That he was a sincere Christian, he also showed by the fact that he humbly and gratefully accepted brotherly reproaches about the bad habits of his flesh, which he knew quite well; he also showed this by the patient surrender into the ways of his God, which he was led against his wishes and expectations. For behold, in the most beautiful years, filled with the most joyful hopes and in the midst of work, he became incapable of presiding any longer over the profession so dear to him. Physically completely broken, he came here from Iowa at the beginning of the previous year, after he had resigned from his office at his congregation there, in order to seek recovery here in a milder climate. But although he sought the advice of many competent physicians and used various remedies, his state of health became more and more precarious, so that he finally recognized himself that he was suffering from an incurable emaciation. Instead of consoling himself any longer with false hopes, he ordered his house and let his most noble concern be that his departure from the world would be a blessed one. And although his suffering was a very long and painful one, although he was not only deeply saddened by the sudden death of his eldest daughter, but also had to see his wife and his two other children lying seriously ill for some time, one never heard him complain that God was imposing too much on him; but one could hear him thank God for being so kind to him, the unworthy one, and for showing him so much undeserved grace and kindness in his suffering. God's Word and Holy Communion were his medicine. In it he sought comfort and strength against all the temptations of his sins and the fear of death. In addition, he called upon God diligently to relieve him of his suffering and to grant him a blessed journey home. Finally, on March 30, at noon, his prayer was answered and he entered into eternal Sabbath rest. His age was 31 years, 11 months and 1 day. On April 1, in the afternoon at 10 p.m., the funeral took place, with Schreiber delivering the funeral sermon on Psalm 73:28.

In addition to Pastor Achenbach, who offered a prayer in the house of mourning, Pastors Knoll and Kühn were also present at the funeral.

The Lord comfort the grieving bereaved and grant us, too, when our day's work is done, a blessed end of the day!

Mascoutah, Ill

J. G. G.

(Sent in by Pastor M^{ie}. G. Stöckhardt.)

Baptism of the New Protestants. *)

(Continued.)

That the baptism of the New Protestants is invalid because it lacks the Word, the name of the Triune God, we have discussed and proved so far. But also the other reason was already

Note of the author. In the "previous", second part of this essay, No. 11 of this sheet, p. 82, the expression "Luther and the Reformers" was accidentally omitted. This expression, which was not specified in the above context and could therefore be misunderstood, the reader will replace it with the other one: "Luther and the others".

The New Protestants, who deny the triune God, are obviously unchristians, therefore they have no word, no baptism, no supper. This point needs only a brief illumination.

That the New Protestants really and publicly deny and reject the triune God, that this denial and lie is an essential part of their symbolism, we have already seen from their testimonies. In this way, however, they not only abolish that which makes baptism a sacrament, but also that which makes Christians Christians and distinguishes them from Jews, Turks and pagans. God's word says: "This is the anti-Christ who denies the Father and the Son." 1 John 2:22. Our Lutheran confession testifies to this in the first article of the Apology of the Augsburg Confession. Confession, which contains the confession of the triune God: "Therefore we freely conclude that all those are idolatrous, blasphemers, and outside the church of Christ who hold and teach otherwise" - i.e., who violate the article of the triune God. The orthodox Church of all times considered and treated the so-called "antitrinitarians", i.e. the deniers of the article of the triune God, as un-Christians and anti-Christians. Athanasius, in his controversial writings against the Arians, comes back again and again to the main accusation: "they destroy the whole Christianity." The orthodox theologians of the 17th and 18th centuries summarily denied Christianity to the Socinians, who denied the Son of God, the Holy Spirit and thus also the Father. Of course, this does not even occur to modern Lutherans that preachers and parishioners who do not acknowledge the triune God are flatly denied Christianity, faith and blessedness. But their consciences have long since become numb to the seriousness of the truth. The beginning of the third ecumenical, i.e. general Christian confession or symbolism: "Whoever wants to be saved must first of all have the right Christian faith. He who does not keep the same faith whole and pure will undoubtedly be eternally lost. But this is the true Christian faith, that we honor one God in three persons and three persons in one Godhead" has become a delusion, a foolishness, for the Christian generation of today. For our part, it is difficult for us to comprehend the state of faith and Christianity of those who say, "I believe in Christ, the only begotten Son of God," but have misgivings about excluding those who deny the Son from the Church of Christ as idolaters and blasphemers. We would be afraid of losing our own Christian faith if we did not cut off from those who do not believe in the triune God every part, every right to Christianity and the Christian name.

Thus, the Protestant preachers and congregations in question are, according to the judgment of Scripture and

orthodox theologians of the Reformation period". For true Lutherans it is a clear, foregone conclusion that Luther is the one "Reformer" in the true sense of the word, prophesied by the Scriptures, just as the Roman pope is the one "Antichrist" prophesied by the Scriptures. Admittedly, just as according to Scripture there are also "antichrists" in the broader sense of the word, one also does not speak incorrectly of "reformers" in the "broader" sense of the word, e.g. when one calls Brenz the reformer of Swabia, Bugenhagen the reformer of Pomerania, and so on. This only means that these men testified to and defended Luther's teachings in their places, introduced Luther's Reformation in their countries and enforced it. Of course, only in the latter, broader sense of the word, the expression "reformers" was meant at the mentioned place.

in the eyes of all God-fearing Christians openly unchristian. But then they have no word, no baptism, no supper. The right and the command of God to preach and to administer the sacraments is not bound to a certain class of people, to a special status. To all disciples, to all believers, the Lord said: "Go, teach, baptize...". But the Lord said this only to His disciples, to His believers. Just after Peter had made the confession of faith, the confession of the Son of the living God, and that in the name of all disciples, Christ gave him, and thus all who share this faith, the keys of the Kingdom of Heaven. The true church of believers and saints is the one to whom Christ gave the keys of the Kingdom of Heaven. She alone is the owner and bearer of the spiritual, divine and heavenly goods, rights, powers, offices, etc., which Christ has acquired. It is not faith that makes the means of grace powerful and effective, but faith alone has, holds and grasps the goods, treasures and rights of the church. Only to the faithful Christ has given and entrusted Word and Sacrament into the hand for administration; and only to whom Christ has given it, he has it. Only the truly faithful, therefore, can also transfer what they themselves have and have received, their priestly rights, the key power, to certain individual persons, to the ministers of the church, so that they now preach publicly in the name of all, baptize, administer the Lord's Supper. Christ gave nothing to the unbelievers, the unbelievers and anti-Christians, to whom he did not entrust word, baptism, Lord's Supper. And because they themselves do not possess the goods and rights of the church, they cannot transfer them to the preachers appointed by them. So in the so-called Protestant congregations and in all the congregations where unbelief, the denial of the triune God and all the basic truths of Christianity, sets the tone, there is no preaching ministry at all. What is preached there is not God's word. The pouring of

water that is seen there is only bad water and not baptism. Bread and wine, which is given there, is bad bread and wine, nothing more. The whole service that is performed by such congregations is a mere comedy and play, nothing else than when children without understanding play church. Their whole ecclesiastical being and activity is vain mirror fencing. And even more: because they misuse the name of Christ and God for these useless things, such worship, such baptism is mockery and, because they deliberately and persistently contradict divine truth, the most horrible blasphemy. And because unbelief, lies, mockery, blasphemy come from the devil, such a service, such a baptism is not an innocent harmless children's play, but a devil's comedy, a carnival farce, so that Satan can fool and tease those wretched people, his children and servants. With this devil's spook we want to remain unworried. But the little children with whom this cruel game is played and who are brought to us, we actually transfer from the kingdom of Satan to the kingdom of God through holy baptism.

We want to refute one objection that could be made and has been made to us. One says: "You yourselves teach that only the true believers, who are in a visible congregation, possess and confer the priestly rights, even if they were mere infants in the cradle. Should there now be in a

on the whole unchristian community not give at least two or three believing souls in whose name the pastor in question acts?" To this we reply: First of all, we do not allow ourselves to be deceived by the so-called "faith" of some apparently more pious Christians who are found in such a mob and who do not outright mock and blaspheme. A certain pure knowledge and recognition of divine truth and above all of the article of Christ and of the triune God also belongs to the right, blessed faith. It is hard to imagine that a truly believing, but very limited and stupid Christian should not realize the lie that is preached in those pagans. There are many ignorant, naturally good-natured people in this society. But they do not know anything, not even the most necessary things that are necessary for salvation, so they cannot have faith. In any case, everything that is preached and done in those "churches" only has the effect of sowing unbelief and tearing the last remnant of faith out of the heart. But we want to admit that here and there some believers are mixed in with those churches, e.g. some weak Christians who blaspheme the unbelief of their preacher, listen to other, believing preachers, but still consider the administration of the sacraments by their pastor to be valid, Christians who sin grievously by not also outwardly, freely and publicly renouncing such a preacher and congregation and by this sin put their faith in constant danger, but at first do not exactly sin and defy their own conscience. In any case, the children who have been legally baptized elsewhere and then outwardly counted to such a free-believing congregation are believers who possess and can transfer the key power. But now and never believing Christians transfer and can transfer their priestly rights to a blatant scoffer and blasphemer. And even if it were possible for them to do so, such a preacher would not have accepted what had been conferred upon him. In any case, he carries not Christ's, but the devil's office. Such isolated believing souls, even if they at first still outwardly belong to that congregation, are in truth and before God not members of this unbelieving mob, just as little as hypocrites who are mixed up with a Christian congregation are really members of the congregation, members of the body of Christ. As little as the unbelief of some removes the character of a Christian congregation, so little the faith of some removes the character of an anti-Christian mob. What decides and gives the character here is the public confession, the public preaching. Where unbelief is freely and publicly preached and thus confessed and acknowledged, there is a mob of Satan, there is no word, no baptism, no Lord's Supper.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

A fiftieth anniversary of ministry. On March 31 of this year 50 years had elapsed since the Rev. Ernst Moritz Bürger (now pastor at Hart, Winona Co., Minn.) entered the sacred preaching ministry. As we hear, he had intended to pass this important day of his ministry life in silence, alone with his God, and therefore concealed the day in question from the ministers of his conference. However, they knew how to find out the day. The whole united Pastoral Conference, of which Rev. Bürger is a member, therefore caused his congregation to hold a public church celebration of the event, and assigned two of its members, Revs. Rolf of the Missouri Synod and Volkert of the Minnesota Synod, for the purpose of congratulating the jubilarian on that occasion in their names, and of addressing him in front of the congregation in a manner appropriate to the importance of the day. This, then, was done. In the decorated and packed church, an uplifting jubilee service was held, in which the first preacher "delegated" by the Conference gave his address on Rom. 12, 15: "Rejoice with the joyful", the other on Rom. 13, 7: "Glory to whom glory is due", and Mr. Pastor Bürger responded to it. As a gift of the conference, the aforementioned preachers presented him with a copy of the Weimar Bible in the splendid edition published by Mr. Dette, while his congregation presented him with a beautiful new priest's robe and a beret. In addition to the pastors mentioned above, Pastor Kothe and his singing choir from the Missouri Synod, Pastor Hillmann from the Wisconsin Synod, Pastor Jaastad from the Norwegian Synod, and Pastor Koch from Lewiston personally took part in the celebration. May the brother, who has grown gray in the faithful service of his Lord, continue to work in blessing until God will give him the end of the day and with it the reward of faithfulness through Jesus Christ, the Savior also of His servants.

Rev. J. A. A. Grabau, of Buffalo, died at 8 o'clock in the evening of Whit Monday.

Regarding compulsory school attendance, the Illinois legislature has passed a law which generally provides: "Parents, guardians, or whoever else has custody of a child in Illinois between the ages of eight and fourteen years shall

send such child to a public or private school for at least twelve weeks in each school year. An exception shall be made if no school is available one and one-half miles from a dwelling. No person or corporation shall employ a child not yet fourteen years of age during school hours, nor shall it employ him at all for more than forty weeks in any year, upon a fine of from \$20 to \$50, to be levied in court upon the action of the president of the school board or other member of such board, and to be paid into the school treasury of the municipality or the district. If the Schulrath is convinced that the means to purchase school books for a child are not available, then the Schulrath can purchase the books for the child from the school treasury. (Luth. Zeitschr.) Especially important to us is the provision that a child can be sent to public or private schools. God forbid that the legislation should not command that children be sent only to the non-religious state schools.

At the dedication of St. Patrick's Cathedral in New York on Sunday Exaudi, there was a great deal of activity. In front of the church doors and among the crowds of people seeking admission, ticket sellers were employed to hawk tickets, just as happens at a crowded theater. Before, tickets had been sold at 1, 2 and 5 dollars, depending on the location of the seats. Now, however, the billet-mongers shouted, "There are good seats to be had here." "No more seats to be had inside." "A seat in the center row \$5.00." After the Weihact was over with all the HocusPocus imaginable, over 400 priests and 50 others sat at table from 3 to 5j o'clock. Cardinal McClosky presided, Archbishop Gittens seated on his right and the unfortunate Finance Bishop Purcell on his left. A toast to the health of the Pope, who had sent a telegram of congratulations, was offered by the Cardinal. The toast was followed by cham-

pagner drunk to great applause. In memory of Pio Nono and of the late Archbishop Hughes, the toast was drunk with great silence. Then, at the Cardinal's suggestion, a toast was drunk to the health of the bishops present: He pointed out with deep sympathy how much Mr. Purcell was in need of pity in his financial difficulties, and asked all the bishops to devise a plan to help poor Purcell out of his predicament. Ad. Bd.

II. foreign countries.

Although the Saxon Free Church currently consists of only 5 parishes, it has members in a large number of places. The parish of Dresden has members in Trachau, Roßwein, Gröditz near Riesa and Zahmig; the parish of Chemnitz has members in Gablern, Ruttloff, Borna, Mühlau, Wittgensdorf, Burgstädt, Mittelfrohna, Niederfrohna, Rußdorf, Auerswalde, Niederdorf and Rochlitz; in the parish of Frankenberg, members in Mittweida, Gunnersdorf, Wiegendorf, Rößgen, Tanneberg, Altmittweida, Rossau and Seifersdorf; in the parish of Crimmitschau, members in Oberschindmaas, Wahlen, Meerane, Schneidenbach and Glauchau; in the parish of Planitz, members in Zwickau, Oberplanitz, Niederplanitz, Waldhäuser, Neudörfel, Pölbitz, Rottmannsdorf, Schedewitz, Mülsen St. Niclas, Stenn, Sosa, Culitzsch and Schönfels. - The following (the last thing that the blessed Ruhland published by printing) we read in the sheet: "The Ev.Lutheran Free Church" of May 15: The "Zwickauer Wochenblatt" of May 14 publishes the following about a court session: "On May 12, a court session took place at the Royal District Court here under the chairmanship of Assessor Müller and with the participation of Kaufm. v. Böse, Rentier Thümmeler, Baumeister Becker and Prof. Dr. Gebauer from here as jurors, the public main hearing against Carl Georg Stöckhardt, formerly a clergyman at the congregation of the separated Lutherans in Planitz, now a pastor at the Lutheran university church in St. Louis (North America), and the book printer Johannes Herrmann in Zwickau took place because of public insult of the Saxon state church and public insult of the Lutheran state consistory, the church council of the Johannis congregation in Dresden, etc., in a magazine. The subject of the negotiations were numerous passages from essays written by Stöckhardt, which were published in the years 1877 and 1878 in a magazine published in Planitz: Die evangelisch-lutherische Freikirche" (The Evangelical Lutheran Free Church). The co-defendant Herrmann came into question as the responsible editor of the same magazine. In the course of the investigation, he had already confessed that he had read and examined the essays in question, which had been handed over to him by Stöckhardt, before they were included in the magazine in question, but that he had not refused to accept them because his own personal convictions were expressed in all of them. On the basis of the results of the taking of evidence, the defendant Stöckhardt (who did not appear at the trial) and the co-defendant Herrmann were partially acquitted, the former sentenced to eight, the latter to three months in prison. Advocate lahn from here acted as defense counsel for the defendants." So much for the aforementioned sheet. It should only be noted that Pastor Stöckhardt's and printer Herrmann's accusers were not any Saxon state ministry, but the state consistory, and that the prosecutor's criminal complaint, which was filed at the latter's behest, read as follows: "Stöckhardt and Herrmann were charged with blasphemy according to § 166, sentence 2, 74 of the Reich Criminal Code in eight cases, with insulting the royal Saxon state consistory according to § 185, sentence 2, 74 of the Reich Criminal Code in eight cases, and with insulting the royal Saxon state consistory according to § 185, sentence 2, 74 of the Reich Criminal Code. State Consistory according to § 185, 187 and 196 of the Reich Criminal Code in five cases, finally for insulting the

Church Council of St. Johannes in Dresden, pastors Sulze and Graue in one case each and pastor Peter in two cases according to Z 185,187,196, 74 of the Reich Criminal Code of May 7, 1874 to the main hearing and to sentence them accordingly." The royal. The royal district court of Zwickau did not give the spiritual prosecutors and their clients Sulze, Graue and Peter the great pleasure they had hoped for, condemning Pastor Stöckhardt and printer Herrmann as blasphemers and imprisoning them for years, Nevertheless, the provisional outcome of the trial gives the Landesconsistorium the satisfaction of seeing that it can still take a certain physical revenge on those who have dared not only to evade its jurisdiction, but also occasionally to tell it the full, albeit bitter, truth. - In the meantime, all Evangelical Lutheran Christians at home and abroad may realize from this trade what is actually understood in the Land of Saxony by freedom of the Evangelical Lutheran confession. Lutheran confession, how tenderly one takes care of those who, as Mr. Sulze has done, publicly disparage this confession as a "thorny web of doctrines," as "barbarous paganism," as "irreligious" and "mythological," yes, who, as Mr. Sulze has done, with the publicly pronounced dreadful sentence: the most dangerous is the doctrine that God rewards the good and punishes the evil," they deliberately destroy the last vestige of conscience and moral religious earnestness.

and how, on the other hand, one cleans up with those who would so much like to preserve for the people the heritage of the Reformation, the sanctuary of the old pure Lutheran religion, and who therefore faithfully warn against the "taunters" of the same as against robbers, liars and devil's apostles. - But when will the cover finally be lifted from the eyes of those who still think they will find freedom, security and protection of the Lutheran confession of faith under the umbrella of a state church regiment?

Ecclesiastical Krähwinkelei. Recently, the separated pastor Rohnert in Steinbach Hallenberg was accused for the fifth time of having "unauthorizedly appeared in the official attire of a Protestant (unirthodox) clergyman. He presented his clergyman's robe to the court for inspection and pointed out that it differed significantly from that of the regional church; his had a lying collar, an open breast part, no shoulder ruffle, while the regional church's had a standing collar, a closed breast piece and a ruffle around the shoulder part: a carpenter and a shoemaker testified as "expert" witnesses that some differences were to be acknowledged, but that even at a very short distance the old Lutheran priest's coat looked just like a state church one. So Pastor Rohnert was found guilty and sentenced to a fine of 10 Marks plus the costs! It is astonishing how a court, which otherwise always tries to maintain a certain seriousness, can make itself so ridiculous! W.

[Walther]

Hanoverian separation. On April 27, Pastor Gerhold from Sontra in Kurhessen was installed as pastor of the St. Petri parish in Hannover. Th. Harms was present.

In the city of Magdeburg, there is a hasty return to open paganism. Last year, more than half of 837 young married couples, 454, did not get married in church, and 842 of 3602 newborn children remained unchristened.

A diabolical society. Last month in Berlin, six people were arrested for perjury, five of whom belonged to a society whose main purpose is basically to commit perjury.

Ad. Bd.

Annual Report

about the evangelical - Lutheran hospital, orphanage and asylum in and near
St. Louis, Mo.

It is well known to all Christians that they have to love their neighbor next to God, and that our neighbor is the one who is in need of our advice, assistance and help. All true Christians are eager to practice the commandment of charity and do it "in deed and in truth. Often, however, they are in doubt as to whether the person who appeals to them for help should really be supported. There are also enough beggars in this country who do not want to work and who misuse the gifts that are given to them. Giving to such people is not a charitable act or a sacrifice that is pleasing to God, since it only encourages them in their wickedness. But one does not have to worry about this when making a sacrifice to those who are exempted to our charitable institutions; for those who are exempted to the hospital are really sick and miserable people, and those who are exempted to the orphanage are poor orphans or those who are not cared for and brought up by their sick and poor or even godless parents. For this purpose, not only physical help is given to these persons, which is already necessary and important, but their immortal souls are also cared for at the same time. The sick receive instruction and exhortation from God's Word, and the children are brought up in discipline and exhortation to the Lord until their confirmation. Many dear Christians have also performed Samaritan services in the past year, in that, even if they did not directly take care of the poor miserable people and nurse and teach them themselves, they nevertheless said to the overseers and house fathers in the institutions, as it were: "Take care of this sick person and this poor orphan. Here are two pennies, and if you will give us something more, we will pay for it when we come back. We have received a generous contribution not only for the current expenses of the last year, but also in response to our request for help in paying off the debts that still weigh on our orphanage; for which we express our heartfelt thanks and wish and pray that God will reward us abundantly according to His promise, both in body and in spirit. We would certainly have received even more, had not the need of our fellow believers and neighbors afflicted by the yellow fever in the south required immediate support. Hopefully, the Lord will save the southern brethren from such a plague this year; and then we may come before you with our need and ask for a further contribution, so that we will soon be rid of the whole debt.

Let me now report to you how things have gone in the aforementioned charitable institutions of our church in the past year under God's blessing and fatherly care.

A. The hospital was visited by more patients than before. The total number of patients was 80. While 7 died in the previous year, only 2 died in the last year. One of these had come from Minnesota to possibly get his health here; but his thoughts were not God's thoughts. He got worse and died. However, he surrendered to the will of God and fell asleep in faith and invocation to his Lord and Savior. The other did not accept the exhortations to repentance and faith and unfortunately went away in his obduracy. Eight of the sick desired and received Holy Communion. Most of those who were released as healed have spoken out in such a way that one may hope that they have recognized the chastening hand of God and are not only healed in body but also in spirit.

have been healed of their souls. 31 persons out of the 80 patients have been fed and cured completely free of charge. There has been a change in the employment of the doctor. The former doctor had resigned, at least for a while. He has been replaced by Dr. A. Schloßstein, also a capable and sought-after physician, who lives very close to our hospital and can be easily reached at any time. He not only visits the hospital on a regular daily basis, but is also always at hand in difficult and precarious cases. The fact that there is a debt in the hospital's accounts is due to the fact that the road has been built and had to be paid for, which runs past a 200-foot building site, part of which was donated to the hospital in the past. It is quite right that Lutheran congregations or even individual members of them send us sick people. But they should not be content with giving the poor sick the travel money to St. Louis, but should also send or forward the Samaritan pennies for food.

B. In the orphanage "zum Kindlein JEsu" there has been a great change in the last year, a coming and going among the children. Several half-orphans received a father or a mother again through the marriage of the mother or father who remained with them, and were therefore no longer half-orphans whom we could no longer keep in the orphanage, even if they wanted to and should remain. Then some children were given to childless parents who were in good Christian standing. At almost every monthly meeting of the Board of Directors, letters are read in which we are asked for a boy and even more for a girl to be adopted. We do not have enough and are therefore often forced to give a negative answer, at least for now. We do have a number of children whom we would like to give away in one respect, stupid, frail, paralyzed, crippled children, but whom no one wants and for whom it is a true good fortune that there is a Lutheran orphanage in which they are exempted and partly kept until their death. Thus, just now a child causes great trouble, who is more than stupid and is not used to any order and cleanliness and will be very difficult to get used to it. A boy who had Lutheran parents, but had been adopted by Roman Catholics and sent to the nuns' school for years, but had learned nothing but the Roman ceremonies, genuflecting, crucifixion, etc., was handed over to the Lutheran orphanage even on the priest's advice. He was exempted and is now learning to read and the text of the catechism very slowly. Another stupid boy with dripping eyes had already been in several families as an abandoned orphan, but was always given away again and has now also found a permanent place in the orphanage. It is nice to see that the healthy and lively children do not rub against the poor miserable children, but rather pity them. At the end of the year before last, 1877, 64 of 95 children remained. In the last year, 1878, 22 more were added, so that the total rose again to 86. Of these, however, 19 were returned to their father or mother in the course of the year; 7 were left to Christian, mostly childless families; 3 went into service after confirmation after a longer stay in the orphanage; 2 were apprenticed to craftsmen; 1 was transferred to the asylum and 1 died. That is a total of 33 children. Thus, at the end of February, 53 children were still present, 28 boys and 25 girls. As a result of the departure of almost all the

children who are capable of attending school and who have been beautifully supported, our 2 school gaps have shrunk considerably. In the first class there are

There are 21 students in the first class and 17 students in the second class. However, both classes have already grown in the new year. 3 boys and 6 girls are not yet of school age and 6 are out of school. At the last exam we had cause to be pleased with the answers and achievements of the students. We can also see that the children are used to order and obedience and that there is no servile fear. Admittedly, there are also some sins and weaknesses, and serious punishment must often be applied. The 53 children are distributed as follows: 15 orphans, 28 half-orphans, 17 fatherless and 11 motherless; 10 are children of unhappy parents, because the mother is in a lunatic asylum or has run away from her husband, or vice versa, because of the father. According to nationality, they are distributed as follows: Germans 45, English 3, Dutch 3, Dutch 2. Unbaptized children, who were handed over to us and some of whom had to be taught before they could receive holy baptism, were 6. Among them was also a Jewish child who had been given to us. So there is a group of Christian children in our orphanage, who are taught daily in God's word and with whom they pray diligently and who are brought up in discipline and admonition to the Lord. And even if some of them stay here only for a short time, this short stay in such an institution can be of great importance for their whole life. The older children are also taught to work. Last winter, for example, the boys cleared a few fields and made a pond with a dam of earth and stones, so that there would be no lack of water for the cattle and for washing in the summer; for we have not yet come to a well, since such a well would have to be dug very deep, and the otherwise abundant cistern water must be conserved if it does not rain for a long time. Girls are to be used in the kitchen, at the tables and in the sewing room. Together with all these children, we would like to express our heartfelt thanks to the kind patrons of our orphanage for the sacrifices and gifts they have made to us, and especially to the valuable women's, maidens' and young men's associations and schools that have supported us with money and clothing. We wish that on the last day it may be praised by the Lord Jesus Christ what has been done to the least of these in His name.

C. Finally, there is something to be said about our asylum, which is still connected with the hospital and orphanage. On the whole there are 13 persons in it at present, namely 2 men and 2 women in the hospital, and 4 men and 5 women's rooms in the orphanage. They are all from Lutheran congregations, 5 from St. Louis, 1 from Chicago, 1 from Kankakee, Ill, 1 from Darmstadt, Ill, 1 from Centreville, Ill, 1 from AoungStown, Ohio, 1 from St. Paul, Minn. and so on. As far as their strength goes, they serve in the institutions concerned and prepare for a blessed journey home.

Although the number of inmates fluctuates, there are always 100 people in these institutions, only a few of whom pay anything. The nurses and teachers also have to be maintained. The buildings cause expenses, as everyone can imagine. Therefore, we ask that you do not tire in your charitable work. Especially I would like to take the liberty of reminding the dear congregations to remember our institutions on happy occasions, as Sirach says Cap. 14, 14: "Do not forget the poor when you have a happy day." And on the 13th Sunday n. Trin. at the Gospel of the Good Samaritan remember that the poor sick and asylum people and orphans are also your neighbors. But above all, may the Lord our God always remember these charitable institutions founded by Him in the best of ways in every respect! Amen. J.F. Büniger.

Annual account of the Lutheran orphanage zum Kindlein JEsu at Des Peres near St. Louis, Mo. from Feb. 10, 1878 to Feb. 14, 1879.

Intake:
1) Love offerings through voluntary contributions, occasional collections at weddings and "child baptisms" and the like, thank-offerings, collections in several young men's and young women's clubs along with schools 2c. within Lutheran congregations, as well as a dermsion from be. Father Joh. H. Baumann in Fort Hudson, Franklin Co. Mo. 150.00. According to temporary receipts in the "Lutheran" by previous general treasurer, Mr. Meier, 16.50. From: Alabama 4.00, Arkansas 28.75, Colorado 3.75, Canada 13.00, Illinois (by Mr. Bartling) 562.21, Indiana (Mr. Grah) 232.91, Iowa 138.18, Kansas 29.85, Louisiana 10.00, Maryland 6.00, Michigan (by Mr. Siemon) 21.66, Minnesota 33.80, Missouri, resp. St. Louis 1597.66, elsewhere 881.96, Nebraska 89.88, New York 63.50, Ohio 57.30, Pennsylvania (incl. 100.00 by Mr. ? Beyer) 110.00, Tennessee 5.00, Texas 183.85, Virginia 4.00, Wisconsin 162.91.

Summa P4256.67 2) For catering 554.95
3) For sold things 210.35
4) For laid out cabs and remuneration received back 244.20

Issue:
For food P1772.05, clothes and shoes 296.75, doctor's bill, from previous years 100.00, for last year 22.50, medicine, school materials, postage stamps 2c. 47.81, railroad and road expenses 35.70, house and kitchen utensils 58.95, boards and other material 19.17, 300 fruit trees 35.00, farm equipment and blacksmith's bill 45.65, repairs 23.30, Christmas presents to children and adults 60.30, salary of orphan parents and other help 584.00, for the college student Ernst Holm more spent than received 39.00.

Summa P3140.18
Reduction of debt 2125.99
P5266.17

As we know, d. debt last year was P10781.49

Decrease of the same in you year 2125.99

Thus, there remains a debt of P 8655.50.
In the gifts received, to the amount of \$1507.37 was attached the remark: "to pay off the debt". It is very gratifying that even from the money donated for the maintenance of the orphans, more than P600.00 could be used for this purpose.

St. Louis, Feb. 14, 1879. I. M. Estel, Cassirer.

Annual account of the ev - luth. hospital at St. Louis, Mo., from Feb. 18, 1878, to Feb. 17, 1879.

Intake:
Balance at last financial statement P45 .10
Received back from the orphanage 50.00
By the inmates has been paid 1128.10
By extr a contributions 48.80
Through regular monthly contributions 280.55
To wit: In the Cross District H24 .80
" Drririnigrkirts District 105.06
" JmmanurIS Distrct 65.45
" ZionS District 50.70
" New Bremen 16.25
From the congregation of Mr. Pastor Brand 17.75

Total revenue P1552.55
Remains debt 200.25
P1752.80

Issue:
For utensils has been spent P1 .70

For repair and fire insurance company	47.55
For Missouri Ave. which was made by the city	
and against which the fronts of our solders come up	402.50
For the budget has been spent	834.05
For the service has been paid	467.00

Output sumP1752 .80
F. W. Schuricht, Kassirer.

Sick report of the Lutheran hospital at St. Louis, Mo., - from the year 1878.

On January 1, 1878, 7 patients from 1877 remained in the institution, 73 were newly admitted, total 80. 46 of them were discharged cured, 11 were discharged improved, 4 were discharged unimproved, 2 died; 17 remained in treatment at the end of the year. With regard to the various diseases, the following were treated: Eye disease 4, bronchial catarrh 4, pneumonia 1, pleurisy 1, pulmonary tuberculosis 1, cardiac dilation 1, stomatitis 2, dyspepsia 3, gastric catarrh 1, intestinal inflammation 1, jaundice 1, liver cancer 1, dysentery 1, meningitis 1, sunstroke 1, facial erysipelas 1, diphtheria 1, rheumatism 2, paralysis 3, Neuralgia 2, epilepsy 3, melancholia 4, hypochondria 1, intermittendrs fever 12, remittirnd fever 7, bilious fever 2, typhoid fever 5, lead poisoning 1, dropsy 1, Imksrhits 1, lymphadenitis 2, chronic ulcers 3, skin diseases 3, contusion 1, wound (with amputation of two fingers) 1. - Died 2: 1 of meningitis, 1 of pulmonary tuberculosis, both between 20 and 30 years of age. Dr. A. Schloßstein.

What was the name of the Good Samaritan?

When I was still a candidate of theology, Oberlin, the well-known preacher of the Steinthal, tells, I went one day from Strasbourg to N. It was in the middle of winter and the snow had made all paths impassable. When I was about halfway through my hike and in the middle of the mountains, I suddenly felt so tired that I had to sit down. I clearly felt how sleep was gradually taking hold of me as a precursor of death; I could only command my soul to the Lord one last time, then I no longer had the strength to continue fighting and fell fast asleep.

Suddenly, I don't know after how long, I was shaken by a hand and started up from sleep. In front of me stood a carter in a blue blouse, whose carriage had stopped a few steps away. With a drink of wine and a little food he managed to revive my spirits; then he helped me onto his cart and took me to the next village. Here I thanked the friendly stranger most sincerely and wanted to give him a reward. But he refused energetically, saying that this was a service which people were naturally obliged to render one another and for which it would be shameful to accept a reward.

At least, Oberlin replied, tell me your name so that I can keep it in grateful memory and remember you in my prayers before God.

He refused this also and soon added: I see you are a preacher; tell me, what was the name of the Good Samaritan?

I had nothing to reply to it, since his name was not mentioned and remained unknown to this day.

Since you can't seem to tell me the same, the stranger continued, allow me to keep mine from you as well; with these words he spurred his horses and disappeared from my sight.

Effect of the Word of God.

A poor Italian woman, seller of fruits, had the Word of God gutted in her heart and liked to search the Scriptures. "What are you reading, my dear woman?" asked a gentleman one day as he stopped to buy something. "It is the word of God?" was the reply. "The word of God, who told you that?" "He told me himself." "Then have you ever spoken to Him yourself?" The poor woman felt embarrassed, especially since the gentleman insisted on giving him proof of what she believed. At last, looking up, she said, "Can you prove, my lord, that there is a sun in the sky?" "Prove?" he replied, "is it not proof enough that it warms me and I can see its light?" "Just so it is with me," she now said joyfully, "the proof that this book is the Word of God is that it enlightens and warms my soul."

Clarification.

Rochefort, the famous French revolutionary and apostle of unbelief, once came to the Fiji Islands on his travels and was amazed to see that the savages had accepted the Christian religion. He tried to make the islanders understand that the Christian missionaries were preaching lies to them, but he forgot that if Christianity had not been brought to them, these savages would have quite happily fed him upon his arrival.

Inaugurations.

Rev. L. P. Guenther, dismissed in peace from his congregation at Geneseo, Ill, responded to a call from the two congregations in and near Boonr, Boone Co, Iowa, and was solemnly installed in his office by the undersigned, according to orders received, assisted by Rev. Rabe, in the city congregation on Sunday Quasimodogeniti. Ch. F. Hermann.

Address: Rsv. D. D. Ouontdor.

Box 317. loons, uoono oo., inv".

By order of Praeses Biltz, Pastor G. E. Friedrich was installed by the undersigned on Sunday Cantate (May 11) at Zion Parish, New Orleans, La. with the assistance of Pastors Mödinger and Döscher. F. Köstering.

Address: Usv. 6. D. Drisärisü,

4474 Oüippsrva 8tr, I^sv Orleans, Da.

By order of the honorable Presidency Northwestern District, on the second day of Pentecost, Rev. F. Ledebur was installed by the undersigned in his new congregation at Town Mequon, Wis. H. Sprengel er.

Address: lisv. D. DeOskur,

^Iscjuon Uiver, Oxaüies Oo., ^Vis.

On Trinity Sunday, Pastor Phil. Schmidt was installed in the Lutheran congregation near Wanatah, Ind. by

F. W. Stellhorn.

Address: Usv. Düil. Ksümicht,

^Vanatalr, Da Doris Oo., Inä.

According to the order received, Pastor H. Sieck, formerly of Memphis, Tenn., was installed by me on Trinity Sunday in the midst of the newly formed Lutheran congregation in South Bend, Ind. with the assistance of Pastor Niethammer.

G. Rosenwinkel.

Address: Rsv. H. 8ieolr.

öox 1479- Loutlr Lsnck, Inck.

On Sunday Jubilate, Mr. Pastor I. Strafen was installed in the Kreuz-Gemeinde at Milwaukee, Wisc., on behalf of the Ehrw. Präsidium Nordwestl. District by the undersigned, assisted by Mr. Pastors G. Kühle and G. Löber. I. L. Osterhus.

Candidates - Election - Display.

It is hereby announced that the following gentlemen have been nominated as candidates

I. for the directorate of our high school at Fort Wayne, Ind., which has been terminated by the removal of Mr. Director O. Hanser:

- 1st, Mr. Rev. F. Zucker, of Williamsburg, N. N-, by 9 votes.
2. Prof. A. Crull in Fort Wayne, Ind. with 1 vote;
3. Rev. P. Seuel in Indianapolis, Ind.' with 1 vote;
4. lic. pastor G. Stöckhardt in St. Louis, Mo. with 1 vote;
5. Rev. C. M. Zorn in Sheboygan, Wis. by 1 vote;

II. for the directorship of our seminary in Addison, which was terminated by the death of Mr. Lindemann. Hrn. Director Lindemann's Directorate of our school teachers' seminary in Addison, Ill.:

- 1st, Mr. Rev. P. Brand, of Pittsburg, Pa. by 4 votes;
2. Mr. Rev. C. Gross in Buffalo, N. Y., with 2 votes;
3. Rev. M. L. Wyneken, Cincinnati, O., with 2 votes;
4. Mr. Academy Director A. C. Burgdorf in St. Louis, Mo. with 1 vote.
5. the Rev. J. T. Große in Addison, Ill, by 1 vote;
6. Rev. I. H. Niemann in Cleveland, O., with 1 vote;
7. teacher I. Ungemach in Fort Wayne, Ind. with 1 vote.

The undersigned takes the liberty of noting that the deadline for any protests against the candidacy of one of those listed above expires on July 15. St. Louis, Mo, June 15, 1879.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

Announcement.

It is hereby requested that, from the date of this "Lutheran", all letters concerning money matters be addressed only to Mr. vr. Dümmling, in other matters of the Institute and the Directorate to Rector G. Schick, Concordia College, Fort Wayne, Ind. since the undersigned has resigned from the Institute.

Fort Wayne, Ind, June 10, 1879. ^ C. I. Otto Hanser.

95 Announcement.

- A venerable Synodal - Conference will assemble, God willing, July 16, at the congregation of the Rev. R. Herbst (55 Hast l'ulton 8ir.) in Columbus, O.
- Unfinished business is: Theses 1. on church fellowship; 2. on the ckus puroekisls; Z. on inner mission; 4. amendment of the point in the Constitution concerning the time of holding the meeting.
- Only those friars will be accommodated by the local pastor who report 10 days prior to the start of the meetings.

C- A. Frank, Secr.

Explanation.

In southwest Missouri there is a certain Mr. G. H. Schmitt who claims to be a missionary sent out by our synod. This gentleman, however, has neither profession nor commission from us. He is running around on his own. Also the certificate that the undersigned issued to him did not have the purpose for which he is now using it unjustly, and so that no one may be deceived, it is hereby declared null and void.

St. Louis, June 6, 1879. Geo. Link.

Conference - Displays.

The "Northwest Teachers' Conference" of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., July 29-31, at Racine, WiSc.

All brethren who wish to attend the conference are requested to notify teacher Gertenbach 3 weeks in advance. Anyone wishing to travel by steamship from Chicago should notify the undersigned in good time.

Chicago, May 31, 1879. Chr. Gap.

The conference of pastors and teachers of Quincy and vicinity will meet, s. G. w., July 29-31, 1879, at the church of the Rev. Th. Buszin, Meredosia, Morgan Co., Ills.

Do not forget to register in time, as well as to determine the time of arrival, so that the persons concerned can be picked up by car. I. H. Hargens.

The general conference of teachers of St. Louis and vicinity will meet, w. G-, on July 16 of this year at Cape Girar- deau, Mo. - Registration is desired. Departure from St. Louis probably Monday, July 14. H. Hölter, Secr.

La Porte Special Conference on July 1 and 2 in Michigan City. G. Rosenwinkel.

Entered the caste of the Northwest District:

For the orphanage near St. Louis: baptismal collection at H. Geffert in Reedsburg P5.25. From Aug. Habedank 1.00.

For the Springfield seminar: D. Wesemann's Gem. in Grafton 9.60. D. W. Hudtloff's Gem. in Berlin 4.75.

For heathen mission: D. A. Rohrlack's Gem. in Reeds- burg 5.00.

For Brunn's students in Fort Wayne: D. G. Barth's Filial 1.44, from Pella 1.10.

For sick pastors and teachers: D. Hild's congregation in Cedarburg 4.79.

For the deaf and dumb in Norris: By D. I. I. Walker, Confirmation Scoll., 4.91. D. M. Stülpnagel's Jm.-Gem. in PotSdam 9.20. Wedding Scoll. at A. Renwinkel 2.45. I. Rösch's Gem. 3.60. D. C. Börnecke's Gem. in Alma 2.00. To students d. Teacher Weigle in Milwaukee 2.25.

For poor students in St. Louis: D. A. G. Döhler's St. Petri-Gem. 1.10. Carl Schubert in Milwaukee 2.00. D. Schumann's Gem. in Freistatt 10.00. Carl Caesar in Milwaukee 1.00. D. O. Cloters Gem. 3.65. Wedding coll. at Joh. Bantz 10.00. Desol. at Fr. Gium 4.00.

For synod treasury: N. N. at Wolf River 5.00. D. Keller's congreg. at Racine 5.52. D. C. M. Zorn's congreg. at Sheboygan 20.45. Trinity congreg. at Town Hermann 9.06. Trinity congreg. at Milwaukee 28.00. St. Stephen's congreg. that. 27.00. D. I. I. Walker's Gem. in New London 1.61. to Maple Creek 1.17. to Bear Creek 1.36. D. D. Kothe's Gem. in Lewiston 10.35. D. Prager's St. Peter's Gem. in Granville 4.00. in Town Milwaukee 2.00. D. I. Horst's Gem. at Hay Creek 5.68. D. F. Schumann's Gem. at Freistatt 10.80. D. M. Stülpnagel 4.00. D. S. Hertrich's Gem. at Faribault 9.25. D. I. Friedrichs Gem. at Fall Creek 30.00. D. C. Strasens Gem. 29.14. Jmmanuel's Gem. in Milwaukee 16.94. D. I. L. Daib's Gem. at Oshkosh 13.00. D. Chr. Maurer's Gem. at Bel- vckdere 2.00. ? C. Seuel's upper comm. 11.07, its lower 7.00. D. C. Börnecke's comm. in Alma 2.42. I. Wesemann's gem. in Grafton 10.00. I. W. Renwinkel's Gem. 2.60. D. I. V. Brandt's Gem. in Blue Earth City 2.35. I. G. Hilds Gem. in Cedarburg 7.09. in Kirchain 3.00. D. W. Friedrichs Gem. in Waconia, Minn- 10.00. in Watertown 2.60. D. G. A. Feustels Gem. in Concord 4.50. D. E. Rolf's Gem. in St. Paul 15.75. D. O. Cloters Gem. 10.09. D. Ph. WambSgan's 2r. Gem. in Hancock 8.00.

For Sioux City, Iowa congregation: St. Ste- phan's congreg. in Milwaukee 14.50.

For the emigrant mission in New York: D. I. Horst's comm. to Hay Creek 4.39. Cross comm. in Milwaukee 5.50.

? E. G. C. Markworth's parish in Readfield 6.59. D. F. Johs Gem. in Claremont 3.00. D. W. Friedrichs Gem. in Waconta 5.00.

For Negro mission: Familiencolle of Rudy 2.00. H. Lucke in Town Sherman 1.00. H. Schröder in Reedsburg 1.00. B. Schwecke das. 25 Cts. Wed. zektscoll. at C. Reeves 2.00. W. Volkmann in Watertown 2.00.

For poor students in Springfield: D. G. Barth 1.00, from Town Hermann .60. D. A. Rohrlack's Gem. 6.50. For H. Brust, Hochz.-Coll. at C. L. Wendt, 3.51.

For the widow's fund: From the teachers: Rir 3.00. Wegner and Weigle each 2.00. Den DD.: W. Rebwincl, W. Hudtloff each 4.00. G. Barth. H. Sprengler each 2.00. Ch. H. Lober. G. A. H. Lober each 4.00. From St. Stephen's congreg. in Milwaukee belatedly .50. Coll. on introduction of D. Keller in Racine 10.46. By D. E. Penalties of H. Volkmann in Watertown 3.00.

For orphanage at Addison: Coll. at Confirmation of youngest child of N. N. in Milwaukee 4.80. D. A. Käselitz 5.00. Carl Caesar at Milwaukee .50. confirmands at Grafton 2.39. D. O. Cloters Gem. 3.75.

For inner mission: D. Keller's Gem. in Racine 6.39. k. I. Friedrich's Gem. at Fall Creek 7.60. JmmanuelSgem. in Milwaukee 12.05. I>. F. Johls Gem. at Claremont 6.00. D. O. Cloters Gem. 7.65.

For the Free Church in Saxony: D. I. Horst's congregation at Hay Creek 7.36. Carl Schubert in Milwaukee 1.00. D. G. Barth's congregation in Pella 2.87. C. Brown .75.

Milwaukee, May 20, 1879. C. Lißfeldt, Cassirer.

Entered the caste of the Eastern District:

For the synod treasury: from the congreg. in Paterspu- 11.05. J. N. by D. King 1.00. Fast-Collecte of the congreg. in Wolcottsburg 11.41. Jmmanuel's congreg. in Baltimore 31.75. confirmands of ? Walker 5.00. D. Walker 3.00. D. Beyer's Gem. in Pittsburg 49.27. St. Paul's Gem. in Baltimore 34.73.

For the widow's fund: D. Walker 5.00. Thank offering from Mrs. D. Sander 3.00.

For poor students in St. Louis: Gem. in Williamsburg for Purzner 12.50. For Goßweiler from B. B. by D. Zucker 2.00, and from W. Wendt 1.00. C. Krull.35. C. Stürmer. Fr. Fullner. H. Meier. W. Fchrmann .25 each by D. Heid. For poor students in general: from confirmands D. Walkers 5.00.

For poor students in Fort Wayne: Women's Club in Olean for Doebrmann 4.00, for Engelder 4.00.

For poor students in Addison: Women's Club in Olean for Wiedemann 4.00.

For the orphanage near Boston: B. B. by D. Zucker 1.00. By D. Moll by Harde's Kindsleiche ges. .50. by D. Stürken by Mrs. Tr. 3.00, Fr. B. 2.50, Joh. Stuckert 1.50. Confirmands D. Walkers 5.00.

For the orphanage at Mount Bernon: Mrs. Weh- renberg through D. King 7.50. Sunday School at Haverstraw 2.00.

For the German Free Church: D. Zuckers Gem. in Williamsburg 10.00.

For the orphanage at Addison: B. B. through D. Sugar 1.00.

For the orphanage near St. Louis: B. B. through D. Sugar 1.00.

For the Heathen Mission: by D. Stürken of Mrs. Tr. 3.00, Mrs. B. 2.50. "

For the Baltimore Emigrant Mission: Congregation in Barton and Lonaconing 4.50. By Cassirer Simon 10.21.

For the Negro Mission: Confirmands D. Walkers 5.00.

For the Yorkville congregation: By Kassirer Ellsfeldt 5.50.

New York, May 1, 1879. I. Birkner, Kassirer.

Received for the Castle Garden mission:

By Kassirer Grahl H66.61. D. Palziger's Gem. 2.50. By D. Warnke by A. Meier 5.00. Dreifaltigk. Gem. in St. Paul 12.90. Wedding coll. at W. Ebert by D. Stult 2.55. Chr. Sieker 1.00. D. Petry .50. D. Engelder 7.50. D. Herperts Gem. 2.40. H. Schratm 1.00. Gustav Lock 70. women's club in Haverstraw 3.00. By Kass. Bartling 12.42. Chr. Otto .50. D. Kleinlein 5.00. D. S. Popp's Gem. 3.00. Gem. in Ashford 3.00. By Kass. Schuricht 16.40. D. Lukers Gem. in Aroma 3.75. by D. Böttcher 12.00. I. J. Oetlin 1.00. D. Kluge .25. I. A. Tillmann 1.00. Miss Marg. Kipp 2.00. D. C. Maurer 1.00. By D. Walz 5.00. By D. Lüdemann by Mrs. N. N. 5.00. By Kass. Bartling 41.65. by D. Luker 3.00. by F. Kaucher 17.00. by D. E. Röber 1.00. by H. Hesse 5.00. by D. C. F. W. Brandts Gem. 4.27. by D. Brandt 1.00. Rob. Gross 1.00. D. Leyhe's Gem. in Town Grant and Sigel 4.00. Miss Röhrs 5.00. D. F. A. Groth 5.00. D. Lucas 2.50. D. Buszin .50. Joh. Lange 1.00. By Kass. Schuricht 10.00. By Kass. Simon 20.42.

New York, May 15, 1879. I. Birkner, Kassirer.

For poor students receive since Jan. 9 d. J.: from my parish P5.00, Mr. Fr. Nothdurft through D. A. Lohr 10.00, D. I. F. Bünger 1.00, D. Matuschka's Gemeinde 7.65.

Many thanks to the kind donors!

I would like to remind the dear members of our Conference of the support fund entrusted to me. Unfortunately, it was not possible to support some of the poor, and the support given in a few cases was very meager. Therefore, dear brethren, where there is an opportunity, also collect for this fund.

N. St. Louis, Mo., June 5, 1879. c. C. E. Brandt.

For poor sick pastors and teachers

received with thanks: By Prof. H. Wyneken, proceeds from the sale of the "Consolation and Revival Sermon" by the same Rev. F. Wyneken \$30.00.

From A. H. from A. I. K5.00.

I. T. Schuricht, Treasurer of the General Synod.

For the Lutheran orphanage zum Kindlein JESu near St. Louis

Received since April 23: From N. N. at Sherrills Mount, Iowa, \$1.00. Don of the parish D. Maaks, Jefferson Co, Mo, 2.45. Ernst Salger, Red Bud, Ills, 1 synodal printing actie by k. F. Erdmann to the value of 10.00. Wittwe Kathrinus, Farley, Mo, 1.00. By k. Gräbner, St. Charles, Mo. from the werth women's purge in his parish 15.00 and 6 white shirts, 3 pairs of underpants, 5 dresses, 1 boy's shirt, 3 pairs of boy's pants, 3 aprons, 1 bodice, 9 pairs of woolen socks, 17 girls' shirts, 3 sheets. Bon I. Werner, KimmSwick, Mo., .50. from the comm. k. Brandts, North St. Louis, s. by Collectorcn Busse, Bodrnberg, Wessel and Botler 27.60. From Jmma- nuel's Distr. in St. Louis, by Collector Willhardt 3.10. From Zions Distr. there by Collector Göhmman 10.20. from the confirmands of Mr. D. Link there 5.00. from the Dreieinigkeits-Distr. there by Collector Noack 2.50, by Collector Brockmeyer 4.90. Collected in the congregation of Neu-Bielefeld,

For a poor vicwrschigss-Wa iscrckurä31.25. Subsequent, Wr same from Wilh. Krrnning m S6 Louis 5.00. Mrs. Bertba Beekr, Jmmls.-Distr. in St. Louis, 100. Thank offering from Mrs. W. in Missouri 5.00. Hochz.-Coll. at A. Niemeyer in the Gem. k. Lohrs in Jackson, Mo., 3.00. From the school children of D. M. Mariens', Port Hudson, Mo., 2.25. From the bell-bag at the church of D. Th. Grüber, Nebraska, "A small offering for the poor orphans" 1.10. Mrs. White, Dubuque, Iowa, 1.00. East crcollecte of St. Paul's parish at Des PereS, Mo., to pay off debt 22.00. Edw. Dörschlen. Baldwin, Mo., 2.00. from D. C. Vetter's comm. at Osage, Mo., 1.25, through same from Mrs. Popp .60. Wilh. Mohr through k. Wesche 1.00. From Querl L. Schneller in St. Louis 1200 feet of boards. **From** Mr. Schöneweiß over 1000 pieces of cabbage, lettuce and mcr- rettig plants. M. Haupt, E. Rosenkötter and M. Bünge in **New Bielefeld**, Mo. a few pounds of butter, 2 hams and candy. Bon Hrn. Priesmeyer in St. Louis 1 varnish of salt and 1 barrel of **salt**. Gustav Günther in DreinigkeitS-Distr. in **St. Louis**, 5.00. Mrs. Lahrmann and Mrs. Krüger in South St. Louis 1 parthie of dresses and hats. From D. E. Lenks Gem. in St. Louis: from Mrs. Döding 2.50 and from Mrs. Schwidde 1 packet dry- aoods. At A. Bergmann's wedding in Concordia, Mo., gesam. 4.05. By D. HollS, Centreville, Ills. from N. N. 1.00.

Sincerely thanking all dear friends in the name of the orphans and the administrationSrathc
St. Louis, May 22, 1879, I. M. Estel, Cassirrr.

Cash Registers - Report of the Missionary Committee of St. Paul's Parish at Fort Dodge, Iowa, from January 1878 to May 1879.

Receipts. Kassen - Bestand vom letzten Jahr \$1.68. By k. Th. Mattfeld, Weihn.-Collecte sr. Gem. 2.35. By Mr. Kassircr Meier from the treasury for innert Misfon 100.00. From the communities the following DD. r Brammcr in Lowden 5.00, Weihn.-Coll. 6.13; Handschke böi Sumner 4.M; Schumacher at Caloma 2.50; Grafelmann in Colfar Tsh. 1.18; Mallon at Magnolia 1.50 & 3.00; Schürmann at Homestead 10.00; Fackler at Lyons 7.10; Brandt at Clarinda 6.05 & 3.31; Stephan at Waverly 5.25 & 16.56; Horn at Derter 2.60 & 5.00, at Adair 3 26 & 4.05; Leßmann at Sherrills Mount 8.00; Studd (St. Pauls-Gem.) 5.00 & 7.02, (St. Mariini-G.) 4.58; Wieg- ner at L-t. Ansgar 7.00; Scheips at Algona 5.00; Bretscher in Burna Bist" 2.91, vpn himself .49. k. Haar .95, Gem. in Denison 3.10 u. 2.05, by himself u. the Gem. in Hanover Tsh. 3.50. By O. Brscl from Mr. Kahle 2.00. By D. Seßler from Mr. Wichmann 1.00, from Mr. Beckenmeier 5.00. By Mr. Kassircr Schuricht from the treasury for inner mission 100.00. Reform.Festcoll. of the congregation in Fort Dodge 9.25, Mrs- sionsfestcoll. 14.28. By D. Stiegemyer from Mr. G. Vogel 2.00. A part of the Confkrenzgottesdienst-Collecte in D. Herrmanns Gem. 5.00. By D. Löschen and Gemm. at Victor and Sigourney 6.00. By Hrn. F. Haupt at Ackley 10.00. Part of the mission festival coll. at k. Brauer's Gem. 16.00. mission festival coll. 'in k. Facklers Gem. 18.00. Desgl. in D. Oetjens Gem. (conference) 18.00. Surplus of travel money of conference members 1.00. Bon k. Franke in Waverly 1.00. By the same from Mr. Mummeldei 1.00. Bon Mr. Louis Bonnet .50. For the old missionary team cash received 30.00. Bon D. Gülker and Gem. at Dayton 5.00. Summa \$491.24.

Issues. To D. Th. Meiteus, salary for 1877, 100.00. Cost of relocating the new new preacher 25.00. For work on the horse stable 1.00. For blacksmith work on the wagon 5.00. For new painting of the wagon 7.00. For a new team of horses along with harness 167.50. To commission for the negotiator 2.00. To horse shoeing 3.00. To interest from the bank 3.00. To oats 2.02. To hay 2.50. To D. Haake to salary 78.92. " For repairs to wagon, harness :c. 5.70. Refund of capital borrowed to purchase mission house s. Z. from D. Mertens 45.00. Payment of "och owed salary balance of 1877 to k. Mertens 18.03. For 51 baptismal certificates together with postage :c. to D. Mertens 3.50. Post office outlay .35. For repairs to carriage 2.50. Summa \$472.02 Remains in treasury \$19.22. Debt to k. Haake \$21.08.

F. L. White, Kassircr.

For the First German Lutheran Congregation U. A. C. at Sioux City, Iowa,

received with sincere thanks the following further support. The undersigned is grateful for the following further support: From Mr. D. I. L. Hirschmann in Colorado \$1.00. From Mrs. Wittwe W. Wille from my Maatinsburg parish in Nebraska 1.00. From Mr. D. I. L. Crämer from his parish at Fort Dodge 15.00, and from the parish of Mr. K. Crämer at Fort Dodge 15.00. Gem. at Fort Dodge 15.00, and from that of Mr. k. Grafelmann at Colfax 3.45. By Mr. D. G. E. Friedrich 1.55. By Mr. Kas- sircr H. Bartling of the Illinois Distr.: 16.00. By Mr. D. St. Hassold of sr. Gem. zu Columbia City 2.44. By Hrn. k. I. F. Bünge by Mr. D. I. L. Crämer 1.00. By Messrs. Aug. Hertwig 2.10. By Mr. ?. I. M. Bühler 10.00. By the Lutheran cross congregation of Mr. k.. O. Spehr 2.00. By Mr. Kassircr H. Bartling 10.00. By Mr. D. A. K. W. Th. Siek 2.00. By Mr. k. Th. Stiemke from sr. Gem. 8.00. By Hrn. Gemrindrcassirrr Pitzlaff from Hrn. D. StrohenS Gem. in Watertown, Wis. 10.00. By Hrn. k. I. Strikter from his parish, 5.00. From the dear parish of Norfolk, Nebr, by Mr. Vorsteher Haase 3.00. From the congregations of the following DD.: F. Düver3.31, I. F. Biltz 6.00, Chr. Kühn 5.00, C. Schröder 7.60, G. A. Schieferdecker 5.35, F. Dreyer 4.92, E. A. Schürmann 10.00, W. Friedrich 4.25, F. W. Pennekamp 7.00. By Mr. Kassircr Bartling 40.00.

May the Lord God richly reward the love of your fellow believers!

Siour City, Iowa, May 21, 1879, Bro. Eisenbeiß, Rev.

Received with sincere thanks from the undersigned: By D. Seitz for Huschen \$6.00. By the same collected at the wedding of Mr. Annemann for C. Schubkegel 8.70, By Dr. Sihler at the wedding of Mr. Clum 3. 62, of Mr. Well- Hausen 10.00, of Mr. Gallmeyer 10.00, of Mr. N. N. 5.00. By D. Reichardt for Hüschen vom Frauen-Vercin 5.00. By D. Hassoid, Dankopfr of Mrs. N. N., 1.00, of Mrs. Schaper' fcn.L0.,-^Dn "GV. MmWch at the wedding of Mr. 8th Be"\$4 mann ges. for Brunnschc pupils 6.60. By D. P. Beyers Gem. for I. Schröder 30.00. By D. I. Streckfuß, Dankopfr by Mrs. Stahmrr for Harsch, 1.00. By k. Maischs Gemeinde for Wunderlich 20.00. By Mr. D. Roß for Plaß 2.00. By D. Krüger 10.00. By D. Schieferdecker from Mr. W. Dicckhaus- for C. Böse 1.00. By D. Buszin on Mr. H. BüschenS wedding ges. for Drögemüller 5.00. By D. I. Trautmanns Gem. for P. Plaß 12.00. On Mr. H. McyerS and Maiden Hart- manns wedding for Tb. Stephan 29.M. By D. Stock from N. N. 2.00. By D. L. Frese from the luth. Concordia-Berein 13.00, from the Gem. of D. H. H. Holtermann 5.50 for Langhoff. From an unnamed person from D. C. Zschoche'S Gem. 4.00. From D. Fr. Streckfuß's Gem. in Uoung America for Harsch 5.00. By k. D. Graf for G. Schröder at the wedding of Hrn. Fr. Schröder 3.25. C. I. O. to Hanser.

For Mr. Pastov Brunn in Steeden received from the DD.: G. A. Barth \$4.00, G. Bürger 2.00, M. Claus 2.00, I. P. Fackler 2.00, W. Friedrich 5.00, M. Heyer 5.00. I. P. Karrer 2.00, I. Kogler 5.00, A. Lohr 5.00, G. Löber 1.00, H. Maack 5.00, E. Mariens 5.00, M. Michael 2.00, I. Nachtigall 7.50, I. Nrthing 2.00, I. I. Oetjen 5.00, F. W. Pennekamp 1.00, C. Ponitz 1.00, W. Rehwinkel 2.00, F. A. Reinhardt 2.00, E. I. Sander 3.00, G. P. A. Schaaf 1.00, K. F. Schulze 5.00, L. Schütz 5.1X), C. Better 5.00, E. Wiegner 3.00, R. Winkler 1.00, C. Wunsch 2.00, C. L. Wuggazer 2.00. Bon the teachers: A. Arnoldh \$2.00, A. Ehmann 2.00, I. W. Falch 1.00, A. Gruhl 1.00, E. Hohmann 5.00, A. F. Mangold 2.00, E. Leubner 5.00. By Mr. F. W. Bettkötter 1.50.

Since the dear Pastor Brunn has won many souls for Christ through his blessed work, but has not collected any earthly treasures for himself, I ask all those within our synodal circle who have come here through his mediation to take into account my private message addressed to them, if they can and if this has not yet happened.

At the same time I request to issue you ^lonsv Oickvr-j to Xortü 8t. Douis, Llo., issue.

N. St. Louis, Mo., June 5, 1879. c. C. E. Brandt.

Further, love gifts received toward the church building of my congregation in Leroy Township, Bremer Co, Iowa.

By Mr. Kassircr C. Eißfeldt \$10.02. Mr. Kassircr I. S. Simon 5.00. Mr. D. I. G. Kuntz, Julietta, Ind., 7.30. Mr. ?. Br. Lochner, Springfield, Ill, 8.00. C. R. Riedel, Charlotte, Iowa, 1.00. Mr. Kassircr E. Roschke 18.00. Mr. D. F. Sievers 8.00. Mr. Kassircr H. Bartling 2.00. Mr. D. M. Mertz, Brownstown, Ind, 4.25. Mr. Kassircr C. Eißfeldt 1.50. Mr. Kassircr C. Grahl 2.00. Mr. Kassircr I. S. Simon 12.88- In Mr. k. Th. Brauers Gem. in Marfield, Iowa, at a

house collecte ges.: By Hrn. Schwer.35, Rosenberg 1.00, Hermann .50, Thierer 4.00, Gropper 1.50, Dierks 2.00, I. Kerbe .35, I. Meier 1.00, Vater Keehe 1.50, Fr. Brandt 1.00, Fr. Bock 2.00, Kreft.25, Wittwe Matthias 5.00, H. Otto 1.50, I. W. Mathias 2.00, Wittwe Hesse 1.00, L. Diekmann 1.00, H. Meier .25, I. Lehmkuhl .25, W. Albrecht.50, H. Piehl 25, F. Wilkening .25, H. Gerber.25, C. Meierboff 1.00, H. Mühlke 1.50, H. Rade .50, Ed. Hübner .50, Joh. Thies .50.

In expressing the heartfelt gratitude of my congregation to all dear donors and wishing God's rich blessing, I joyfully confess that the need of my congregation has now been remedied and that with God's help it will soon be able to complete its house of worship.
Sumner, Bremer Co, Iowa, May 21, '79 Th. Händschke.

For poor students received with heartfelt thanks by Mr. Cassier I. Birkner \$12.50. By Mr. Cassier H. Bartling \$20.68. By Mr. I. Wambganß in Allegheny, Pa. collected at the wedding of Mr. W. Havekotte and Miss M. Lang- kamp there \$5.00. C. F. W. Walther.

Received for Stud. C. Germeroth from Gem. D. I. Matthias' \$9.00; for Stud. Rehwaldt received from the Gem. D. Wangerin's \$7.00. M. Günther.

Changed addresses:

Uvv. Lr. gievsrs, 413 8outk 90i IUinneapolis, Zckinn.

Rvv. kk. 8oüruiät, 0,Vairnt. "h, Da Dort" <üo., Inck.

kov. O. 8eüro6ck6r, 611 Dioüsrson 8tr., Düilackkl/^üia, Da. Usv. (4.

633 0Viläer 8tr. "dove Dicktü-son, Ldilnäsłpkia, Da.

R "v. 3. Lackier, Osseo, Hennspin 6o., ^linn.

Uov. 8ipp6l, Da Roes, ^larsdall (0o., III.

3. uiokter, 629 ^rodor ^vs., OkionAO, III.

6th ^1st ^.elrsruiann, 34 ^.llsAkan^ 8tr., IZostori,

Received with heartfelt thanks through Mrs. Alb. Bracher in Cincinnati, O., H40.00, the half-yearly proceeds of the endowment made by the honored Verw. Mrs. D. Hamann for the college here. M. Guenther.

Books display.

Proceedings of the First Sessions of the Canada- District of the German Lutheran Synod of Missouri, Ohio, and other States in 1879.

When our synod, for the sake of growth in members and spatial expansion, saw itself compelled to divide into district synods, many faithful members were full of concern that our unity in doctrine and practice, which we had achieved through God's grace, might be endangered by this institution. This worry, praise be to God, has long since been taken from us. In the course of time, the number of "districts", which govern themselves independently, has increased, and our unity has not been harmed in any way. An example of this is the newest District, the Canadian Ontario District, whose first report has just left the press. Two important items it has discussed: The importance of a synod and the appointment of preachers, and what the Lord once made our synod know about these important points, what it has now testified and defended for more than thirty years, and what it has now won for the American church, is excellently substantiated and clearly and vividly set forth in this detailed report of the proceedings. This new District Synod, witnessing and fighting outside our United States, has thus also given proof that it is a faithful daughter of the much-maligned Missouri Synod. Those who read the report will not regret it. It is worth reading and discussing in all congregations. The price of a copy is, after all, postage 20 Cts. W. [Walther]

Weir Sermon, preached on Sunday Lätare 1879 before the Lutheran St. John's congregation at Farmer's Retreat, Indiana, and submitted to print by Th. Wichmann, pastor of said congregation. Cincinnati, O. 1879.

Unfortunately, due to an oversight, the announcement of this sermon appears only in this issue. All the more reason, therefore, to draw the attention of our dear readers to this sermon. It has a special meaning. It is an answer to a funeral sermon, which was held in Farmer's Retreat by a University preacher named E. Bersch, in which he attacked the Lutheran congregations there, their doctrine and pastors without any provocation in a downright infamous manner, and which he even had the impudence to have printed and, we hear, to send to many Lutheran preachers without being asked. Admittedly, we are no friends of the nominal elenchus from the pulpit except in cases of necessity, that is, we are no friends of opponents, especially living ones, being named on the pulpit without necessity. But the case in which Mr. Pastor Wichmann found himself was undoubtedly one in which the nominal elenchus was an urgent necessity. Hr. Past. Wichmann followed the example of the apostle Paul, who, as often as it was necessary, not only punished the false teachings of the false prophets, but also called the false teachers themselves by name. For example, he wrote in 2 Timothy 2:16, 17: "Abstain from unspiritual loose talk, for it helps much to the ungodly nature. And their word feedeth as the canker, among which are Hymenaeus and Philetus." We can therefore only approve it when our "Weir Sermon" on Tit. 1, 10. 11. answers the question: "Of what does the 'living corpse sermon' of the evangelical preacher Bersch provide the clearest proof?" and that he answers from it: "It proves that the preacher E. Bersch is 1. an impudent useless chatterer and seducer; 2. a completely lying blasphemous." How true this is, Mr. Past. Wichmann proves so clearly that every reader will and must agree with him completely.

The sermon can be obtained at the address of the author and will be sent for 6 cents postage free on request. W. [Walther]

* Mr. Bersch ridiculously calls his gibberish even in the heading: "A living funeral sermon!"

Due to lack of space, the receipts of Messrs. Kassirer Birkner (of June 1) and Bartling, as well as those of Mr. Rohde, had to be left behind.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who must pre-pay the same.

Only letters containing information for the paper should be sent to the editor. All other letters, notices, advertisements, etc. should be sent to the address: "Lutheran", P.O. Box 100, New York, N.Y. 10037. For the German edition, send to the address: "Lutheran", P.O. Box 100, New York, N.Y. 10037. For the English edition, send to the address: "Lutheran", P.O. Box 100, New York, N.Y. 10037.

Volume 35.

(Sent in by Pastor Lic. G. Stöckhardt.)

The baptism of the New - Protestants.

(Conclusion.)

It is obvious to add to this discussion about the baptism of the New Protestants a word about the baptism of the old rationalists. Does it follow from what we have said and proved so far that the baptism performed by the so-called rationalists at the end of the last century and the beginning of this century was also invalid and not a true baptism, that our fathers and forefathers, who were mostly baptized by those people, were not really baptized in the name of the Triune God? There are still many old Christians living in our congregations who were brought up in the time of nationalism in Germany and received baptism and later religious instruction from nationalists. Should they now become doubtful about the validity of their baptism and desire a second, true baptism? That would be a wrong conclusion. The baptism and in general the administration of the sacraments and the office of the old rationalists was essentially different from the baptism and the office of the modern Protestants. Of course, it cannot be denied that the old rationalists, i.e. the theologians who spiritually dominated the Protestant churches in the second half of the last century and in the beginning of the present century, were basically devoted to the same lie and Satanic religion to which the modern unbelievers are devoted. That rationalism, i.e. religion of reason, taught the three articles "God, virtue, immortality", and had no room for the three articles of the Christian symbolism, for the triune God. But the following moments must not be forgotten. The nationalists of purest water, who clearly confessed color, were mostly university professors. The rationalists who held the office of preaching usually followed the well-known, openly expressed principle of rationalism, not to betray the new wisdom to the common people, to the congregations, undisguised and without further ado, but to clothe the sensible morals and moral teachings in the time-honored form and formulas of the church confession. Most of the preachers of that time, of course, preached nothing but the shallow

The most arid morals. But besides that, they also used the words of the church confession on occasion, and even talked about the triune God. The church books intended for the congregations, the rationalistic agendas, catechism explanations, hymn books were horrible and miserable products of the spirit of the times, of the spirit of lies; but the most important Christian doctrines, such as the doctrine of the triune God, still found some expression in them, even if it was very meager. We are speaking here, of course, of what was the rule, not of exceptions. The Protestant people, to the extent that they still had ecclesiastical consciousness at all, given the great general ignorance, knew and thought no differently than that their church was the church of the fathers, the old Lutheran church. In addition, in the congregations of the Lutheran regional churches, the old good religious oaths were still in use for the preachers and ministers of the church and, as far as the public proclamation of doctrine was concerned, had not completely lost their power and validity. In the heyday of rationalism, in 1809, for example, it caused a general stir that Professor Tschirner, who frankly and freely made reason the judge of the Holy Scriptures, found employment at the University of Leipzig. The Saxon High Consistory at least tried to refute his principles. The rationalist Oberhofprediger Dr. v. Ammon vigorously opposed him. The same man protested publicly in the name of Lutheranism against the Prussian Union. And these are not isolated examples and proofs of the will and the efforts of the consistories of that time, whose members were mostly themselves blinded by the new light of the Enlightenment and were deafened, to protect the right of the Lutheran confession. Especially at the time of the ruling Ratio-

nalism, the first attacks on the old Lutheran oaths of office, which are now abandoned everywhere in the old Lutheran regional churches not by rationalists but by so-called "devout Lutherans," were repulsed. That in that dark age here and there the leaven of the faith in reason could have leavened entire congregations and displaced the last remnant of Christianity is not to be denied. In any case, such Christians, who really did not receive the baptism of the Lord at that time and who have been converted later by the word of the Lord and have considered themselves baptized Christians until the end, this lack of baptism, through no fault of their own, has done no harm and has not hindered their blessedness. In this rare case, however, Luther's words apply: "Believe that you are baptized, and you are baptized." On the whole, however, this was the principle and practice of rationalism, for the sake of the unlearned people, who could not yet grasp the new wisdom, to uphold the ecclesiastical confession and the right of the ecclesiastical confession outwardly. Gradually, the new light was to be spread to the lower strata of society through sensible moral preaching. And precisely because this religion of the Enlightenment had not yet become a public confession, because the churches at that time still considered themselves, on the contrary, Lutheran churches and outwardly maintained the ecclesiastical confession, even protecting it against repeated attempts to abolish it, we must generally regard those old rationalist preachers as servants of the church, despite their unbelief. *) And therefore their baptism was still Christ's baptism. The baptismal formula was retained in the same way, for the same reason, as the ecclesiastical confession in general, and the meaning of the ecclesiastical confession was still connected with this formula, even if the preachers themselves thought they were beyond the old forms and formulas. Thus, at that time of great ignorance, God, according to His great power and grace, had preserved some of the main elements of Christianity and especially the sacrament of Holy Baptism for His people, similar to what He had done under the papacy. Once again, Christ ruled in the midst of his enemies. In

Similarly, as with the rationalists in the earlier time, it was once with a kind of hidden Arians. The church father Hilarius wrote about the listeners of these: "The ears of the people are holier than the hearts of their priests...; they (the listeners) think that the same (those Arian preachers) believe what they hear them speak. They hear Christ speaking as God: they think it is as they say. They hear about the Son of God: they think that God, being born true man, is and remains true God. They hear (of Christ) that he was before time: they think that this 'before time' is the same as what 'always' is."

In our age, on the other hand, after God has overlooked the time of ignorance and allowed the light of eternal truth, yes, of the full Lutheran truth, to go out again from His church, only this last, most radical form of unbelief, as it is embodied in New Protestantism, is still possible. And this open, stubborn, impudent unbelief, which expressly writes the rejection and mockery of Scripture and the confession on its banner, absolutely excludes all influence, all effect of Christianity. Here, faith and baptism are no longer possible.

We wanted to conclude with a remark on the scope of this question we have now discussed. We must confess to ourselves that with our answer to this question and our practice we occupy an isolated position among today's "Lutherans". We are not aware that the "Lutherans" of the synods of America, which are not in agreement with us, that the "Lutherans" of the old world, that the "separated Lutherans" there, of course with the exception of our fellow believers, have somewhere announced similar judgments or follow similar practices, that in this case, in relation to the New Protestants, they have dissolved the last bond of ecclesiastical fellowship, which consists in the mutual recognition of the baptismal consummation. This fact, however, strikes us

is a new proof to us that those have more or less dulled their conscience against the seriousness of divine truth, and a new admonition to keep what we "have, what God has given us. By thus reinforcing an insurmountable gulf between us and those "Protestants," we are widening the very gulf that separates us from earlier friends, from the fathers and comrades of the old home, from many so-called Lutherans of the new home. By granting the scoffers of our day, the scoffers of the last days, the right of Christian baptism, i.e. still some share in Christianity, they move further and further away from the Lutheranism they claim and closer and closer to that fatal Protestantism which has its protests against divine truth fed to it from hell. It is apparently a small, insignificant difference. We reject this "Protestantism" with stump and stalk, reject also its baptism. Those also resist those Protestants hand and foot, and only think that their baptism is still valid, i.e. Christian. But it is a dangerous thing, if one gives the devil also only in one point right, makes his religion only in one piece the concession of the truth. The modern "Lutherans" and "believers", who are usually not only in baptismal fellowship but also in communion with these scoffers, are moving on the edge of a dreadful

They are in terrible danger of confusing divine truth and Satan's lie altogether and finally losing baptism, faith, God, Christ and everything. Their danger, their disobedience, their denial warn us! Oh, that we may faithfully preserve and rightly use the goods entrusted to us, and especially the holy, Christian baptism, which God has given us and preserved, and through which he has made us Christians and blessed! That only we may keep His Word and Sacrament pure to our end!

All idolatry is a pittance against the Mass.

We do no more with our cares than to hinder God and lie in the way. Luther.

What demands does a Lutheran Christian make on a political newspaper that wants to be edited in a Christian sense?

From a political newspaper that is published and edited by unbelievers, by apostate Christians, by Jews and pagans, one can expect nothing else than that in it, if not gross direct attacks on Christianity, at least much that is anti-Christian can be found. An unbelieving newspaper writer may have a certain respect for Christianity, he may, in order not to lose too many readers among Christians, refrain from crude and direct attacks on Christianity, he may, out of a natural sense of justice, take the liberty of crudely describing shameful deeds, e.g. against the sixth commandment, he may judge political conditions quite well according to natural legal principles, but his paper will nevertheless contain poison that a Christian householder would like to keep away from his house. An unbelieving editor cannot write a paper for Christians that even the weak can take into their hands without harm.

There are therefore already for some time and also in

In recent times, efforts have again been made to establish such political papers, which should be edited according to Christian principles and which every Christian householder should confidently let into his house.

could.

Some believe that these sheets have fulfilled and are still fulfilling their role; others are of the opposite opinion.

Before we pass judgment, let us first be clear about what a Lutheran Christian expects from a political paper that wants to be edited according to Christian principles, what he expects from a political paper that wants to be edited according to Christian principles, what he expects from a political paper that wants to be edited according to Christian principles, what he expects from a political paper that wants to be edited according to Christian principles. demands on the same.

It would certainly be wrong to expect religious treatises from such a paper. A political paper has to do with the world empire. Of course, one expects that in a Christian paper the political conditions will be judged in a Christian - truly Christian - way; a Christian newspaper writer may also occasionally condemn unbelieving newspaper writers for their attacks on Christianity, but really religious articles belong to the church.

periodicals. If a Lutheran Christian does not expect any religious treatises, not even general ones, in a political journal, he must, on the other hand, firmly demand that rather rapturous treatises, e.g. those that defend chiliasm, be completely excluded.

A Lutheran does not expect any ecclesiastical news in such a political paper. It hurts his feelings if he has to read all kinds of recommending news from this or that sect and its pastor in the paper, and he therefore also refrains from news from his own church.

Even the dumbest eye can see that a paper that wants to be edited in the Christian sense must not contain anything unchristian, not even the slightest unchristian thing.

Thus, the stories, novels and novellas must not contain anything unchristian. Nameless damage is done by these novels, which are usually published in the newspapers. We do not want to talk now about how pernicious the reading of novels is in general, how it makes the reader almost incapable of other, useful, serious reading, how the noble time of grace is dreamed away with it - we only point out now Ro

manes, which obviously contain unchristian things, which provoke sensual lust, which glorify the most atrocious sins: Disobedience, anger, revenge, murder, lust, deceit 2c. glorify, and those who suffer for the sake of such sins, as martyrs or yet as heroes.

It is obvious that a newspaper that wants to be written in a Christian spirit cannot publish such immoral stories that are contrary to Christianity. A paper that publishes such stories is on a par with the papers of the unbelievers, undermines Christianity and cannot even claim natural morality; how could it be a paper edited in the Christian sense?

In this connection, we also call it unseemly for a newspaper that wants to be edited according to Christian principles, if it, like other godless newspapers, communicates bad, godless, unchaste, unseemly jokes.

Such a newspaper must also differ from other newspapers with regard to the news about the various atrocities that occur daily and are reported by the newspapers. The report about such atrocities must be kept absolutely chaste, Christian-serious. A newspaper that claims to be Christian and yet reports the shameful deeds carelessly and in such a way that the inexperienced are made familiar with the sin, so that the readers are provoked to it, is lying if it claims to be Christian.

If a newspaper that wants to be edited in a Christian manner may not contain anything un-Christian, it may also not contain any immoral, un-Christian advertisements. This includes, for example, advertisements of pubs, theaters, worldly entertainments, balls, - advertisements of lodges, fortune-tellers, quacks, - advertisements of books, magazines, etc., which are written in the service of unbelief, misbelief, ungodliness, fornication 2c. Among the immoral advertisements, which a Lutheran Christian must know to be excluded from a Christian journal, are also the so often occurring fraudulent advertisements, e.g. when a good is offered at a low price (about \$3.00) and yet presented as worth much more (about \$10.00), when a medicine is advertised as being for all illnesses, when false testimonies are given for it. This includes all boastful advertisements which the simple-minded reader considers to be written by the editor because they are placed under his articles; advertisements in which it is intended to attract people and enrich oneself at the expense of others, e.g., "The best goods are supplied here: Here the best goods are delivered, here they sell the cheapest, here they sell out (if it is not the case). The advertisements of preachers who are looking for another congregation are also highly disgusting.

A not unimportant chapter in our question are the political articles. It is not wrong that there are different political parties. So it would not be wrong in itself if a Christian newspaper writer declared himself in favor of one or the other party, if he only stated his point of view clearly and openly from the beginning, if he did not go through thick and thin with the men of the party, did not defend the wrong of which they are guilty, did not blindly approve everything they do, and did not fanatically make propaganda for the party.

But if the paper, which wants to be edited in a Christian spirit, wants to be an independent paper, it should not lie, but stand above the parties in fact and truth, and not under the pretense of being an independent paper.

The author does not want to give independence to one or the other party in a fanatical way, but to present the facts objectively. Truth is a part of Christianity. Even pagans can recognize lies and hypocrisy as sin.

We now ask: Do the newspapers, which at present want to be regarded as Christian, meet these requirements? As far as we know these papers, we must answer in the negative. There is not a single one among them that does honor to Christianity, we do not want to say Lutheranism. It is true that the "Lutheran" recommended some of these political papers at the time of their appearance, when the best promises were made and there were the best prospects that they would be fulfilled. But the "Lutheran" can no longer uphold this judgment, since these promises have not been kept.

We do not want to mention any names this time. Of the sheets, which offer themselves as written in the Christian spirit, probably one or the other is known to the readers.

Then, dear reader, if you have such a paper that wants to be edited according to Christian principles, check carefully whether this is really the case. Do not check according to the judgment of the world, do not check according to the principles of the party to which you belong and which perhaps also represents the paper, but check according to the certain infallible rule and guideline of the divine word. There you will find many things that are incompatible with Christianity, either immoral, offensive novels and stories, or religious articles that contain raptures and falsehoods, or immoral, godless advertisements, or political articles in which fanatical work is done for one or the other party at the expense of the truth - without regard to divine and natural law. 2c.

Do not let yourself be deceived by the signboard of such a paper that wants to be Christian, do not let yourself be blinded by the zeal of the party, go according to God's word and keep such a paper, which wants to be Christian and yet contains un-Christian things, away from your house and also do not support it with your submissions.

We are not at liberty to say that political papers of unbelievers, which are guided by a natural sense of justice in illuminating the issues of the day and for certain reasons refrain from gross outbursts against Christianity, and indeed political papers of unbelievers in general, are to be considered less dangerous than these papers which want to be Christian and yet contain so much poison. It is true that these political papers of the unbelievers are dangerous, extremely dangerous. But what do you say to that, dear reader? A householder has two bottles in his cupboard, both of which contain poison; on one of them a dead man's head is depicted, stating that there is poison in it; on the other, which also contains poison, it is written lyingly that it contains a precious drink. Say, which bottle is more dangerous for the children and housemates? You will say: the latter. Now make the application: A newspaper that is acknowledged to be written by an unbeliever will generally be considered to contain poison in a Christian home. But a newspaper that wants to be written in a Christian spirit and yet contains poison of unbelief will bring even greater harm to your family. Therefore, reject those who want to be Christian.

Do not open the door to the political newspapers, which contain so many unchristian things, lest your children drink poison while they think they are drinking a wholesome beverage.

Moreover, consider what an atrocious abuse of the divine name those are guilty of who say that their paper is edited according to Christian principles, and yet bring so much that is anti-Christian, who spread poison under the appearance of religion. May they be afraid of the word: The Lord will not let him go unpunished who misuses his name. G.

Assembly of the Eastern District of the Synod of Missouri, Ohio et al. St.

This District held its meetings at the beginning of May in Buffalo, N. Y. They were accompanied by rich blessings and everyone returned to his field of work reinvigorated. This year being the 350th anniversary of Luther's Small Catechism, theses were submitted to the Synod on "the great benefit which God has done to His Church through Luther's Catechism." The first thesis showed that the main parts of divine doctrine and biblical history were already practiced in the Jewish church from Abraham on, that the apostles and their co-workers also practiced them diligently, and that it was finally held in the same way in the first centuries of the Christian church. The second thesis then shows how the most terrible darkness, idolatry, superstition and compulsion of conscience had broken in under the papacy, because through the wickedness of the Antichrist even the few pieces of catechism that still existed among the people, such as the Ten Commandments, Faith and Our Father, were no longer properly practiced and understood. Therefore, according to the third thesis, it was an unspeakable blessing of God when he gave his church not only a splendid explanation of the usual three main passages, but also the entire small catechism of Luther; for through this, such a light of the Gospel was spread again that now even a young schoolchild had more knowledge of the divine word than a doctor of theology in the papacy.

After the fourth thesis, the Small Catechism was considered in itself, and it was shown that it is the most exquisite little book that God has given to His Church apart from the Holy Scriptures. It surpasses all other earlier and later catechisms both in its text, i.e. in what is contained therein, and in its interpretation; furthermore, also in its arrangement, and finally in its form, which is so plain, simple, and yet so delicious that the child as well as the mature man is pleased with it. After the following theses, it was shown which special benefits are owed to the Catechism, if one considers it as a teaching, defense and edification booklet. Since it is an easy-to-understand excerpt from the entire Holy Scripture, a true layman's Bible, it first of all brought an abundance of true biblical knowledge into the homes, schools and congregations. The Christian people again became rich in understanding of the divine counsel of salvation. Secondly, the catechism is an excellent book of defense, for it has become a symbolic book by which all preaching and all teaching is to be measured and tested. If only our Lutheran people in the old and new fatherland had used it diligently as a standard and as a defense, it would not be so

He had been terribly seduced by the rationalists and Methodists, but now he was like a man of war who has been given a sword, but does not need it and does not defend himself with it. Thirdly, in the Catechism we have a delicious book of prayer, consolation and edification, through which millions of hearts have already been lifted up in crosses and sadness. It is primarily through the Catechism that a fine Christian life has again developed in the church, for it drives law and gospel, faith and love, and holds out its special lesson to everyone, no matter what age or station he may be. Thus the church was not only freed from the burden and abomination of the papal statutes, but it also became rich in works done in God.

Inspired and instructed by Luther's catechism, a diligent catechizing again arose in the homes and in the church services; from it gradually developed our parish schools, the Confirmation, the so-called Christian teachings. From it, as from a fresh source, has also flowed a quite incalculable splendid spiritual literature, interpretations of it of all kinds, e.g. larger catechisms, catechism tables, catechism lectures, catechism sermon books, catechism lovers. As the catechism was given to the church by the special action of the Holy Spirit, so it has been preserved in the church for a long time only by the special goodness of God; for often attempts have been made to suppress it by cunning and violence. Therefore, if we want to continue to enjoy the benefits of the catechism in the future, we must recognize with a grateful heart what God has given us in it, and use and practice it rightly and diligently, 1 Petr. 2, 2.

In the afternoon sessions, the right method of banishment was discussed, and it was shown that only those persons are to be banished who have fallen into a mortal sin that has become obvious and for which they do not repent despite all admonition, but not those who have only transgressed an ecclesiastical, human order; furthermore, such persons who live in fundamental errors and remain unrepentant in them, as once Hymenaeus and Alexander, 1 Tim. 1, 20. 1, 20. Another question was: For what sins can the ban be imposed, even without all the steps of admonition? and the answer was: For public sins, in order to avert the offense caused by them, so that the honor of God is no longer profaned and the salvation of souls endangered. 1 Tim. 5, 20.

But this is enough. The dear readers will find more detailed and further information in the synodal report itself, which will be published soon. H. H.

The Synodal Assembly of the Illinois Districts

The first meeting of the Lutheran Synod of Missouri, Ohio, etc. took place from June 4-10 in the congregation of Pastor L. Hölter in Chicago. It was opened with a solemn service, at which the honorable General President, Mr. Pastor H. C. Schwan, on the basis of 2 Tim. 1, 12. "On the certainty of the state of grace, namely 1.) that there is such a certainty, 2.) that it is necessary for salvation, and 3.) that it is attainable for all men.

The first part of the conference opened with a heart-warming and faith-strengthening sermon*).

Presently there were 73 voting and 47 consulting pastors (and professors), 86 teachers and 65 congregational deputies, also about 20 pastors from other Synodal districts and a large number of congregation members, both from Chicago itself and from neighboring congregations - proof that at least in this area there is a lively interest in the Synod and its proceedings.

In the mornings, the theses reported in No. 10 of the "Lutheran" were discussed: "On the certainty of the state of grace". Certainly many of those present went home greatly comforted and strengthened in their faith by these discussions, which were led by Pastor Joh. Große of Addison. In the afternoons all sorts of business was transacted. In regard to the petitions of the Board of Supervisors of the High School at Fort Wayne, this District acceded to the resolutions of the "Eastern" District. - As the appointment of another teacher at our school teacher's college, namely mentlick for music and enalische Svracke. was found to be urgently necessary, this District, as the right to establish a teacher's post does not belong to it but to the General (Delegate) Synod, resolved to encourage the Board of Supervisors for the school teacher's college to appoint a suitable man on an interim basis. A similar resolution was passed in regard to the proseminary at Springfield; for one teacher was not sufficient to prepare the proseminarians, "divided into two classes," nearly enough for entrance into the seminary during the period of two years. - Although the cash report showed a favorable result in spite of the bad times so far - namely, \$19,625.04 had flowed into the treasury of our district in the period of two years, to which it was added that a great deal of money from this district had not been handed over to our treasurer, but had been receipted elsewhere - it was nevertheless urgently necessary, in order to cover the large costs of our synodal budget, that the synodal treasury in particular be covered with donations. The fund for sick and incapacitated pastors is also in great need of support.

The previous officials were all re-elected. Mr. Wunder, however, was deprived of the office of visitor because he could not cope with the work. Apart from the Vicepräses Hm. Pastor W. Achenbach, to whom the South District was assigned as a district, Mr. Pastor E. A. Brauer for the North Illinois District and Mr. Pastor C. A. Mennicke for the Central Illinois District were elected as visitors. - Elected as delegates to the Synodical Conference were:

		") Pastors:
Prof. vr. E. F. W. Walther, substitute: E.A. Brauer; F. Lochner,	"	A. Reinke;
T. I. Große,	"	A. Wagner.

		d) Lay Delegates:
Mr. H. Zuttermeister,	Substitute:	Mr. C. Kalbfleisch;
Mr. W. Frye,	"	Mr. C. Hemo;
Prof. Hantzschel,	Mr. Chr. Wegner.	

*) This sermon will be published in the "Luthern- ner" by decision of the Synod.

B. B.

To the ecclesiastical chronicle.

I. America.

Masonic. The "Pilgrim" shares an article published by Freemasons in a secular newspaper in Illinois, from which we want to share with our readers a few passages, because this article very clearly and blatantly describes the position that the secret societies take against Christianity. These Freemasons themselves say: "Masonry is a foundation which is to find universal application; and since it is a religion, it need not necessarily include in itself any religious principle in which all religions do not agree. We find that there is only one article of faith in all the various religions of the earth which all can subscribe to, and that is the belief in a first cause. Hence the propriety, nay, the absolute necessity, of telling the Christian that when he enters the lodge room he must leave his Christ outside; for nothing may be admitted into that sacred domain which is an annoyance to his Mohammedan, Jewish, or infidel brother." It is true that one can easily prove from the so-called manuals that the secret societies reject Christ and want a pagan natural religion, but the public documents do not speak so clearly as these Masons in Illinois. They now state bluntly what faithful Christian preachers have always said: a Christian must deny Christ when he enters a lodge. Yes, they go so far as to call their childish, lying hocus-pocus a sanctuary into

which Christianity must not be brought. These Illinois Masons also speak out quite openly on another point. They say that the members of the lower degrees are not made acquainted with the actual purposes of the orders. It is further stated in the aforementioned article: "Kindly and earnestly do we exhort the beginners in Masonry who have only entered the outer gates: - those who have not advanced beyond the third degree, or the ABC of Masonry, to be very careful as to what they deny or assert; for I assure them that they have not yet entered the Holy of Holies." What this "Holy of Holies" is in the sense of the Freemasons is soon explained. "We assert, without fear of contradiction on the part of those who understand the matter, that Freemasonry teaches most fully that a faithful adherence to its teachings includes all that is necessary to transfer a poor earthly mortal man from the Lodge hereafter to the Grand Lodge above, without the interposition of a vicarious reconciliation." We can only wish that the secret societies of all places would speak out so clearly; then even the Christian weakest in knowledge would not be caught by them, but would flee their pagan, blasphemous community. F. P.
[Pieper]

Not only the General Synod Dr. Wedekind, as was reported in the last but one issue of the "Lutheran", has excluded lodge brothers who became uncomfortable in the St. Matthäusgemeinde into his congregation, but also Pastor vr. Krotel of the General Council did a similar thing in regard to a lodge member who wanted to escape the discipline of St. Matthew's congregation. Krotel has also given several reasons for his actions. Wedekind believes that he can accept lodge members into his congregation without hesitation because the word "lodge" does not appear in the Holy Scriptures; Krotel and his church council soothe their consciences with the fact that neither their congregational order nor the Synodal Constitution of the New York and Pennsylvania Synods expressly prohibit the acceptance of lodge members. Binding God's Word

only then Krotel's conscience when "the church has spoken", when people have been so kind as to recognize God's word as binding? Furthermore, it was an important circumstance for Krotel and his church council that "the most worthy Christian (Masonic) brother" had been "drawn into this dispute and position through no fault of his own". In other words, Pastor Sieker and the serious Christians in his congregation are to blame for the dispute in St. Matthew's and its consequences; they started it first. If they had let the question of the lodge rest, or if they had handled it very delicately with glove gloves, the rumor would not have happened. This view of being guilty in a quarrel is not at all new. 1 Kings 18:17, Ahab said to the prophet Elijah, "Are you the one who confuses Israel?" F. P. [Beeper]

Purcell No. 2 And now from Canada comes the news that the Roman bishop of Montreal, Mgr. Fabre, like Mr. Purcell, is in financial straits. How much his sacred debts amount to is not yet known; but to one family alone he owes \$200,000. He has given up his episcopal residence in the city and will move into a modest cottage outside the city. In a circular letter to the 152 parishes of his parish he asks each to lend him \$1000 on 5 year without interests, and in return he promises in turn to say two grandiose masses annually for 25 years, one for the living, the other for the dead. Very shortly he will travel to the Holy Father in Rome and present the condition of his diocese to the papal authority. Ad. Vol.

II. abroad.

Hermannsburg Mission Stations in Africa. In the April number of his missionary bulletin, Pastor Th. Harms writes: "In Africa, too, the weather is going over our mission. There is no doubt that 12 of our stations are in ruins. How many drops of sweat of sour labor, how many prayers, how much money lies buried under the rubble! My heart bleeds when I think of it, but I thank God the Lord that our brothers have saved their lives after all."

Mecklenburg. Recently, Baptists have appeared in the Rostock congregations and have issued public invitations to their meetings. As a result, the Rostock clergy have seen fit to read from the pulpits on the Sunday of Misericordias Domini an address in favor of infant baptism and against the doctrine in question. After the erroneous doctrines of the Baptists had been explained and the congregations warned, it concludes: "Should members of our congregations disobey God's word and join in such false doctrines, we hereby testify, in accordance with the duty of our office, that they are thereby completely separated from our Lutheran Church .

New baptismal formula. The Prussian Lutheran Church Gazette of May 15 reports: In the Grand Duchy of Hesse there are unbelieving free church members who, as the papers report, perform their baptism with the following formula: "we baptize you, under the meaning of provisional initiation, on the confession of our faith in God, the omnipresent spirit in the universe, in Jesus Christ, who is a redeemer of all those who believe in him, i.e., of those who do the works he has done in the holy moral whole. That is, those who do the works he did, in the holy moral spirit of mankind, which in progressive development leads to the noblest humanity, to the kingdom of God on earth, and we believe in eternal life. Amen." The church bulletin rightly adds: "Then it would be better if they would leave the (alleged) 'baptizing' altogether"; but if these fellows used the right formula, their baptizing would not be a baptism, but nothing but a shameful mockery of such declared un-Christians. W. [Walther]

Compulsory school attendance in the state church. In Hermannsburg, some separated guardians of children of non-separated parents had not sent their wards to the state church religious instruction. The high court in Celle, however, ruled that the children had to be sent to these classes at a fine of 50 marks. At first only a part of the guardians complied; but when those who refused to comply were threatened with a fine twice as high, they finally gave in as well. But how do these as well as those as guardians now want to save their consciences? W. [Walther]

At one of the Berlin high schools the following happened some time ago. In the quinta, the teacher is talking in the religion lesson about the immortality of the soul, when one of the boys (having just come from one of the parochial schools) interrupts him with the words, "But, Doctor, that is only a hypothesis." Asked who told him that, he names his former teacher in the parochial school and, when asked further what a hypothesis is, adds, "Hypothesis is what you can't prove." An investigation has been initiated against the parochial school teacher who expressed his unbelief in such a blunt manner before the class. Thus writes the Leipziger Allgemeine Kirchenzeitung.

In Baden, the congregations of the united state church have the right to elect their pastors themselves. The church government there intends to restrict this right in such a way that only those congregations will retain the right to vote whose parishes are associated with a salary of less than 1800 marks. Thus, the right to vote for parishes in Baden is for sale for money. W. [Walther]

Mormons in Germany. In the Palatinate and especially in and near Ludwigshafen, the Mormons, who are known to have a semi-Turkish religion, have recently gained numerous followers. About 200 of them are said to be determined to emigrate to the American Mormon kingdom this year.

Sixth Annual Report on the Deaf and Dumb Institute at Norris, Michigan.

As the dear readers know from earlier reports, the Lutheran Institution for the Deaf and Dumb came into being through God's goodness in 1873. It has been maintained and managed by His faithful care until now. During its almost six years of existence, we have received evidence of God's protecting and gratifying, long-suffering and comforting love, which moves the heart and mouth to exclaim with the Psalmist: "Praise the Lord, my soul, and do not forget the good things He has done for you."

As far as the state of health is concerned, it has been good this year as well; we have been spared serious illnesses. While in our area scarlet fever and diphtheritis appeared seriously among children and adults and claimed their victims, we were spared the evil at that time. Later, the scarlet fever occurred in eight children in a milder way. Praise be to God!

In the course of the past year, from May 12, 1878 to the present, 12 pupils have left the institution; 9 by confirmation, 2 were taken back by their parents under the pretext of handing them over to a state institution; one remained in the parental home without stating the reason. At present there are still 29 students in the institution, including one weak-minded boy who will be released in the near future. The confirmation ceremony usually took place in the home church of the deaf-mute at the request of the congregation concerned, through which the members of the congregation gained the conviction from their own experience that the work on these deaf-mute children was not worthwhile.

The church has been able to confirm the faith of the four-minded by God's grace. Such acts of confirmation took place in the past year in the congregations of Pastors Ph. Weyel in Darmstadt, Ind., L. Lochner and A. Reinke in Chicago, Ills, the same P. Engelbert in Racine, Wis, C. Rohe and I. A. Hügli in Detroit, Mich, and Pastor Stubnatzy in Fort Wayne, Ind. As far as we have received news about the life and conduct of the already confirmed pupils, it is favorable. Of one of them, a dear brother pastor wrote: "B. diligently adheres to God's Word and Sacrament, learns psalms by heart, wants to know nothing of other reading than the Bible, catechism, hymnal, and children's book, along with the picture books for the catechism.

Just as the sowing of the divine word has certainly not remained without blessing in the case of the dismissed children, so hope is still being worked on in the case of those who are left behind, namely in the case of children who are very different in age, capacity and nature, which must be taken into account. For especially with regard to the nature of the deaf-mute, both intellectually and morally, quite wrong judgments are still in circulation. While often parents and otherwise close persons of the deaf-mute see everything in the most beautiful light, others, even teachers of the deaf-mute, see only dark shadows after many years of experience. The famous deaf-mute teacher and director of the deaf-mute institution in Paris, Abbé Sinard, called the still uneducated deaf-mute a wild animal, a mere statue, into which a soul must first be breathed. And from a moral point of view, one is only too inclined to ascribe to him a very special depravity and to immediately describe the individual manifestations of sin, which manifest themselves in this or that person, as a characteristic trait for all. Some deny him all moral feeling as long as he is not instructed in one of our languages. The correct and true observation here is that the deaf-mute is a human being like any other human child, endowed with the same mental faculties as the hearing, and whoever deals with a deaf-mute for a short time will soon recognize understanding and spiritual life from his actions. However, because of his deafness he lacks all the stimulation and spiritual exercise that a hearing child enjoys through constant contact with other people; therefore he develops much more slowly. Thus the deaf-mute also has the same heart, whose thoughts and aspirations are evil from youth and which, as a result of innate depravity, is inclined to all evil. Thus I know of a deaf-mute who, in his uncultivated state, caused his parents much annoyance in his anger. As often as he could not assert his own will with them, they could be prepared for him to cause them some damage in the house or garden. But we make the pleasant observation with our pupils that, while they easily disagree among themselves, they put up with everything from the feeble-minded, and even take them in defense against others. Another characteristic of the deaf-mute is that he, like every natural human being, wants to be considered as faultless as possible according to his self-love. Here is just one example of this, which concerns a matter that is in itself quite minor. A deaf-mute boy had orthographic errors in a sentence. When I pointed this out to him, he immediately said in apology: "The stylus is blunt.

Thus the deaf-mute is not to be judged more harshly in his moral offenses and bad habits than hearing persons; indeed, he deserves a milder judgment; for through his deafness he stands alone in the midst of hearing humanity. He cannot hear the word of teaching, admonition, warning, punishment and consolation; his mind, spirit and will are not touched by it. If one wants to help the deaf

If we want to correctly assess and treat the deaf-mute in the work of education and intellectual formation, we must not disregard the fact that due to his deafness he is often deprived of the main means by which the work on him lacks an essential support, namely the word. Therefore, if we want to work successfully on the deaf-mute, we must not overlook not only the sinful person in general but also the deaf-mute with his peculiarity; otherwise we can easily be unjust or too harsh in our demands on him or in our punishment, which causes bitterness and aversion in the heart. But the deaf-mute is also accountable and punishable for his transgressions and naughtiness. For the law of God is also written in his heart, which proves itself through the thoughts that accuse or excuse one another; it only needs awakening and excavation through the word of God. And the more the knowledge of the divine word is increasingly manifested in the conscience, the clearer the knowledge of sin becomes. If a new sin appears in this or that disciple, his attention must be drawn to it, and if it goes on, a suitable saying is explained, and conversely, through the understood saying, the sin is made palpable in the conscience. At the same time, such a saying is written on a blackboard as a weekly motto and is read and memorized by the sponsored students. - So much about the inner existence of the institution.

Now, of course, we would like to tell you something about the state of our funds. From the enclosed annual accounts, which were closed in March 1879, the dear readers will get an insight into the income and expenditure of the past year. According to this, the total debt amounts to K12,241.73, to which a deficit from last year and this year in the amount of K697.00 is added. If one compares the previous year's Baar income (K2941.35) with this year's (K2454.91), the latter shows a reduction of K486.44. More than a third of this reduced income came from the current interest, and so the expenses for the necessary needs of the institution could not be met. These facts give evidence that the institution is in a precarious situation, which is very oppressive and obstructive for its continued existence. The most alarming thing is that the interest on the bank debt is eating into our income; if this were not the case, there would be no danger to the maintenance of the institution, even if there were a shortfall in income this year. For the running of the household was taken care of by my wife with the help of the larger deaf-mute girls (insofar as the daily six-hour school lessons were not impaired) and a retarded orphan girl, which was connected with very small costs for a washerwoman and for the orphan girl. The main expense for both of us teachers,*) for wood, provisions and other house necessities, repairs, taxes, fire insurance, farm laborer's wages, seed and fodder this year amounted to \$2149.24. If we divide this sum among the 38 persons in the institution, it averages 56 to 57 dollars for one person, which a cheap thinker will certainly not find too high. And the good appearance of our children testifies to the fact that they have suffered no lack.

We could look into the future without fear despite the meager time conditions, if only the usurious interest connected with the building debt did not stand behind us like an armed man. During the construction of the house, our valuable association for the deaf and dumb encountered something that later caused it a great deal of embarrassment. He rushed into it, although in the good faith.

*) A third teacher is still missing.

The people were of the opinion that this good cause, which found a joyful reception in the Lutheran church, would not be lacking in the future for a lasting strong support, which was shown at the beginning. In addition, an American in Norris offered a piece of land as a gift, of course on the condition that a building suitable for the elevation and beautification of the place would also be erected. Moreover, one counted here and there on strong support by building material. Thus, the work was quickly undertaken. And to the glory of God it must be said that Christian charity was involved in a gratifying way. The Venerable Synodal Conference also seriously recommended this work, like our orphanages and other charitable institutions, to the caring love of the congregations. But the time is in God's hands and it has changed according to God's just judgment. A setback occurred in the entire business world, which also affected our communities; the resulting lack of work and earnings continues to exert a heavy pressure to this very hour. Our congregations have to make every effort to maintain their own community, and in doing so they have the next urgent duty to provide for the needs of our synodal institutions.

Thus, the hoped-for support for the institution for the deaf and dumb has not turned out in such a way that the large capital debt with its significant interest expense could have been paid off in a few years, and it will be difficult, indeed it seems impossible to me, that a strong help will be achieved by mere collections. The Association for the Support of the Deaf and Dumb has therefore taken other remedial measures: by issuing bonds and, more recently, by setting up a kind of savings bank. This is intended to enable the institution to save more and to put it in a position to soon be able to pay off such capital, which had to be borrowed at high interest rates. Experience will show whether this will provide significant relief. In my opinion, a thorough remedy can only be achieved if compassionate, self-sacrificing hearts, which God has blessed with earthly goods, free the institution from all interest burdens by means of non-interest-bearing loans for many years to come. In this way, there would be the prospect of paying the debts honestly by and by, in that the money which was previously given to the capitalists in interest could now be used to reduce the debt. And whosoever his heart prompted to make a voluntary kind donation to the institution would certainly not give it for a vain cause; for "he who has mercy on the poor lends it to the Lord," says Solomon, and it will be repaid to him from the heavenly exchange bank by the Lord with rich interest. be given. May the Lord God raise compassionate hearts that are willing to help the institution to continue its existence.

As disheartening as the external conditions of our institution are, it is gratifying that new applications for the admission of pupils continue to arrive. There are already 10 deaf-mutes registered, among them a young man who has been through a course in a state institution and who, at the special request of his parents, is to learn the way of salvation here in the German language; and an even older deaf-mute. Should we not recognize in this a sign from the Lord that he wants his work to continue here? Yes, should this not be a new call to the Christians, in whose midst these infirm live, to help them according to the ministry of love, so that they too may come to the knowledge of their Savior? And where the Lord brings children to us, we must certainly not dare to reject them because we are in a distressed situation, but must remember the word of the Lord: "Whoever receives one such child in my name receives me." Rather, let this be a hint from the Lord, by means of

and ways that they, too, are cared for according to need of body and soul. Of course, it must not be concealed that our institution for the deaf and dumb requires more expense than an orphanage. While 60 to 70 orphans require at most one teacher, the same number of deaf-mutes requires 6 teachers; the maintenance costs for the teachers alone are six times higher; other expenses remain the same for both institutions.

Thus, we have presented the situation of the institution in individual features, and certainly we have every reason to praise the divine government, which provides us with what we need even in these meager times. Admittedly, in the future management and care of the institution, the debts must worry us very much and are no small temptation for our love and trust. May the merciful God, who according to His wisdom provides counsel and help even in the most difficult cases, also guide the fortunes of this institution according to His good pleasure for the glory of His name.

Finally, the undersigned would like to ask the pastors within our synodal conference to kindly send him the number of deaf-mutes living in their parish, including names, place and day of birth, financial circumstances, real or presumed cause of deafness and the original home in Germany. Any other remarkable information is very welcome and obligates me to great thanks.

May the Lord, our God, continue to bless the work on these four-sensed people, maintain our previous benefactors' pleasure and joy in this work, and awaken new friends who will remember and promote it with active love.

Norris, Wayne Co, Mich, June 8, 1879.

G. Speckhard.

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Cash report

of the ev.-hthh. Orphans' and Deaf-Mutes' Support Association from March 10, 1878 to March 10, 1879.

Intake:

Contributions in cash money	\$1605.74	
Cost money	762.40	
Bonds without interest	513.00	
Bonds with ZMS	475.00	
Rent for farm to Noyal Oak	74.87	
Monthly fees of the club members	32.00	
		\$3474.91
Kaffen stock on March 10, 1878	58.02	
Total amount available	\$3532.93	

Non-interest bearing bonds redeemed\$	63.00	Issue:	
Interest bearing bonds	260.00		
Contents, wood rc	1121.74		
Clothing for the orphans & poor deaf mutes	23.80		
Provisions	608.70		
Repairs, tax, and fire insurance of the property toRoyal Oak	80.23		
Labor wages, seed & feed, on farm to Norris	314.77		
Interests	810.04		
Remains coffee stock to date\$	250.65		\$3282.28
Value of contributions in crops in the year \$ 74.84			
Value of crops from the farm at Norris and consumed at the institution	318.29		\$393.13
The Institute's debts are as follows:			
Promissory bills with interest\$10290	.00		
Promissory bills without interest	1366.73		
Bonds without interest	1282.00		
Total	\$12938.73		
Amount of Grsammtschuld on March 10, '78	12241.73		

Remains a deficit for last year of \$ 697.00

The above cash balance of \$250-65 is offset for backlogged timber and life resources. C. H. B eyer, Secretary.

Ordination and introduction.

Mr. Candidate W. Hitzemann was ordained and inducted on the 13th Sunday n. Trin. 1878, was ordained and inducted in his congregation at Long Prairie, Todd Co, Minn. I. Herzer.
(This ad did not arrive in its time).
Address: Rsv. Hit'sninnn,

Dong Rrgiris, loää 6o., Ninii.

Inaugurations.

On the first day of Pentecost, Pastor G. Buchschecher, having passed the colloquium, was solemnly installed by the undersigned on behalf of the Reverend President of the Western District, assisted by Pastors Döschner and Friedrich, in the midst of his congregation at Algiers, La. C. G. Mödinger.

Address: Rsv. O. öuLNscNsolsr,

^IZisrs, R".

On Trinity Sunday, Rev. H. Katt was installed in Terre Haute, Ind. in accordance with commission received.

P. Seuel.

Address: Rsv. H. Lntt.

Rox 389th Isrrs Hauts, Inä.

On behalf of the honorable Presidium of the Western District, Pastor W. Lüker was introduced to his new congregation by the undersigned on Trinity Sunday. M. Meyer.

Address: Rsv. Rusksr,

Onaša, Rottarvutorais Oo., Laosas.

Church dedications.

On Pentecost Monday, the newly-formed St. John's Lutheran congregation near Plato, McLeod Co, Minn, dedicated its newly-built little church to the service of the Triune God. Pastors Landeck and Hoff preached. The undersigned said the dedicatory prayer. Fr. Streckfuß.

On Sunday Oculi, March 16, the new church (also used as a school) of the newly formed Lutheran congregation at Tallula, Menard Co., Ills. was dedicated to the service of God. The undersigned preached on the Sunday Gospel in the morning; Pastor Greif preached an English school sermon on Eph. 6:4 in the afternoon. H. Wyneken.

Mission Festivals.

On the first Sunday after Trinity, our Franklin County, Mo. churches celebrated their community mission feast in the midst of the community on Boeuf Creek, Mo. The festival preachers were Pastors Link and Grimm. The Collecte was \$51.20, of which H was given to the Inner Mission, H ver SynodalmmissionSkasse. W. S.

On the Feast of Trinity, my congregation in Alma City, Minn., celebrated a mission festival, in which not only my congregations participated, but also many other guests from neighboring congregations had gathered. The festival preachers were Pastors Schulenburg, Sippel, Kretzschmar and the former pastor H. Sprengeler Sr.

The Collecte was \$32.36 and was designated for the Minnesota mission. C. Borneke.

On the Feast of Trinity, the two congregations of Indianapolis, that of Mr. Past. H. Kühn, as well as that of the undersigned, celebrated a mission feast in the midst of the latter. The sermons were preached by Rev. Kühn and Mr. Past. C. C. Schmidt, this one in English.

The collection amounted to \$125.81, of which H was earmarked for the emigrant mission, the rest for the Negro mission.

Julietta, Ind. I. H. Kunz.

Election result.

It is hereby brought to the attention of the congregations of our Synod that Prof. T h. Brohm of Watertown, Wis. has been unanimously elected Professor, or rather successor to Prof. I. T. Große, at our School Teachers' Seminary at Addison, Ill. and that he has accepted the call made to him. C-F. W. Walther,

d. Z. Secr. of the Electoral CollegeS.

Announcement.

A venerable Synodal Conference will assemble, God willing, July 16, at the congregation of deS Pastor R. Herbst (55 Rast Rulton 8tr.) in Columbus, O.

Unfinished business is: Theses 1. on church fellowship; 2. on the ckus parosdials; 3. on inner mission; 4. amendment of the point in the Constitution concerning the time of holding the meeting.

Only those friars will be accommodated by the local pastor who report **6** days before the meetings begin.

C. A. Frank, Tar.

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With reference to the above announcement, I would like to ask the delegates and guests to register in good time.

On arrival at the depot, take the tramway, which goes south, to Fulton Street, and call at my residence, from where quarters will be ordered.
R. Herbst.

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To the message. Anyone wishing to travel via Chicago to Columbus for the Synodal Conference for no more than \$12.55 round trip (otherwise \$18.90), please report to the undersigned. A. Wagner. 58 INll 8tr.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., on the first Wednesday in August, at the church of the Rev. Dr. Sihler in Fort Wayne, Ind.

Subject of the doctrinal negotiations: Theses on Holy Baptism in its Relationship to the Christian Life.

Geo. Runkel, Secr.

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All those who intend to attend the Synod are requested to register at least two weeks before its beginning with the undersigned.

Discounts will be granted to all Synodicals on the Toledo-Wabash and on the Pittsburgh, Fort Wayne & Chicago Railroad; but on the latter railroad only to those who produce a certificate issued by the Company, which will be sent to any one upon request by the undersigned.

H. G. Sauer.

Revenue into the coffers -of the Western District:

For the synod treasury: From ? Braun's congreg. in Houston, Tex., \$14.55. ? Mary's Gem. in Port Hudson, Mo., 4.50. Collecte of the Gem. of the 4th Pennekamp, New Wells, Mo., 5.00. By 4th Sandvol's of the Gem. at the Point near St. Charles, Mo., 4.50. Gem. of ? Sandvol's, Augusta, Mo., 3.50. ? Siever's Gem. of California, Mo., 4.70. ? Lenks Gem. in St. Louis, 5.00. Trinity S. Distr. there, 7.15. Coll. of Gem. of ? Lükér, Dickinson Co, Kans, 6.25. Coll. of the Gem. of ? Fackler, Columbia Bottom, Mo., 3.35. ? Adams Gem. in Glasgow, Mo., 3.20. Coll. of the Gem. of ? Miesler, St. Louis Co, Mon., 9.20. St. John's - Gem. of ? Nosener, Harris Co, Tex., 4.35. Coll. of the Gem. of ? Fackler, Lyons, Iowa, 7.00. ? Heinemann's Gem. in New - Bielefeld, Mo., 11.26. By ? Michels, Boeuf Creek, Mo., 1.00. By ? Nützel's Gem. in West Ely, Mon., 6.50.

For the college maintenance cesser Gem. of the ? Jan-zow in Frohna, Mon., 25.00.
For inner mission: mission festival coll. in the parish of ? Hilgendorf, Bell Creek, Nebr. (for a traveling preacher in Nebr.) 46.08. Two-thirds of mission festival coll. in the parish of ? Michels, Franklin County, Mo., 34.00.

For the Negro mission: H. Meier through ? Polack, Marshall County, Kans. 2.50. ? Besel's Gem. in Gutteilberg, Iowa, 6.00. Virgins' Association in ? Bcsels Gem. that. 2.00. Mathilde A. by ? Besel das. 1.00. Father Kretzmeier through dens. .50. N. N. through same .50.

To the Synodal Mission Fund: ? Stephen's comm. at Waverly, Iowa, 9.25. Bro. Hohenfein by ? Guenther, Boone County, Iowa, 1.00. One-third of mission festival coll. in the comm. of ? Michels, Franklin County, Mo., 17.20.

For the building fund: Gem. of ? Sievers, California, Mo., 3.70.

For the emigrant mission in New York: Coll. of the Gem. of ? Grupe, Eisleben, Mo., 3.20. By ? Schürmann, Homestead, Iowa, 7.00.

For the Deaf and Dumb Institution: H. Meier through ? Polack, Marshall County, Kans. 2.50. ? Wiegner's Gem. in St. Ansgar, Iowa, 3.00.

For the community in siour City: comm. of ? Mary's, Jefferson County, Mo., 4.30.

St. Louis, June 20, 1879.

E. Roschke, Kassirr.

Income to the coffers -of the Illinois Drstrirts:

For the synodal treasury: By W. Märlen of ? G. Wangerin's congregation in Altamont \$3.25. By ? Loßner from sr. Gem. in Brecher 7.22. By ? M. Grose, Pentecostal coll. sr. Gem. in Harlem 10.40. Durch 4th Strikter, Pentecost feast coll. sr. Gem. in Proviso 12.00. Collecte on the 1st day of Pentecost from the Gcm. in Addison 31.09. From 4th Traub's Gem. in Peoria 19.83. By Ist H. Schmidt, Pentecost Festival coll. sr. Gem. in Schaumburg- 17.06. Ist Burfirds Gem. in Rich 16.63. By Ist G. Streckfuß of sr. Gem. in Grand Prairie 18.00. By Peter Schneider, Oster- festcollecte of ? Hömann's Gem. in Darmstadt 4.75. ? Wehrs' parish in Lake Zurich 5.26. ? Schuricht's parish in St. Paul 15.60. ? Hansen's parish in Worden 9.00. By Kassirr Kobold, Pentecost feast coll. by ? L. Frese's Gcm. in Effingham 6.76. ? Th. Mertens' Gem. at Champaign 5.27. ? G. I. Mueller's St. Peter's comm. in Randolph, Easter coll. 7.25. Pentecost coll. 4.50. Communion's coll. of ? Flachsbart's Gem. at Dorsey 6.85. 4th Frederking's Gem. at Dwight 5.00. By I. German of ? Riedel's Gem. in Bloomington 11.90. Pentecostal Coll. by ? Hahn's Gem. at Staunton 8.65. ? Doms Gem. in Pleasant Ridge 15.00. Pentecost coll. by d. Gem. in Aurora 14.35. Easter collecte by ? C. Schroeder's gem. in South Litchfield 6.70. ? Mueller's gem. in Echester 5.05. ? Kollmorgen's comm. in Nash- Ville 2.35. ? A. Sieving's compound in Manito 6.00. ? Witte's parish in Pekin 15.32. ? Love's compound at Willie Hill 7.60. ? Nuoffirs at Eagle Lake 6.25. ? Rauscherts Gem. at Dalton 5.00. 4th Grupe's Gem. in Rodenberg, Easter Collecte 9.19, Pentecost-

"A- 5.75. k. A. Wangerin's gem. in Town Sumner 4.10. Pentecost collecte of ? Dunsing's Gem. in Strasburg 8.17. k. Wunders Gem. in Chicago 20.00. By D. Wagner in Chicago: from sr. Gem. 30.00, from Mrs. Beduhn 1.00. D. Büdzind Gem. m Merdosia 9.10. ? Mangelsdorf's Gem. in Geneseo 16.27.

Seidels Gem. in Keokuk Junction 6.15. Pentecost Collecte of ? Doverlein's Gem. in Homewood 10.00. Regular contributions from the I. Strikter, W. Bartling, G. Streckfuß, G. A. Schiefer-decker, A. H. Brauer, H. Wehrs, I. A. W. F. Müller, E. Riedel, L. O. Lehmann, H. Schmidt, C. H. G. Schliepsiek 2.00 each, E. Beck 4.00, C. Weber 3.00, A. Sieving 4.00, H. G. Schmidt 3.00; from the teachers: F. Gose, G. Tröller, W. Klünder, J/G. Röcker, G. Wambsganß, C. W. Trettin, L. Steinbach, H. F. Reifert, L. Jung, L. Selle, W. Hoppe, F. W. Tönies, A. Albers, C. Schliebe, -Krumtsieg 2.00 each, H. Timmermann, W. Burhenn 4.00. (Summa \$505.82.)

For the building fund: Communion Collecte of ? Döderleins Gem. in Homewood 9.00. Inner mission: Theil of the Collecte at the mission festival in Addison 46.50. Dnrch k. Hölter in Chicago from Mrs. Anna Teßmann 1.00. (Summa \$47.50.)

For the heathen and Negro mission: By ? Norden in Squaw Grove half of the Confirmation and Communion Collecte (delayed) 7.00. Part of the Collecte at the mission feast in Addison 46.50. I. Trautmann in Gower 2.00. By Wehrs in Lake Zurich from H. .50. By A. Sieving in Manito from N. A-75. By ? Seidel in Keokuk Junction by H. H. Flesner 1.00. (Summa \$57.75.)

For the emigrant mission in New York: ? Th. Mertens at Champaign 2.00. ? Hartmann's Gem. in Wood-worth 8.50. (Summa \$10.50.)

For the college household in St. Louis: By ? G. stretchfoot of sr. Gem. in Grand Prairie 12.65.

For poor students in St. Louis: Through I. Succop in Chicago for Otte from Jungfr.-Verein 9.00, for Lewerenz from Jüngl.-Verein 10.00. ? Hieber's Gem. at Matteson 3.88. k. Trau-mann's Gem. at Gower 7.28. by himself 72. (Summa

For the college household in Springfield: by ? G. Stretchfoot from sr. Gem. in Grand Prairie 20.00.

For poor students in Springfield: By > Pissel in Bath for I. E. A. Müller 2.15. By > Hölter in Chicago by Mrs. Elise Thiele for Krieger 2.00.

For poor students in Fort Wayne: By > Hölter in Chicago by Mrs. Anna Teßmann 1.00. For > Beyer's Latin pupils from D. Th. Mertens near Champaign 1.00. By k. Bartling in Chicago for M. Albrecht: from F. Albrecht 10.00, from the Young People's Association 3.00; for W. Wrocklage from the Women's Association 13.00; for Th. Kohn: from the Women's Association 6.00, from the Young People's Association 7.00. By ? Engelbrecht in Chicago for Bendin: from the Women's Association 8.00, from the Young Women's Association 5.00, from the Young Men's Association 5.00. By > H. Schmidt in Schaumburg for E. Heinemann: half of the wedding collection at H. Gieseke 12.62, from N. N. 10.00. I. Hölter's Gem. in Chicago for A. Büniger 15.00. Hieber's Filial-gem. in Frankfort 3.54. (Summa \$100.16.)

For poor students in Addison: By Kassirer I. Birkner 6.00. Collecte at Aug. Buchholz' wedding in Addison 17.44. Part of the Collecte at Heintz Heidorn's wedding in Provviso 16.28. By k. Engelbrecht in Chicago for C. Kampels from W. Redlin 1.00. By ? Streckfuß in Grand Prairie for Th. Baumgart from Mrs. Freikenschmidt 3.00. By k. Schuricht in St. Paul for Robert Albrecht, wedding collecte at Aug. Rupin, 4.25 and by W. F. Stork 1.50.

By ? Succop in Chicago for A. Beeskow of the Jungfr.-Verein 15.00. (Summa \$64.45.)

For poor old and sick pastors and teachers: By > Engelbrecht in Chicago by Anna Pabsts 1.00. ? Th. Mertens at Champaign 2.00. > Dorn in Pleasant Ridge 1.00. Part of the wedding collection at Heintz Heidorn in Provviso 16.28. (Summa \$20.26.)

For the widow's fund: ? E. Beck's Gem. in Jacksonville 3.60. By ? Hallerberg of Rosebrock, Hopeberg, Mo., 3.00. k. Dorns Gem. in Pleasant Ridge 10.00. ? Pohls Gem. in Palatine 2.37. Pentecost Collecte of ? Mueller's Gem. in Elmhurst 6.00. n. n. in Venedy 2.00. contributions from the k. ? I. Strikter 3.00, G. Streckfuß 4.00, G. A. Schiefer-decker 5.00, E. Beck 2.00, A. H. Brauer 4.00, Hallerberg 8.00, Th. Mertens 4.00, Prof. C. A. T. Selle 4.00, I. A. W. F. Müller 2.00, W. Dorn 2.00, E. Riedel 1.65, A. Sieving 4.00, B. Meisler 4.00, G. Wangerin 5.00, M. Erich 2.00, Mennicke 4.00; of the teachers: W. Klünder 2.00, I. G. Röcker 3.00, Trettin 3.00, L. Steinbach 4.00, L. Jung 3.00, L. Selle 2.00, F. Möller 8.00, A. Albers 4.00, C. W. Nagel 4.00, Tönies 1.00, I. Brase 4.00, Homann 5.00. (Summa \$128.62.)

For the church building in Janitz, Saxony: By > Engelbrecht in Chicago: by N. N. 3.00, Wilh. Scharbach 1.00, Heintz. Engel .25, K. S. 1.00. ? Dormann's Gem. in Yorkville 9.50. (Summa \$14.75.)

For the Lutheran Free Church in Germany: I. Traub's congregation in Peoria 4.25. ? Schuricht's congregation in St. Paul 2.65. (Summa \$6.90.)

For the parish in Sioux City, Iowa: L. Lochner's parish in Chicago 18.12. ? G. I. Mueller's St. Peter's Gem. in Randolph 6.75. (Summa \$24.87.)

For the deaf and dumb in Norris, Mich. Seidels Gem. at Keokuk Junction 18.00. Fritz Fricke at Washington, Mo. 1.00. By teacher Klünder at Matteson by G. and H. Bode 1.00. By ? Hansen at Worden by children's leaf readers 2.75. D. Th. Mertens at Champaign 2.00. By teacher Trettin at Staunton, Collecte at Ch. Straub's wedding 4.25. (Summa \$29.00.)

Addison, Ill, June 14, 1879. h. bartling, cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Middle Districts)

have been received:

By Mr. Teacher H. T. Bollmann \$3.00, and by Mr. k.

H^a G. Crämer of sr. Gem. in Zaneöville, O., as Pentecostal Collecte Indianapolis, June 14, 1879. M. Conzelmann, Kassirer.

Entered the coffee of the Northern District:

For the synodical treasury: from the congregation at Manistee \$10.00, congregation at Big Rapids 5.70, congregation at Bay City 17.40, congregation at Monroe 12.85, congregation at Frankenmuth 30.68. Cantor Riedel for 1878 2.00, congregation at Burr Oak and Colon 6.75, congregation at Adrian 6.15, congregation of Lohrmann 4.10. Palm Sunday oecol. in k. K. L. Moll's congregation 15.17. Easter coll. of comm. at Frankenlust 9.00. Of d. comm. at Tandy Creek 6.21. Comm. at Wyandotte 4.70. Comm. at Millers 15.50. Gem. at Dearborn 12.00. Comm. at Unionville 1.27. Comm. at Sebawaing 13.89. Comm. at Saginaw City 27.50. Comm. at Grand Rapids 15.78. Jünger's Comm. at Caledonia 2.62. Comm. at Amelith 4.41. I. F. Müller 2.00, comm. in Lisbon 7.70, comm. in Frankenlust 11.56. I. G. Weiss 5.00. comm. in Wal-denburgh 5.67.

Zuin seminar household in St. Louis: D. K. L. Molls Gem. 3.73. Gem. in Frankenlust 4.00.

For the St. Louis asylum: Gem. to Tandy Creek 1.79.

To the college budget in Fort Wayne: 17. K. L. Molls Gem. 3.70. Gem. in Frankenlust 4.00. From d. Communion Coffee of the Gem. in Adrian 7.50.

To the seminary household in Springfield: I. K. L. Molls Gem. 3.70. Gem. in Frankenlust 4.00. From d. Communion Coffee of the Gem. in Adrian 7.50.

To the seminary household in Addison: ? K. L. Molls Gem. 3.70. Gem. in Frankenlust 4.00.

For the Emigrant Mission: Congregation in Manistee 5.00. From the Women's Fund of the Congregation in Adrian 10.00. Mrs. Christ. Bach in Sebawaing 5.00. Easter Collecte of the Gem. in Lansing 2.59.

For poor students in St. Louis: N. N. by for those who lost their parents through yellow fever." 5.00. Hm. F. Also 1-25.

For the institution for the Deaf and Dumb: From the women's fund of the community in Adrian 10.00. Community in Hillsdale 6.00. From some children of the community at Spirit Lake 2.55. Community in Richville 5.50. ? Bernthal 50. congreg. at Sebawaing 11.90. congreg. at Kilma-nagh 60. baptismal coll. at Mr. Berger 1.27. DeSgl. at Mr. Zobel 2.00. DeSgl. at H. Hörnlein 2.50. k. Lohrmann 1.00. Wittwe Sehler 2. (X). From sammtl. school children of k. Bundcn-thal 2.00. At the wedding of Mr. Veitengrüber in Frankenmuth ges. 8.00. By I. Ernst 4.98. At L. Jordan's wedding in Amelith 7.65. Fraulein N. N. in Hermannsau 5.00.

For the widow's fund: Gem. in Bay City 7.11. Hattstadt 4.00. " Henkel 5.00. ? Lohrmann 2.40, k. Traub 2.00. ? Jos. Schmidt 8.00. Gem. in Grand Rapids 7.00. At Mr. O. Heinemann's wedding 6.50. Wittwe Sehler in Lisbon 3.00. Dankopfer from Mrs. I. C. Schneider for gracious delivery and recovery 5.00. On L. Ruff's wedding in Amelith 6.10. By ? Ernst 3-15. by the same f. the verwkttw. Mrs. > Engelbert 3.11, & for the widowed Mrs. I. Summer 3.00.

For the orphanage in Addison: To Mr. Fischer's high church 1.55. To the congregation in Amelith 2.22. From the confirmands 1.23. To the congregation in Frankenlust 4.30. Through I. Ernst 1.00. At the consecration of the house of Mr. A. Deneke 4.00.

For the orphanage in Boston: By ? Ernst 11.74.

For the orphanage near St. Louis: Gem. in Amelith 2.64. By Ernst 1.00.

For the heathen mission: Community in Amelith 1.50. Mr. A. Eichinger 1.00.

For the inner mission: Gem. in Big Rapids 2.52. Mr. I. Wallich in Wheatland 1.00. Gem. in Manistee 5.00. Gem. in Bay City 7.11. Gem. at Tandy Creek 6.72. Mrs. M. Heidlauf 1.00. N. N. in Jonia by ? Bundenthal 20.00.

For sick and emeritus pastors and teachers: Gem. to Tandy Creek for Cämmerer 2.00. Gem. in Frankenlust 15.49. Durch Ernst 2.50.

For the Negro Mission: Gem. in Adrian 8.00. ? Lohr-mann's Gem. 1.50 Mrs. Ch. Bach in Sebawaing 5.25. k. Jünger's Gem. in Caledonia 6.95. From the Gem. Frankenlust 25. Mission Hours-Coll. in Teacher Simon's School 5.10. Through ? Bundenthal 5.00. Congregation in Monroe 8.22. By ? Ernst 31.86. Community in Amelith 1.50.

For St. Paul Parish in Detroit: Gem. in Manistee 4.00.

For the German Free Church: Through ? Ernst 1.25.

For D. Eisenbeiß's, congregation in Sioux City: Gem. Frankenlust 11.40. Gem. Frankenmuth 17.35.

Monroe, June 4, 1879. I. S. Simon, Cassirer.

Incoming to the coffee of the "Eastern" District:

For the synodical treasury: From k. Frev's congregation in Albany \$10.00. Congregation in Olean 7.73. Congregation in College Point 7.16. Trifolt, St. Peter's parish in Ellicottsville 2.50, parish in Tonawanda 4.80, parish in Concho 4.00, parish in Martins-ville 7.75, parish in Bergholz 7.19. Gem. in Cambria 1.94, parish in Farnham 3.61. Gem. in North East 6.00. ? Ebendick 2.00. ? Grätzel 2.00. Gottfr. Wiedmann 1.00. teacher holiday 3.00. ? Haier 2.00. I. Zollmann 2.00. teacher Bürger 2.00. D. Leemhuis 2.00.

For the widow's fund: From the I. Kanold, Stürken, Zollmann, H. Hanser, Leemhuis 4.00 each. Ebendick 2.00. Ehr. Steinfeld 1.00. Gem. in North East 6.00.

For the orphanage near Boston: I. Zucker's congregation at Williamoeburg 18.00. congregation at College Point 11.75. congregation at Patchin 3.00. confirmands of ? Frincke 4.00. widow I. Toy 1.00.

For heathen mission: Gem. in Allegany 4.45. N. N. in Accident 1.00.

For Negro mission: Congregation in College Point 4.25. Confirmands of ? Frincke 4.00. Congregation in Farnham 2.51.

For poor students in St. Louis: Wittve I. Toy 1.00. Gottfr. Wiedemann 1.00. Chr. Steinfeld 1.00. For August Rchwald: Gem. in Patchin 7.00, Gemeirde in Eden 8.00, k. Sieck 1.00.

For the deaf and dumb in Norris: D. Michael's children 1.00. Wilh. grams 1.00.
 For the German Free Church: Mrs. Köhler in Boston 1.00.
 For the Philadelphia congregation: By Kassirer Bartling 2.00.
 For the Emigrant Mission in Baltimore: By Kassirer Bartling 5.00.
 For the orphanage at Mount Vernon: From Geo. Geiger in New York 5.00.
 To College Untchalt-Kasse: Gem. in New York 9.35.
 For aged pastors: comm. in Cobocotn 4.00.
 For Inner Mission in the Northwest: comm. in College Point 4.25.
 For poor students in Springfield: Mrs. Ohlandt in New York 3.00.
 For the verw. Mrs. Dir. Lindemann: Mrs. Raucher .40.

For building fund: comm. in Wellsville 10.08. Correction:
 Page 71 are 15.85 for Memphis credit to the "Zions Gemeinde" in Williamsburg. Meaning: Jmmanuels congregation.
 New York, June 1, 1879. I. Birkner, Kassirer.

For the Seminary household in Addison I have inherited since May 10, 1878:
 From D. Löber's parish in Nijrs, Ill. 3 sack potatoes, 2 p. onions, 3 p. turnips, 8 p. Oats, 7 p. grain, 60 cabbage heads, and H2.00. From Mr. Piepo in k. Reinke's Gem. in Chicago, Ill.: 1 varnish of red males, 2 p. parsnips, 2 sacks of yellow turnips, 1 p. onions, 26 cabbage heads. From k. Schumann's comm. in Freistadt, Wis. 4 barrels of butter (350 lbs.). From the comm. in Addison, Ill; By H. Mönch from H. Plagge, 1 quart beef, 1 p. potatoes; -4th Graue, 3 p. grist, 1 >. Flour; Wittwe Ahrens 3 p. oats, 3 p. grain; L. Balgmann 2 varnish flour, 1 p. oats & 1.00; Wittwe Mönch 2 s. oats, 2 sack grain, 1 p. potatoes, Wittwe Graue 2 p. oats, 1 p. potatoes, 2 p. grain; W. Asche 2 p. Korn; Aug. Graue 3 p. Korn, 2 p. Hafer; by W. Stünkel funt. u. H. Margnardt from W. Buchholz 2 Fuder straw, 4 p. Hafer, 3 p. Kartoffeln, 2 p. Korn; Fritz Buchholz 4 p. Kartoffeln; Wittwe Strauschild 3 p. Grain; D. Segelke 2 p. oats; C. Schaper 2 p. oats; F. Marquardt 3 p. oats, 2 p. potatoes; L. Backhaus 2 p. grain; F. Brackmann 2 p. oats, 1 p. grain; W. Marquardt 2 p. grain, 2 p. oats; I. Hacker 2 p. Oats; W. Lampe 1 p. grain; H. Marquardt 2 p. grains; F. Stünkel Sr. 2.00; D. Möller 1 p. grain; D. Rosenwinkel 2 p. potatoes, 2 p. oats, 2 p. grains; W. Bühmann 1 p. grain; W. Neddermeyer 2.1 Oats, 1 S. potatoes; H. Fiene Sr. 2 S. oats; B. Heinberg 1 S. oats, 1 S. grain; F. Stuwe 1 S. oats; H. Geils 1 S. grain; D. Plaste 2 S. oats; W. Fiene 1 S. potatoes, 1 S. wheat, 1 L. Oats; A. Fiene 2 p. oats, 1 p. grain; L. Blecke 2 p. oats, 1 bag grain; W. Smirzel Sr. 2 p. grain, 2 p. oats, 1 l. Potatoes; Ch. Hrdemann 2 p. grain, 1 p. oats, 2 p. potatoes; H. Winkelmann 2 p. grain, 1 p. oats, W. Dicrking 1 p. grain; H. Buchholz 1 sack grain, 1 sack oats, 1 sack potatoes; F. H. Stünkel 2 p. oats, 2 p. grain, 1 p. potatoes; W. Leeseberg 2 p. oats, 2 p. Potatoes; F. Stünkel Jr. 1 p. grain, 1 p. oats, 2 p. potatoes; F. Krage 4 p. potatoes; A. Asche 2 lac potatoes; L. Stünkel 40 lbs. cheese; H. Backhaus 1 p. grain, 1 p. oats, 1 p. potatoes; L. Heinemann 1 p. grain, 2 sacks oats, 2 p. potatoes; C. Kornstädt 1 p. grain; L. Fiene 1 p. grain, 2 p. oats, 2 p. potatoes; H. Bergmann 1 sack oats, 2 p. potatoes; C. Falch 1 p. grain, 1 p. oats; W. Schaper 2 p. grain, 2 p. oats; H. Rosenwinkel 2 p. grain, 2 p. oats; F. H. Buchholz 1 p. grain, 1 p. oats, 1 p. potatoes; Aug. Wolkenhauer 1 p. grain, 2 p. oats, 2 l. Potatoes; H. F. Fiene 2 p. grain, 2 p. oats; L. Hvnhmeyer 2 p. grain; F. Leeseberg 2 p. grain, 2 p. oats; W. F. Stünkel 2 p. grain, 2 sacks of hater; by Carl Heitmann from D. Kornhaas 1 l. Grain, 1 p. oats, 1 p. potatoes; F. Kirchner 1 p. potatoes, 1 p. oats; W. F. Stünkel 1 p. grain, 2 sacks of hater; by Carl Heitmann from D. Kornhaas 1 l. Grain, 1 p. oats, 1 p. potatoes; F. Kirchner 1 p. grain, 2 l. Oats, 1 lac rye, 2 bush. Beans; Knippenberg 1 p. oats; D. Hahne 1 p. rye, 2 p. oats; F. Kahle 1 l. Oats, 1 l. Korn; F. Reinfeldt 1 S. oats, 1 L. Grain; F. Kuhlmann 2 p. oats, 2 p. grain, 2 l. Potatoes, 1 p. cabbage; F. Dammeyer 1 l. Rye, 1 p. grain, 1 p. oats, 1 potato; W. Bcier 2 p. grain, 2 p. oats; C. Schnake 1 p. potatoes, 1 p. grain; H. Niehaus 3 p. oats, 2 p. grain, 1 l. Kuhlmann 2 s. potatoes, 1 s. grain, 1 s. oats; H. Heilmann 2 s. oats, 2 s. grain, 1 s. rye; by F. Tonne, Jr. of F. Pollworth 2 s. oats; A. Frömming 1 s. oats, 2 l. Grain; Joach. Thicmann 2 p. oats, 2 p. potatoes; F. Procht 2 l. Haker, 2 p. grain; L. Hahne 2 p. grain; H. Kücken 2 p. oats, 2 l. Grain, 1 p. Potatoes; H. Tonne 2 p. Oats; F. Tonne 2 p. Grain, 1 p. Potatoes; F. Kücken 2 p. Grain, 1 p. Potatoes; H. Ochlerking 4 p. Oats, 4 p. Grain, 5 l. Potatoes; W. Heuer 4 l. Grain, 4 p. oats, 4 l. Potatoes; H. Tunm 1 p. grain, 1 p. oats; W. Tonne 2 p. grain, 2 p. oats, 1 l. Potatoes; C. Trcthoff 1 p. grain, 1 p. oats; W. Grote 1 p. oats, 1 p. grain, 1 p. potatoes; H. Heuer 4 p. grain, 4 l. Oats; F. Eickhoff 1 S. grain, 1 sack potatoes; W. Ohlerich 50 lbs. flour; W. Struckmeyer 40 lbs. cheese; C. Rittmüller 2 l. Oats, 2 l. Grain, 2 p. potatoes; F. Fodderke 2 p. oats, 2 l. Grain; H. Heidorn 2 p. oats, 2 p. grain, 2 p. potatoes; F. Rittmüller 3 l. Oats, 4 l. Potatoes; C. F. Tonne 2 l. Oats, 2 l. Grain; F. Gehrke 1 quart beef, 2 p. potatoes.
 By Prof. C. A. T. Selle 11.00, by Kassirer E. Roschke 10.00, by Kassirer I. Birkuer 8.10 and by Kassirer H. Bartling 20.34.
 Addison, Ill, May 31, 1879. Iohann Rohde.

Received for the Deaf Institute in Norris: From Jacob Hrtt, Fort Wayne, board money, P20.00, Through cashier I. Birkner in New Dork, 46.12. From Mr. Kalbfleisch in St. Louis, through E. Kundinger, 1 Brl. Flour. By Enselberger, on the infant baptism of Joh. Reinhard ges. 3.00. By ? Husman by sr. Mrs. Tink in Waldenburg 1.10, at the wedding of Mr. Ziemendorf, 1.50, by Kassirer C. Eisfeldt 24.37, by Carl Riedel in Saginaw City, part of the collection at the foundation feast of the Young People's Association, 8.51. Eberlein in Waldenburg 5.00. John Heim, Topel in Detroit, 25. umbrella in Detroit, 50. young people's association in the Trinitatis congregation, 10.00, through cashier C. Eisfeldt, 30.41. Mrs. Feldmaier in St. Clair, 1.00. Ferd. Ulrich in Detroit, 1 pr. boot and 2 pr. shoes (given earlier, but not acknowledged).
 C. D. Strudel, Cassirer. 207 Jefferson Ave, Detroit, Mich.

Received for the benefit of our institution here: from N. Oellrich, Cleveland, Wests., P1.00; through I. Sieker from the "Theologenverein" in sr. Matthaues - Gem. 60.00 for Hähnel and Mencke; by I. J. Schmidt from the Unterstützungs-Casse des hvrdl. Distr. 10.00 for A. Lchwankovsky; by 17. Pennckamp for F. Meyer v. Jünnl-Ver. in sr. Gem. 8.00, ges. on F. Jahn's wedding 2.00; by 4. C. Schröder Kindtaufs Coll. at Wilh. Niemann 8.00 for Effert; by D. Th. Wichmann, Collecte sr. Gem. for the Halshalt 10.00, by H. Klinkermann for poor students 1.00; by D. C. Vetter, Dankopfer sr. Frau Gemahlin 4.40, Pentecost coll. sr. Cong. in Osage Bluff 3.55, in Stringtown 4.05. God's rich blessings to the dear givers!
 Springfield, June 17, 1879. H. Wyneken.

Received by the undersigned:

In support of the Free Church in Saxony and a. St.: From D. H. Bartels, congregation in St. Louis H5.30.
 For the church building at Nieder-Planitz in Saxony: From 17. Bergts Gem. in Paitzdorf, Mo., 8.60, from its Filialgem. 4.00. Collecte of the Gem. in Frohna, Mo., 25.00. By D. Stiegemeir in Dubuque, Iowa, 1.00.
 For poor sick pastors and teachers: by D. A. H. T. Meyer at Appleton City, Mo. by Job. Lpringer 2.00. By Mr. M. C. Barthel from D. C. Böse 3.90. By L. I. F. Büniger from the Gem. at Paola, Kans. as repayment, 56.00 of a grant received earlier.
 For the Negro Mission: Vou various congregations of the Minnesota Synod through its treasurer, Mr. A. Paar, 17.70. I. T. Schuricht, Treasurer of the General Synod.

For poor students received with heartfelt thanks through Mr. D. Wille in Brownsville, Mo., from the worthy Women's Association of his parish \$10.00 along with 8 sheets, 14 dryer sheets, 6 pillow cases and 3 shirts. From New York from N. N. (esp. for Ltud. Golsweiler) *1.00. By Mr. D. Schmidt in Indianapolis from his parish (esp. for Stud. Frincke) P15.72.
 For the negro mission: By Mr. D. E. A. W. Krauß in Sperlingshof, Baden, from his congregation in the monthly mission hour collectirt 67 Mark 68 Pfennige (- 16 dollars in gold). C. F. W. Walther.

On behalf of the congregation of Siour City, Iowa, I certify that I have received, with heartfelt thanks, the following gifts of love: By Mr. Kass. C. Eisfeldt from Milwaukee P14.50. From Mr. D. F. Duberpnell from Canada 1.00. Through Messrs. DL. W. J. Strobel 5.00. H. Köllmorgen 3.85. E. Mahlborg 2.10. I. G. Präger 4.00. I. Kilian from sr. St. Pauls-Gem. in Texas 26.00. W. Mertner from sr. L. A. Detzer 3.50. From Mr. D. W. I. B. Lange 1.00. By Mr. H. Kalbfleisch from the Cross congregation in St. Louis 8.65.
 Siour City, June 6, 1879, Bro. Eisenbeiß, Rev.

For sophomore Hcrman received through D. Köstering of D. C. Braun in Houston, Texas, P5.00R . A. Bishop's.

Display of new fonts.

Hymn Book for the use of Evangelical Lutheran schools and congregations. Decorah, Iowa. Lutheran Publishing House. 1879.

It is with great pleasure that we hasten to announce to our readers the appearance of a booklet with the above title. It is a pure, small, but complete English-Lutheran school and church hymnal. On 179 pages in duodec it contains 130 songs together with 10 so-called doxologies, that is, one: Praise of the triune God containing final verses. We call it a pure hymnal, because it contains only those English hymns which not only do not contain false doctrine, but also breathe a truly evangelical spirit. More than half of them (72) are, as far as we can judge, excellent English translations of the best German hymns of our Lutheran Church in form and content. We call the booklet a complete hymnal not because it contains the entire English, let alone German Lutheran hymnal, but because it contains the necessary selection for all relevant cases. The ever-increasing number of hymns in our hymnals has become more of a hindrance than an encouragement to hymn singing. In the beginning, almost every Lutheran Christian knew by heart all the hymns in use in the church and thus carried with him an exceedingly delicious spiritual treasure. Caspar Neumann still writes in his Silesian hymnal of 1737: "My people would be ashamed if they should look into the book while singing." After one was anxious to look for one's own songs for every doctrine and occasion, one finds not only even in otherwise good hymnals many songs, so to speak, made to order, especially of little poetic value, it is

The number of hymns and the "great" changes caused by them have reduced the Christians' acquaintance with their best hymns. Our "Hymn Book" is therefore perfectly adequate to serve as a school and church hymnal. To Professor A. Crull in Fort Wayne, as the translator and collector, and to our Norwegian Lutheran brethren, as the publishers, the English Lutheran Church of this country owes a great debt of gratitude. As far as we know, the booklet is available at the address: Lutheran Publishing House, Decorah, Iowa. In the next number we hope to be able to give the undoubtedly cheap price of the same. May the Lord place the richest blessing upon this hymnal for the building of His English Lutheran Zion in America. W. [Wather]

Five church festival songs for mixed choir and solo voices by W. Burhenn.

Already in No. 1 of the present volume of this journal, we recommended a composition by Mr. Burhenn. After he has gifted the church with a new product of his musical talent, we consider it important to draw the attention of all leaders of a mixed church choir to it. There are five praise psalms, namely the 92nd, 95th, 98th, 100th and 113th, which Mr. Burhenn has tried to decorate with equally lovely melodies and harmonies, and we must testify, if we may follow our own feelings, that he has also succeeded according to the beautiful gift "bestowed" upon him by God. Free of all the artifice that complicates the execution, with which often unprofessional composers try to cover the triviality of their fabrication, these choral songs, intended for festive occasions, flow freshly and naturally. We take this opportunity to recall that beautiful statement of the old spiritual Mathesius: "The texts in the Holy Scriptures are indeed in themselves the most lovely music, which gives consolation and life in mortal distress and can truly rejoice in the heart. But when a sweet and longing melody is added, as a good melody is also God's beautiful creature and gift, then the song gets a new power and goes deeper to the heart. We must let instruments have their honor and praise, if they are used for sincere joy and to awaken the hearts of the listeners in churches and sincere collations (societies). But human voice is above all, especially if the chants and singers are artificially arranged and lead their choral valleys in a fine manner. The text is the soul of a tone, that is why the dear angels also have their heavenly contrapunct (tone art) and music in their chapels and choir, in which the blessed in all eternity will also begin our God with them in a new way and praise and thank him for all good deeds".

The booklet (containing 24 pages in beautiful music printing together with a colored cover) can be obtained at the address: Mr. Burhenn, 820 8th Illinois St., Decorah, Iowa. The price is: 1 copy 25 cts, the dozen \$2.75. W. [Walther]

Sermon preached on Sunday Misericordias Domini at the U. A. C. Lutheran Church of St. Krenz in Saginaw City, Mich. by Joseph Schmidt. 1879.

Not enough and not seriously enough can be written, preached, spoken and worked for the Christian parochial schools and against the use of the religionless state schools on the part of Lutheran Christians. Satan rages against the Christian parochial schools, he knows well what a detriment they are to his kingdom; that is why he tries to prevent their establishment, that is why he tries to destroy them where they have been established; he sets everything in motion against them and comes there as an angel of light, in that he knows all kinds of things to tell people about the American Sunday schools as a sufficient substitute for the Christian weekly schools.

Therefore, we gladly welcome this sermon written with warm zeal for the cause of the Lord Jesus, the good shepherd also of his lambs, and recommend it for further distribution. Preachers who do not yet have a parochial school, preachers and teachers who face all kinds of obstacles in maintaining the school system, will do well to distribute this school sermon. If a reader has a neighbor who is not yet right in the school question, give him this sermon and ask him to read it without prejudice.

The sermon costs 5 cents individually, 50 cents by the dozen, postage paid. Upon sending in the amount, the same will be sent at this price by Mr. I. C. Winterstein, teacher, Saginaw City, Mich. and by our general agent, Mr. M. C. Barthel. G.

Changed addresses:

Lov. II. Wotxol,

^Idort Don, Man.

Lov. Doms vornsoil, 2015 Inokson 8tr., Vubucpuo, Iow".

k. Looockor,

I'ioistnck, Ormuks" 6o., ^Viso.

(Submitted.)

The small herd.

Rise up, song, like the surge of a wave And let your reverberation break forth Like a great river's waterfall:

It is to God's praise!

Ring out and sound, O harp tone, And rejoice up to the light throne After conqueror's way!

When Satan was once in the dung of sin

The whole world overthrown and death, Then the Lord let the floods wash you into ruin.

But his ark swam, still saving the wretched Ham, high on the crests of the waves.

And when the enemy in highest rage whipped the people to mad courage, so that they shed God's blood, then he sent his armies

And killed these murderers

And gave what was once his property to the Roman spear.

For He arose in His might, And from His brow's night Around Salem's ramparts Battle upon battle And pestilence and death's shower.

Meanwhile, his little group was already

Fled on eagle's wings long ago

And climbed Noma's wall.

And when the dragon in the Antichrist

The house of the Lord by lies and cunning spies full of hell dung

And poison and gall and abomination, Then Jehovah arose in anger, Broke the horn of the abyss beast.

And makes it stink and shy!.

For He commanded the angel on high: "Up, fly through the sky and announce that I am still alive.

And even wants to rule!

The rope broke, the chain jumped,

The small herd sang and sounded like blessed ones rejoicing.

The glass of his word showed the guarantor under the burden of the cross, How he only creates rest for the soul And the honor is due to him.

And the happy foot of his heap climbed to the heights in full enjoyment

The purifying doctrine of heaven.

When once again the night falls
And Satan has in his power

The chosen ones sheer brought, Then He will float down

In His Father's Glory

And bring from the death of time His own into life.

Even if before his judgement,

The for the wicked thunders curse,
Will crash the collapse

Of heaven and earth, So rise out of the rubble And soar with Him to the throne
Rejuvenates the small herd.

C. H. Rohe.

Sophistry.

Henry the Fourth, King of France, born in 1553, held the doctrine of the Reformed Church, in which his mother had carefully instructed him, to be the pure Christian truth. However, he was a real weathercock in matters of faith. Although until then the head of the Reformed in France, he outwardly converted to the Catholic Church in order to save his life at the Parisian blood wedding; but when the danger was over in 1576, he returned to the Reformed Church, indeed, in order not to lose the French royal crown, he became a Catholic once again in 1593 and now publicly and solemnly renounced the Reformed faith. He chose the clever Cardinal Perron as his friend and advisor and learned from him to calm his bad conscience by all kinds of sophistries, that is, by all kinds of subtle fallacies. Once this cardinal debated in his, the king's, presence with Mornay, a famous reformer, about which of the two churches had the preference, the reformed or the Catholic. When Mornay freely and openly preferred the reformed one, the king asked him: "Do you believe that no Roman Catholic can be saved? Mornay answered, "No, I do not believe this; for God's mercy and power are so great that even he who errs in faith can yet be preserved to eternal life." The Cardinal, on the other hand, declared, "I do not believe this; except for the Roman Catholic Church, I do not believe that the Roman Catholic Church can be saved.

there is no salvation and no blessedness. "Well then," said King Henry, "if the Reformed agree with the Catholics that one can be saved in the Roman Church, I will choose the safest and remain a Catholic. Strangely enough, Mornay knew nothing to reply to this; and yet the king's conclusion was only a miserable sophistry. For as true as it is that many people are saved even in false churches, these are only those who err in their simplicity, who do not accept the fundamental heresies of their sect from the heart and place their confidence solely in Jesus Christ. On the other hand, those who, like King Henry the Fourth, remain in a false church and confess its soul-destroying errors, even though they know that they are errors, are by no means among those who, even though they are in a false church or sect and remain in it, can be saved. On the contrary, such deniers of the recognized truth are eternally lost beyond repair. For Christ says: "Whoever confesses me before men, him will I confess before my heavenly Father; but whoever denies me before men, him will I also deny before my heavenly Father." (Matth. 10, 32. 33.) "Whoever is ashamed of me and my words, the Son of Man will also be ashamed of him when he comes in his glory and of his Father and the holy angels." (Luk. 9, 26.) In this respect, errors are like sins. Whoever sins out of weakness and ignorance can, despite his weak and ignorant sins, still be a believing Christian and become blessed; whoever, on the other hand, sins willfully and deliberately, is not in the true faith and therefore cannot become blessed. So also he who errs out of weakness and therefore remains in a false church, because in his simplicity he believes it to be the right one, can still be a Christian and be saved; he, on the other hand, who has recognized that his church is false and that his preachers are false teachers, and yet remains with them against his better knowledge and conscience, does not stand in the true faith and therefore cannot be saved either.

Woe, therefore, to all those who, out of fear of man or out of complacency for man's sake, namely,

UM To avoid contempt and persecution or to gain earthly goods, to remain in a false church and religion or even to go over to it for the sake of such things! Such people comfort themselves in vain with the fact that in all Christian communities there are true believers and children of God who become blessed. For they do not belong to these hidden believers. Even the unfortunate King Henry the Fourth did not belong to them. He did say that "it is not a crime unworthy of a prince to attend mass if he does so in order to gain the crown of France"; indeed, he once called out to his servant who, in order to please him, had become a papist from a reformist: Only then would it have been right for you to fall away from your faith, if you, like me, could have gained a whole kingdom by your apostasy"; but this was only a diabolical delusion; for Christ rather says: "What good would it be for a man if he gained the whole world and yet suffered damage to his soul? (Matth. 16, 26.) The greater the earthly loss that is connected with faithfulness to Christ and his truth, and the greater the earthly advantage that is connected with apostasy from Christ and his truth, the more necessary is faithfulness and the more frightening and damning is apostasy.

Even here it did not help poor King Henry that he denied what he believed to be true for the sake of temporal honor and glory and became a subject of the Antichrist against his conscience. For the sake of his apostasy, he became and remained King of France for a while, but after a short reign, namely in 1610, he died under the stabbing of an assassin named Ravaillac, who, as a suspicious, hypocritical friend of the pope, put him to death in the open street. Not only the reformers had despised him as a denier of the truth, but also the papists had never trusted him. When his assassination became known, the Cardinal of Toledo joyfully exclaimed in the Spanish Council of State: "If God is for us, who can be against us? In the case of Henry the Fourth, too, the old saying was confirmed: "The wicked love treason, but not the betrayer.

W. [Walther]
(Sent in by Pastor F. Lochner.)

"God the Father, dwell with us."

"Old German Litany of Supplication from the 15th century. By Dr. M. Luther 'gebessert und christlich corrigirt', 1524". This is the note in the revised edition of our hymnal for the song no. 145.

Our dear Germans have sung this song even before the Reformation, namely on the occasion of the supplications, i.e. the solemn processions, which were held in the papacy, especially annually in the week of the cross beginning with St. Mark's Day on April 25, with singing and praying in front of the cross, in order to obtain all kinds of spiritual and physical goods from God all the more effectively in this way.

Like many other songs from the past under the general rule of the Antichrist, however, Dr. Luther also "improved and Christianized" this song. He not only changed the text, as an invocation of the Triune God, from the words: "Before the

He also "Christianized" the following 12 verses by deleting them, since they contain pure papist idolatry and invoke Mary, the angels, and the saints in addition to the Holy Trinity. Trinity. The 4th verse begins:

Mary, Mother of God, dwell with us and help us to acquire grace, etc.

likewise the 5th verse:

Holy angels, dwell with us and help us acquire grace, etc.

Then, with the same words, in a special verse each, the holy "patriarchs, prophets, apostles, martyrs, confessors, virgins, widows, penitents" and finally "all the elect" in general are called upon for attendance and help for the acquisition of grace through their intercession.

Thus "improved and Christianly corrected" by the hand of Luther, this song is now also in truth "a master song, through which sin and evil are mastered," as a dear old man describes it. The Christian experience in life, suffering and death has abundantly sealed this. How many beautiful testimonies have been preserved by recording for posterity, and how many more testimonies will only the last day bring to light!

It has proven its strength in difficult situations and dealings of life. In the funeral sermon, which the court preacher Dr. Jacob Weller gave to the president of the Saxon High Consistory in Dresden, F. v. Metsch, he remembers a conversation, which he once had with the Blessed in 1654 about the song and in which the latter expressed himself, among other things, as follows: "I have often stood in doubtful and

difficult matters, when I was sent, not knowing where to go from or to go to, and what advice to take. Because I now had to answer in advice, I started and sang this song at home beforehand, and then joyfully cast my vote, which, thank God, then succeeded well, and I visibly felt God's grace, which so governed me that it still turned out well. It is no wonder that this highly placed man reached for this song once again at the end of his earthly pilgrimage and had it read to him shortly before his end.

It has also proven itself in suffering. Above all, it "overcame" the spirit of temptation. A person of nobility, who was daily tormented by the thought that she would now be eternally lost and damned, and would no longer be allowed to show any mercy to God, was suddenly saved from all her temptation when a friend recited the song to her. All sadness was suddenly gone, like the mist before the sun. Like a stopped stream, joy poured into the tortured heart, and the departure from the world that soon followed became a blissful journey of peace. And in how many physical hardships have Christians taken refuge in this song and it has become true in them what Father Gerhardt sings: "Undaunted and without fear a Christian, where he is, should always let himself be seen. In the year 1613, on May 29, on the Saturday before Trinity Day, a cloudburst in the Thuringian region suddenly caused a great flood of the Ilm River, which robbed 65 people and 44 houses and barns. And behold, when the unfortunate people had partly taken refuge in high trees, partly on the

As they floated around the floating debris of their houses in the dark of night, they sang with each other: "May God the Father be with us. In today's atheistic times, one would only hear atrocious cursing and blaspheming words in such misfortune.

But above all - how many dying people, young and old, old and young, Luther's Litany of Supplication became a song of victory and triumph in the last battle and bouquet. Joachim Friedrich I, Elector of Brandenburg, liked to sing spiritual songs on his travels, "which also," his court preacher noted in the funeral sermon given to him, "would have been better than when others read novels or other dissolute books to pass the time on their travels, and at the same time love coarse jokes and obscenities. When the same now because of a stomach cramp on the journey on the way home to Berlin, and on July 18, 1608 had reached the Köpeniker Haide, he sang: "God the Father wohn uns bei." No sooner had this happened than he cried out, "Help me, Lord God, what is happening to me!", folded his hands, looked up to heaven, sighed once again, "Oh, God, help me!" and sank back in a sinking feeling. It also became the death song of the Count of Oldenburg, Joh. Christian VIII, who died in 1570, and the Elector of Saxony, Christian I, who died in 1591. Even the notorious Chancellor Nikolaus Krell, who had abused his high position to put Calvinism in place of pure Lutheranism in the Saxon lands with cunning and force, until he was finally exposed as a traitor and condemned to death as such, reached for this song like a shipwrecked man for the life plank when he was led to the ship. How lovely, however, is what the godly Scridder tells of the homecoming of three of his siblings! No sooner had the plague struck the father of the house within three days in 1629 than three children fell victim to it, one after the other, a maiden of 7 years, one of 5 years and a baby of 3 years. Also the mother and the eldest son were taken by the plague after these three had gone home, and only Scriver, who was only 6 months old at the time, was spared, although he drank milk from the sick mother. While the seven-year-old girl, before her passing away, predicted all this to her mother, as well as to her and her eldest brother, and spared the youngest, and pointed her to the words of Psalm 91:15, and while the three-year-old boy, in the midst of the fear of death, called out to his mother, cheerful and happy, to see the golden chariot that was standing in front of the door, and when asked who should ride on it, died with the answer: "I, in heaven!" When the end was approaching, the five-year-old girl began to sing with an unusually bright and sweet voice the song: "God, the Father, dwell with us," to the great astonishment of those who had never heard it before, and then gave up his spirit. And how this song became a song of triumph even in the case of a premature death was seen in the case of the pious pastor's daughter of Lichtenberg, when she was surprised by a heavy thunderstorm while weeding flax on May 23, 1685, and sang our song and was struck by a ray of lightning during the words of the second verse.

So one could still line up history to history from the records of the fathers. Following their example, however, I would like to record one that I experienced myself. It was at the end of May 1845 when, at midday, a train consisting mostly of freight wagons

Railroad train from Albanp, N. I., to Buffalo. In the rearmost car, an emigrant car, was a group of Franconian countrymen with their newly elected pastor, who wanted to settle with his congregation as a missionary in the midst of the heathen Indians in northern Michigan; in addition, several young men, including Schreiber, who had been trained for the preaching ministry among the local co-religionists, belonged to this traveling party. In grateful mutual remembrance of God's gracious protection during the voyage and especially of the miraculous rescue from danger when the ship collided in the middle of the night on the ocean, soon after the departure the whole travel party sang the song: "Now give thanks to God". Just as the train was about to turn around a mountain and the words were heard in the emigrant car: "The eternally rich God wants us by our lives," a terrible crash and a jarring bump interrupted the singing. The train had collided with an oncoming coal train. But while the middle cars were completely smashed and a human life was lost, in the emigrant car there were only smashed windows and a few insignificantly bleeding heads that had run into each other. But by the time the track had been cleared of the debris and the Albany exit was to begin again, night had fallen. How will the night journey end, since the day journey had begun so unhappily! During this second departure, the emigrant crowd began to sing again. They sang: "God, the Father, dwell with us". Probably none of the participants had ever sung it before with such an emotional and devout heart. But they also sang all fear and worry out of their hearts, and with a repeated "Now give thanks to God" they reached Buffalo in the morning. - —

How much this song was sung in former times without excess, how high and valuable it was held in general, is shown, among other things, by the agenda that was made for the future Elector of Saxony, John George III. It reads: "After dressing, His Princely Grace will attend the general early prayer together with the entire court with due devotion, while one or two chapters from the Bible with a short explanation and a piece from the Catechismo Lutheri will be read alternately by a noble boy, and at the end: God the Father, dwell with us' should be sung." See, reader, these were once the house and daily orders of godly Lutheran princes!

And yet masters have also wanted to "improve and correct" this master song of Luther - but not "Christian". Not only did one of them, for example, want to put: "Arm ourselves with weapons of God", instead of "fristen", which is of greater emphasis, but in the edition of a hymnal of the last century, supposedly "improved" by a consistory, our song read: "God, the Father help us". In a rural community that did not want to have this newfangled hymnal imposed on it, however, an old farmer was least likely to know anything about it. Since the farmer's word was very important in the community, the pastor tried to win the old man over to the new hymnal when he met him on a walk in his field. Immediately the farmer attacked the change that had also been made to this Luther hymn. But when the pastor

said that it makes no difference whether it says: "God the Father dwell with us" or: "God the Father stand by us", and therefore rejected the farmer's "simple syllabic fiddling", the farmer finally said: "God forbid, dear pastor, that an accident should happen to you if you now go home on my field. But if it should happen, I would gladly assist you as much as I can, but I could not be present. I would have to leave you again temporarily. Oh how glad I am that I have a God of whom I know for certain that He can and will not only stand by me but also attend me! And you, dear pastor, will no doubt also rejoice and be comforted by such a God." The pastor was humble enough to thank the farmer for this instruction. He might well have thought of Christ's praise that God had revealed his secret "to the underage."

Let then, dear Lutheran Christian, this pearl of our rich hymnal treasure be recommended to you by all this for use anew. But do not only use it, but also sing it, and do so in the manner that Dr. Luther also found, but in which there was nothing to improve or correct. How comprehensible, how fitting, how genuinely folk-typical is this melody! But then sing it in the right tempo - in marching tempo, for it is, after all, a supplication. And if you are once with a number of like-minded fellow believers, from whose social circles the singing of spiritual songs has not yet been banned, then you may try to sing it with them also once antiphonally, i.e. in alternation. The one, smaller half begins: "God the Father dwell with us," but the other answers: "And let us not perish," and so on until the final lines: "Amen, amen, that is true, so let us sing hallelujah," which then all sing together strongly and joyfully.

Unit

on some main duties which a synod has if it wants to rightly bear the name of an Evangelical Lutheran synod.

For the proceedings of the Iowa District of the Missouri Synod meeting for the first time (at Fort Dodge) on August 20, 1879 2c. Submitted by W. [Walther]

Thesis I.

Its first main duty is that it be faithful to the confession in word and deed, and therefore

- a. profess the symbols of the Evangelical Lutheran Church without reservation;
- b. accept only professing pastors, teachers and congregations;
- c. supervise the confessional fidelity of its members;
- d. only with confessing bodies Community
tion.

Thesis II.

Another main duty is that she faithfully attends to her congregations in an evangelical manner, and therefore

- a. does not arrogate to himself a dominion over them, but only assists them in an advisory capacity;
- b. Assist them in obtaining righteous preachers and teachers;
- c. Protect them against preachers who are doctrinally erroneous, annoying in life, and domineering in their ministry.

Thesis III.

A third main duty is that they prove themselves a support to their preachers and teachers, and therefore

- a. consult the same;
- b. they are in the proper conduct of their office under
support;
- c. defend them against injustice.

Thesis IV.

A fourth main duty is to promote the growth of its members in the knowledge of the truth in every way, and therefore to

- a. hold mainly doctrinal discussions in their meetings;

- b. Establish pastoral and teacher conferences and inspect and evaluate the reports on the results thereof;
- c. to promote the dissemination of good writing.
let be.

Thesis V.

A fifth main duty is that it cultivate peace and unity in truth among itself, and therefore see to it,

- a. that all members are subjects among themselves;
- b. That one may bear another's burdens in brotherly love;
- c. that no unnecessary disputes break out and are maintained, whether they concern doctrine or practice.

Thesis VI.

A sixth primary duty is that it seek not its own glory but God's glory alone, not be concerned both with its own propagation and with the propagation of Christ's kingdom and the beatification of souls, and therefore

- a. not by dishonest means, but above all by the gospel in its purity and fullness, seek to win souls and keep them with him;
- b. Do not seek to bring about in their members both zeal for their special community and living faith, uncontaminated love and true godliness.
- c. take an active and, as much as possible, active part in all God-pleasing events for the expansion of Christ's kingdom in the world.

Holy baptism in its relationship to the Christian life.

(Theses for this year's Middle District Negotiations by F. W. Stellhorn.)

1.

Christian life owes its **beginning** to **baptism**.

The Christian life, since the Fall, is nothing but the natural consequence of rebirth. - Match. 7, 17. Gen. 8, 21. 2 Cor. 3, 5. Joh. 3, 5. f. Rom. 14, 23.

L. Baptism is the bath of rebirth and therefore gives the necessary foundation and beginning to the Christian life. - Tit. 3,4. f. Joh. 3,5. f. Gal. 3,26. f. Col. 2, 11-14. 2 Cor. 5,17. (compare with Gal. 3,26. f.)

2.

Christian life owes its **progress** to **baptism**.

1. it makes the same possible.

A. The continuation of the Christian life is only possible under the continual guidance of the Holy Spirit. - Rom. 8, 14. Gal. 5, 16-18. 22.

B. Through baptism, the Holy Spirit makes his dwelling in the heart and thereby makes the continuation of the Christian life possible and, if there is no wilful resistance, also real. - Tit. 3, 4-7. Act. 19, 1ff. 2,38.

2. it is the most powerful spur to it.

A. We need a strong spur.

B. Baptism contains the most holy and at the same time most blessed obligation to the Christian life and is therefore the most powerful spur to it. - Rom. 6,1. ff.

3.

The Christian life owes its blessed end or completion to baptism.

A. The Christian life must be certain of a blessed end or its completion by grace. - Gal. 5,17. Rom. 7, 21-24. 1 Cor. 4, 4.

B. Baptism bestows beatitude by grace and thus gives the Christian life a blessed outcome or its completion. - Mark. 16,16. Gal. 3, 26. f. compare with Rom. 8, 17. 1 Petr. 3, 20. f. - Is. 54, 10. 2 Tim. 2, 13. Rom. 8, 1. 33. 11, 29. Zechariah 13,1.

To the ecclesiastical chronicle.

I. America.

The Fourth of July is glorified by the "luth. (?) Kirchenfreund" in a poem, as follows:

"Birthday of our freedom! Be always dear and valuable to us. Until at last freedom and equality make the whole earth happy."

This will please all revolutionaries, communists and others. G.

Landspeculation. The editorial staff has received a warning of a land speculation in Arkansas by a former member of the Ohio Synod ("Pastor M. Bürkle") and others. The "warning" is signed by Rev. C. F. Obermeyer, Mr. Penzel, and other reliable Lutheran brethren in Little Rock, Ark. The same say that those who are blinded by the nice-sounding reports "will be plunged into spiritual and physical misery." The editors, however, believe that they can refrain from including the "warning," since few of our readers have been bothered with the circulars distributed by the gentlemen mentioned. We only note that the "Church Newspaper" in Columbus has also raised its voice of warning against it. D. R.

Along with the papist ceremonies, more and more papist heresies are entering the high-church direction of the **Episcopal Church**. In St. Clement's Church in Philadelphia, which belongs to this community, an investigating committee found, among other things, the following "customs": Often and on both main occasions the priest communicates alone and the congregation is merely spectators. During processions, banners are used on which the image of the Virgin Mary is painted. Furthermore, during such processions the communion vessels are carried around and choirboys and priests bow as often as they pass them. A devotional book was distributed in the parish, in which there are instructions for invoking the saints. - In the same

Church, a solemn requiem mass has also recently been said for the late provost of Racine College, Wis. Dr. De Koven.

F. P. [Beeper]

Within the Methodist Episcopal Church, dissatisfaction with the rule of the bishops is growing, as reported in the Fr. Many of their preachers vent their displeasure in articles published in the "*Meth. Recorder*", an organ of the Protestant Methodists. They speak of a "bending of the almost unrestricted spiritual power of a few spiritual lords ruling for life" and call the last General Conference a "Vatican Council".

The **Methodist community** is completely permeated and dominated by the evil of the secret societies. Recently, a Methodist preacher came to the realization that fellowship with these societies was incompatible with Christianity, and preached accordingly. Although he was not mistaken about the doctrine of the Methodist community, he believed he could save his conscience by deciding to found special communities in which lodge brothers should not be accepted, and to base their organization on the Methodist church order only as far as is practical. G.

How a Baptist preacher wanted to prove immersion is told in "Our Church Paper". He belonged to a class of preachers who do not prepare themselves beforehand for their sermon, but make a fuss about the text on which their eyes first fall when they open the Bible in the pulpit. The saying he first encountered was: "*The voice of the turtle shall be heard in the land*" (Luther: "The turtle dove lets itself be heard in our land," Hohel. 2, 12.). The word "turtle" is taken here to mean turtle-dove, he

but took it for "turtle". At first the chatterer was embarrassed, but not for long, for he began, "Brethren, at first sight one might think that there is not much in the text; but if you consider it only a little, you will find that there is nothing at all in it. much is in it. Now, you all know what a turtle is. If you have walked along a pond, you will have seen them sunning themselves on a log. Now they say: The voice of the turtle will be heard in the land. But the turtle has no voice that anyone has ever heard. So it must be the sound it makes when it plunges into the water. From this we conclude that immersion is meant and that immersion will become common."

G.

Communal worship of Jews and Christians. On January 3 of this year, the church belonging to the Second Baptist Congregation in St. Louis was burned down by fire. The very next day, the local Jewish Shaare Emmeth congregation, at the instigation of its rabbi, Mr. Sonneschein, gave up its temple to the Baptist congregation. The Baptist congregation not only accepted this friendly offer with thanks (against which, of course, nothing can be objected), but finally, on June 29, they also joined the Jewish congregation for a joint service, during which the Baptist preacher (Boyd) and Rabbi Sonneschein prayed and preached alternately, sang songs from both the Baptist and Jewish hymnals, and the congregation, composed of Christians and Jews, was dismissed with a blessing from the rabbi. When the latter pointed out in his sermon "how both congregations prayed to one and the same heavenly Father, the Father of all beings," he may not have been wrong; for Baptists who worship together with Jews undoubtedly worship no other God than the God of the New Jews, that is, a God who exists nowhere but in their imagination. Even our Unrighteous will not want to know anything about this kind of union;

but where the Union spirit of our time, which is also their spirit, finally leads, they should learn from this.

W. [Walther]

The Seventh Day Baptists, who are known to celebrate the Jewish Sabbath (Saturday), have long sought permission from the Pennsylvania Legislature to work on Sunday. A motion to that effect passed the lower house, but was duly rejected by the Senate.

The Romans also want to have chaplains in the federal army. The Republican McCook of New York has made a motion in the House of Representatives to grant the Romans a share in the chaplaincies in proportion to the number of Roman soldiers. - If corresponding chaplains were to be employed for soldiers of different faiths, such a demand could well be accepted; but if this principle cannot be acted upon, the demand made is as unjust as it is impertinent.

The Roman Catholic Bishop Ryan said in his sermon at the dedication of the cathedral in New York that the Roman Catholics were distinguished from the Protestants by their morality. The investigation, however, which was published in the *New York Times*

shows the opposite. In the city of New York, 356,539 Roman Catholics and 106,499 Protestants have been arrested in the last 7 years. Among the 200,000 Irish living in New York alone, who are certainly good Catholics, there were 242,893 arrests, many of whom were arrested several times. G.

In Maine there is a Canadian who stubbornly refuses to pay chair rent in a Roman church, although he attends every Sunday as a most devout and eager listener. All the public scolding from the pulpit and all the private performances on the part of the priest were unable to do anything to the man. The priest was so annoyed by this that he filed a complaint against the man with a justice of the peace and demanded that the judge arrest him. But the magistrate said that as long as the man did not disturb the peace, he could not be arrested simply for going to church. Two policemen were sent to the church to see if he was disturbing the peace, but far from it, he was always one of the most devout and silent of all those present. - The question involved here is a most ticklish one. As is well known, all papal churches do not belong to the "church members" with whose money they are built, but to the bishops. If now those who own the churches as their property insist that all who want to attend the performance in them must pay entrance fees, then such a person who goes to such a church and refuses to pay is to be regarded as a disturber of the peace and therefore punishable. If the same man wanted to insist on going to a theater or circus without paying the set entrance fee, the fact that he watched the performance eagerly and quietly would hardly protect him from being thrown out as a disturber of the peace. This seems to have been the view of our priest as well, since he sought the help of the secular authorities to force the entrance fee to his church from the devout churchgoer.

Ad. Bd.

A non-believer silenced. Robert (Bob) Ingersoll crisscrossed the country making speeches against Christianity. That the Christians in Illinois sought to prevent him from being a candidate for governor has embittered him even more. The other day, in a railroad car, he tried to get in touch with a gentleman who was sitting near him; he was to tell him of a good, great work that Christianity had accomplished. The man, however, did not want to get involved with him. When the train stopped at a station and everything was quiet, an old woman grabbed him.

80-year-old lady who was sitting behind him by the arm and said, "Excuse me, I don't know you, but I can tell you about a good great work that Christianity has done." "So?" replied Jngersoll, "and what is that, madam?" - "It has prevented," was the reply, "Rob. Ingersoll not becoming governor of the great state of Illinois." - Jngersoll turned pale with anger and - said not a word; he was defeated.

G.

II. foreign countries.

From the Saxon Free Church. Pastor W. L. Meyer of the Ohio Synod in North America, who has served several branches of the separated congregation of Hermannsburg since last year, has declared his resignation from the synod of the Hanover Free Church, after it became apparent that not only are various doctrines, e.g., of church and ministry, held and tolerated within this synod, but also that communion has already been entered into with those who hold false doctrines, and that such communion is being sought, without any thought being given to a prior reconciliation of doctrinal differences. To such syncretistic"" The dear man could not give his consent to such syncretistic beings, no matter how difficult it was for him to leave Hermannsburg, with which he had been intimately connected for 20 years. May God rest His blessing on this confession and grant, if it is His will, that this faithful witness may be preserved for the work of the orthodox Free Church in Germany.

(The Evangelical Lutheran Free Church, June 15.)

The Hanover Free Church currently consists of 22 congregations with 4500 souls. To Hermannsburg belong still 9 Filiale. The pastors Drewes, Hiecke, Stromburg and Gerhold each have 3 congregations. Most of the congregations have built a new church or erected an emergency church; only a few still use a private room for their worship meetings. In Hermannsburg, the dedication of the new church of the Harms congregation took place on May 29. It is reported that 3000 people took part in the celebration. The beautiful church, equipped with a tower and three bells, cost 40,000 Thaler. Only the Hermannsburg congregation has a parochial school, a three-grade one; the children of the other congregations attend the schools of the state church. Unfortunately, doctrinal unity is not the bond that holds the Hanover Free Church together. W. [Walther]

In **Erstem in Alsace**, there was previously only a Catholic school. Recently, the Lutherans there finally established their own school. This is reported with great joy in the "Ev.-luth. Friedensboten aus Elsaß-Lothringen" of June 8, and the following is noted: "Whoever has never lived in such regions and places, where the Roman nature is spreading and has the rule, cannot feel anything of what it means to send children to a Roman Catholic school. Every effort is made to work on the children's hearts and to capture them with their external frippery. Instead of their prayers, these children learn the Hail Mary, the Rosary, in which Lutheran Christians are prayed for as heretics, so that they may turn from the wrong path. Instead of our church hymns, they learn only Marian hymns, and where possible, fingers are always pointed at them as frowned-upon, perverse people. Even in the working hours, the legends and Marian apparitions of modern times are diligently told to them in a quite attractive way, so that they should get more and more desire to also wish to belong to the Church that makes all things holy. For some, these are inconspicuous, insignificant things, and they are usually not fought against seriously, precisely because they are not worth the effort of being looked at more closely. But whoever knows a child's heart, how it is richly endowed by God, and how the grace of baptism makes it able to do all things.

If a child is able to let the divine penetrate much more attentively and deeply than the earthly, it will certainly seem questionable to let the child process such food, which has an almost deadly effect on it. Some children go along with everything in such a school, of which the parents know nothing, for fear of punishment; they even go to church early before school, even with the procession, to please the sister, for which lenient parents by no means have the sense of injustice. Enough, it is much more dangerous than one hardly suspects; and where such conditions are in Christendom, praying hands must be lifted up continually, that this abomination of desolation in the hearts of children may be controlled."

Church building lottery. In the "Freimund" of May 8, we read: "At the last General Synod of the Lutheran Church of Bavaria, among other motions, one was made that the church government should refuse permission in the future for money to be raised for Protestant church buildings through lotteries. As is known, following the example of the Catholics, the second Protestant church in Munich was built to a large extent by a money lottery. Unfortunately, the chairman of the General Synod did not give a definite yes, but let it be known very clearly that such money lotteries could be repeated for the good of Protestant churches. We did not have to wait long, quickly such an annoying trade has been allowed again. The Protestants in Reichenhall in Upper Bavaria have received permission to promote their church building through a money lottery. However, we actually protest against such annoying trade by declaring loudly against the purchase of the lottery tickets, as far as our voice can carry, and by advising against it, so that in the future others will be displeased to pollute our church by such robbery. If our church is poor in gold and silver, we do not want to give it the appearance of splendor by such disreputable means and copulate the altar with the purse; this would result in a changeling. We already bear heavily enough from the old damage to our church and do not want to heap new aggravations on top of it. Better to be poor in honor with inconspicuous church buildings than this dishonest splendor." - That such things happen in a national church is bad enough, but if they happen in a free church, as America's Lutheran Church is, it is an appalling disgrace. W. [Walther]

A beautiful fruit of Bible propagation. Prince Galitzin, a young Russian nobleman who was given a Bible at the Paris World's Fair, now intends to build 30 Bible "kiosks" and equip 7 Bible wagons. He himself intends to travel around Russia for 7 months with Mr. Clough of Paris, to whom he is entrusting the care of the wagons, saying, "Since my Lord Christ laid down his dear life for me, I will also lay down my whole life, time, and fortune for his service." Ad. Vol.

Conversion through the mere reading of the Bible. In November 1877, Rabbi Gerstenkraut, who was employed at the Jewish synagogue in Strasbourg, was commissioned to publish a refutation of Christianity. But when he followed the advice to read the New Testament first, he became so vividly convinced of the truth of Christianity that he decided to publicly convert to Christianity. To avoid the anger of his former Jewish co-religionists, he went to Edinburgh in Scotland, where he recently received Holy Baptism in St. Luke's Church.

Roman Catholic vandalism. In the parish of Moyrus, County Galway, Ireland, a Protestant schoolhouse has been stormed by 30 Pabst servants who came from a distance. All the Bibles they found inside, threw them into the sea. The papists themselves always make sure that one becomes more and more firm and certain in his conviction that the pope is the Antichrist and the Roman church is the red whore of Babylon, "drunk with the blood of the saints and with the blood of the witnesses of Jesus" (Rev. 17:4-6). Ad. Bd.

In **France**, no more church processions, not even those of Corpus Christi, may be held in the city streets. So reports the local Roman "Herald of the Faith", who is of course very displeased about it.

King Agrippa once said to Paul (Acts 26:28), "You do not need much to persuade me to become a Christian," but with these words the wicked man revealed that he still lacked everything. He therefore remained an unchristian and died an unchristian. A similar example is reported by a Hermannsburg missionary from India in Harms' Missionsblatt of April. He writes: "Many heathens have repeatedly come forward to learn, but before the final decision they still waver. Some die over it without having taken it seriously. In Gaddagunta there lived a malapriest. He had two adult children, a son and a daughter, both of whom were baptized. The son is now a catechist in Gudur. The mother was baptized last year. The old man had been wavering between paganism and Christianity for 12 years. Finally, at the end of last year, he became ill with fever. He suspected that he would die and sent for me. After talking to him, I promised to come the next day and baptize him. In the face of death, since he had to leave everything, he wanted to receive Jesus' grace, for which he had been in need for years. When I came the next day to perform the holy act on him, he was again undecided; he felt somewhat better and thought he could still get better, which is why he could not yet give up his lucrative business as a priest. I did not press him; he should decide for himself, and the fear of dying without baptism finally decided. When, during the baptismal ceremony, I came to the question: "Do you want to renounce the devil and all his nature and all his works?", the advantages of his priesthood once again presented themselves to his soul; he answered: "If I renounce, then you must feed me. There was something demonic in his words, so that I involuntarily trembled in my heart. His wife began to weep and wanted to storm him, but I repulsed her, since it was of no use at that moment. I asked her and the children to kneel with me and put the poor man's plight to the Lord's heart. As I was leaving, I asked him if I should come back the next day, to which he replied, "Yes". This was in the evening. Early the next morning, I rode back to Gaddagunta, bringing with me my habit and baptismal vestment. But when I came near the house, I already heard crying. He had died a quarter of an hour before my arrival. The grief was great for the relatives as well as for me. I thought about whether I could have acted differently the night before, but I had to tell myself 'no', because for holy baptism a free, full and unconditional confession and real renunciation of the devil is necessary.

Mockery of the saint. In the Zwöritzer Anzeiger (in the Kingdom of Saxony), an advertisement appeared in October of last year directly under the obituaries, in which it was said: "According to God's inscrutable counsel, my faithful sleeping companion, my Bkllö, known as Saufänger, Katzenrude 2c., was slain yesterday by a Klotze. Follows the signature of the

person reporting under a false name. The Royal Court

For this, the official sentenced the sender to 6 weeks in jail and the editor to 4 weeks in jail and to pay the costs, which amounted to 180 marks.

A Masonic newspaper, the "Bauhütte", reports that the Grand Lodge of Hungary has agreed with the Grand Orient of Romania to exclude the existence of God and the immortality of the soul from the Constitution, to accept the Jews without objection and to reject the Bible (the New Testament) as a non-divine book.

A request concerning the family of the blessed Pastor Ruhland concerning.

When the members of the Illinois District of our Synodal Union, meeting in Chicago from June 4-11, received by telegraph the shocking news of the sudden death of Bl. Pastor Ruhland, they also remembered in painful sympathy the widow of the blessed man, who was staying in Germany with seven orphans, and therefore decided not only to help make possible the early return of these survivors through collections within the district, but also instructed the undersigned, through the "Lutheran", to lay this matter to the heart of the members of all districts and to ask for loving gifts to procure the means of travel for the orphaned family.

Those who have read the "Mourning News" in the number of June 15, which certainly shocked everyone, will remember that the dear author of the same also expressed the hope that God would "awaken the hearts of the brothers of the deceased to ensure that his orphaned family could return to America". Let us then, dear brothers and sisters in the ministry and in the faith, help on all sides to bring this hope to fruition without delay. Consider that the widow, who was so severely afflicted by the hand of the Lord, did not spend her youth in Germany, but in America, and thus has her actual home here, and on her parents' side the only relatives, and on her husband's side the most relatives, all in Wisconsin, the former living near Sheboygan, the latter in and near Milwaukee. How difficult it was for her to tear herself away from her beloved home and to follow her husband, who was called to the service of the new Saxon Free Church, into the completely new and strange circumstances, but how she nevertheless overcame flesh and blood and, as the Lord's handmaid, bowed to His will, which had finally become clear to her, is known to the writer of this, among others, as the closest oldest friend of the husband. But he also knows that despite all the certainty of God's will concerning her husband's profession and despite all the love she received in word and deed from her fellow believers outside and especially from the Planitz congregation, she could no longer really feel at home in our old fatherland, but her heart was often full of homesickness for the place of her youth and for her own. The longer, the more the departed longed for her return! But only now, when she has so suddenly and in such a way become a lonely widow, surrounded by seven children, the youngest of whom is only one year old, while over here the broken shell of her husband rests at *Forest Home* near Milwaukee next to his mother and one of the preceding children, while the eldest son, who came with his father, stays with his uncle in Kendallville until he enters Fort Wayne High School!

That the widow lacks just as much the means to travel over as the poor Planitz community, currently burdened with a church building, lacks the means to procure them, hardly needs to be assured. Well then, we will, mindful of the obligation we have towards the deceased and the

We have his after love and the synodal community, to which he belonged first over there and then over there, and remembering the dear promises of him, who has given himself the title "father of widows and orphans", we fill the hands of the treasurer of the synodal district hurriedly and to such an extent that the dear widow's heart will also be comforted a little by an early return and our service in this. F. Lochner.

"I'll go there with peace and joy."

The pious king of Denmark, Christian III, had a strange dream around Christmas 1588. He dreamt that a man in white clothes, looking like an angel, came to his bedside and said to him: "If you still want to order something before your end, do it in time, because after eight days God will transfer you from the earthly to a heavenly kingdom. At the end of the New Year, your sickness will cease altogether and eternal health will follow." On New Year's Day, the king ordered a valet (farewell) sermon from his court preacher. After finishing it, he said: "If God wills, I am ready, I will leave the world, and by my faith I will take my only Savior and Redeemer JESUS into my heart, and he will do with me as is useful and blessed." Then he asked his court servants to sing funeral songs to him. Since they would not, he said, "I will sing, and you must sing with me, so that it will be said that the king of Denmark has sung himself to the grave." - Thereupon he sang in a cheerful voice: "Mit Fried und Freud ich fahr dahin", "Mitten wir im Leben sind", and: "Nun lasst uns den Leib begraben". He passed away on the same New Year's Day with good sense, quite sweetly and gently in Christ.

(Alsatian Messenger of Peace.)

"Sustain us, O Lord, in your word."

When once in 1558 a papal envoy, who had heard the hymn "Keep us, O Lord, by thy word" sung in a church in Brunswick, complained about it to Duke Ernst and requested that he forbid the singing of this hymn, the duke answered him: "My preacher is not called to tell him what he should sing, teach or do in church; but he is called to teach and preach, by God's command and in place of our Lord Christ, to me and to all those who are mine, what is useful and necessary for the one and the other and for the very least at court to know and learn for eternal bliss; And that he should warn me and everyone, no one excluded, against everything that could be a hindrance and harmful to salvation, so that one knows to beware of it. I do not know anything in this (piece) to tell my preacher, nor to forbid. If you do not want to go to church because of them, you have the power to stay out." I. Thr. Olearius' Evang. song treasure.

Jena, 1706. ill, 96. f.)

The best insurance.

I was traveling the other day, an Englishman tells me, with a Christian friend from London to the north of England. We had taken our seats and the engineer was just about to let the train depart when another gentleman boarded our coupe. He was accompanied by a friend who, after bidding him farewell, returned and asked, "Do you also have an insurance policy?" "O certainly," said the gentleman, "I am insured." "Then are you insured forever?" my friend asked him calmly, turning to him. "No," the gentleman said seemingly puzzled, not understanding what was really meant,

"I always insure for one year only." "But I am insured forever" said my friend. The gentleman still didn't understand my friend's opinion and replied, "O yes, you can insure forever by one-time payment, but it costs quite a sum." My friend replied, "Yes, my insurance is really done by one-time payment. It costs me nothing, but it costs God the death of His beloved Son." (Austr. Church Messenger.)

The Confession of an Unbeliever.

A journeyman miller who believed in no God was employed at the windmill of Mr. W. in Pomerania. One evening, as he was going into the village, the mill began to burn, and before anyone could get there to extinguish it, it was in flames. The journeyman ran as hard as he could to save his belongings, but it was too late. Claspings his hands over his head, he cried out, "Oh, my dear God, all my beautiful things and all my beautiful money that I have saved is lost! Oh, my dear God, what am I to do now?" It was held out to him, "You don't believe in any God, why do you call on him?" - "Yes, what can you do when you are in need? People all do that," was the unbeliever's answer. G.

Honesty.

William Hall, a butcher in London, had the following published in the newspapers in 1784: "Twenty years ago, through misfortune, I came into the Gant, *) and was only able to pay my creditors thirty percent. Since then, however, God has blessed me so much that I can now satisfy my old debtors. Therefore, I invite all my creditors to a meal at the inn "Zum Goldenen Löwen" on the first of July, in order to pay them what I am obliged to do, not by law, but by my sense of justice and equity." He really paid his old creditors.

*) i.e. he went bankrupt and his property was sold by court order.

Inaugurations.

On the 3rd Sunday after Trinity, I installed Pastor H. Kowert with the assistance of Rev. W. Oetting by order of Mr. Praeses Wunder in his new congregation at Island Grove, Ill. L. Frese.

Address: Usv. U. Lovsrt,
Isutopolis, LKnaÜLin 6c", Ills.

On the 2nd Sunday after Trinity, the Rev. I. L. Pfeiffer, called by the congregation of Logan Township, Perth Co., Ontario, was installed in his new office by order of the Reverend Presidency, assisted by the Rev. F. Dubpernell. I. Frosch.

Address: Rsv. I-. l'iöiü'si'.
öox 4. liltellsll, ksrü 6c>, Out.

On behalf of the Reverend Bily, the undersigned has introduced:

1. Mr. Pastor L. Dornseif at his St. Paul's parish in Dubuque, Iowa, on the first Sunday after Trinity;
2. Rev. A. Grase Imann in the congregation at Sher- rills Mount, Iowa, on the 2nd Sunday after Trinity.

F. C. Besel, ssuioz.

Addresses: Rsv. I-. Oorossik,
2015 cksdrsolll 8tr., vuduhus, lovn.

Rsv. OraiolmaQii,
Lllsrills Hlount, Dudugus 6c>, lo^va.

By order of the Reverend President Wunder, Rev. Aug. Sippe! was solemnly introduced by the undersigned in his two parishes at La Rose and Varna, Marshall Co., Ills.

Gottlieb Traub.

Address: Hsv. Lippsl.
Lox 39th I.K Ross, LlurslmU 6c", Ills.

Church dedications.

On the 2nd Sunday after Trinity, June 22, the newly built church of Christ Lutheran Congregation of Plymouth County, Iowa, was solemnly dedicated. Pastor Crämer preached in the morning, and the undersigned in the afternoon.

Ferd. S. Bünge.

On the third Sunday after Trinity, the newly built church of the Salems Lutheran congregation near Glasgow, Mo. was dedicated to the service of the Triune God. The church is a frame building, 30 feet wide and 50 feet long, with a 70-foot steeple. Mr. Pastor Walther of Brunswick preached the consecration sermon, and in the afternoon Mr. Pastor Griebel of Norborne preached in English. With thanksgiving to God we can still note that the church stands debt free. M. Adam.

On June 8, as the Feast of Trinity, the newly built church of the Lutheran congregation in Lincoln Township, Calhoun Co, Iowa, was dedicated to the service of the Triune God. Rev. I. L. Crämer preached the dedication sermon in the forenoon and Rev. Rabe preached in the afternoon. The undersigned said the consecration prayer.

At the same time I certify with heartfelt thanks, through Mr. Past. F. I. Billß from his congregation in Concordia, Mo., P4.00, and from Mr. Pastor Th. Mertens 5.00 for our church building. T h. Mattfeld.

Mission Festivals.

On the 2nd Sunday after Trinity, the local Lutheran St. Johannis congregation again celebrated a mission festival. Rev. L. P. Günther held the sermon, Pastor Ph. Sludt a mission-historical lecture. First guests from the congregations of named pastors were also present. The cost of the meeting was \$17.00.

State Centre, Iowa.

Ch. F. Herrmann.

On Trinity Sunday, the Lutheran Trinity congregation near Dayton, Boone Co., Iowa, celebrated a mission feast. In the morning the undersigned preached, in the afternoon Rev. Grafel-when. The collect was D1 1.00. G. Guelker.

On the 2nd day of Pentecost the congregation of the undersigned at Belle Creek, Washington Co. celebrated a mission festival, to which a number of guests from neighboring congregations also attended. In the morning Rev. I. Frese preached on inner mission, in the afternoon Rev. C. W. Baumhöfener on outer mission. The Collecte, P46.1)8, was designated for a traveling preacher in Nebraska. I. Hilgendorf.

On the first Sunday after Trinity, the congregation at Nicol-lett, Min., celebrated a mission festival, in which especially the dear sister congregations of Courtland and Willow Creek participated in large numbers. Pastors Dageförde, Müller, Schulze and the undersigned preached. The collection, for inner and outer mission, amounted to H50.68. G. E. Ahner.

Explanation and warning.

The Synod of Missouri, Ohio and other Northwestern Districts hereby declares that "I. I. Hoffman", formerly pastor of Sheboygan Falls and Plymouth, Wisc. is no longer to be considered as belonging to it. The same has been lawfully deposed from his office, because, notwithstanding all admonition, he has given much offense and annoyance in his conduct.

On behalf of the said Synodical District sC- Penalties, Pres.

Announcement.

The relevant supervisory authority, with the consent of the Honorable General President, removed the undersigned from all functions of the Directorate and the professorship in the School Teachers' Seminary on July 2. Until the new director arrives, all letters concerning the seminary and the "Schulblatt" are to be addressed to Prof. Selle.

Addison, July 2, 1879. t. John Great.

One request.

The undersigned hereby requests that during the next few months everything pertaining to the Presidency of the "Eastern" District be sent to the Vice-President, Rev. C. H. Frincke in Baltimore.

I. P. Bey er.

Request.

Where is the candidate of theology Wilh. Beutnagel from Leiferde, Braunschweig? He was still in Little Rock, Arkansas last year. Heartfelt thanks to everyone who provides information!

On behalf of his deeply grieved relatives

Ük>V. Luss.

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The Middle District

of the Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., on the first Wednesday in August, at the church of the Rev. Dr. Sihler in Fort Wayne, Ind.

Subject of the doctrinal negotiations: Theses on Holy Baptism in its Relationship to the Christian Life.

Geo. Runkel, Secr.

XL. **Preis discount** is granted to all Synodicals on the following railroads: Toledo - Wabash, C. C. C. L. I. and Ft. W. M. and C., GrandRapids "Indiana(Cin.Nich. mond L Ft. Wayne), Pittsburgh, Ft. Wayne L Chicago.

Any person intending to use the Grand Rapids or Pittsburgh Railroad shall produce a ticket issued by the Company, which shall be sent to any person upon request by the undersigned.

Anyone traveling to Ft. Wayne from Indianapolis and requesting a ticket „via Luncis Route" will receive a returu liefet at 55 cents.

The Muncie railroad also sells half-price tickets from Muncie to Rounck. H. G. Sautr.

All Synod members planning to travel to Fort Wayne by Peru Railroad may obtain a half-price Rounä trip Lieket at the Union Depot there.

The number of guests from each place should be reported to the undersigned by August 1.

Indianapolis, July 1, 1879.

P. Seuel.

Conferenz displays.

New York Districts Conference, s. G. w., August 26th to 28th, at Rev. C. I. T. Frincke at Port Richmond, N. I. Commencement: 10 o'clock in the morning. Preacher: pastor I. H. Sieker; er- sentence man: pastor G. F. Stutz. Registration with the local pastor before Aug. 10. H. C. SteuP.

The second district of the mixed pastoral conference of M i n n e- sota will meet, s. G. w., at the congregation of the Rev. Schaaf in Rechtster from July 29stcn to 31st.

- P. Rupprecht.

The mixed pastoral conference in the central part of northwestern Wisconsin will meet, s. G. w., August 5, 6, and 7 of this year, at the home of Rev. O. Hoyer in Neenah. Items: the doctrine of Sunday. Application for confession. Magic.

Those who think they will not be able to attend should report this immediately to the Rustor loci. I. L. Daib, d. Z. Bors.

The mixed teachers' conference in the state of Minnesota, consisting of teachers from the Missouri and Minnesota synods, will meet, s. G. w., August 5,-7, at the school of Mr. Teacher Drcll in Minneapolis. W. Gierke.

Proceeds to the Northwest District treasury:

For the hospital in St. Louis: From ? A. Klschitz' Gem. in Wilson G3.94.
For the seminar in Springfield: ? L. Schütz' Gem. in Ashippun 6.30.
For the emigrant mission in Baltimore: ? W. Leßmann's Gem. in Berlin 1.29.
For ? Brunf in Steeden: From the ? : Keller 75. C. Stoffer, Hudloff each 50. I. L. Daib, Zahn, Rädcke, Nohrlack each 1.00. Osterhus 2.50. Rösch, Geo. Plehn each 1.00. Roß 50. Of the teachers: Bücher 1.00, Lenigk, Bergemer each .50, Fröhlich 1.00 ? : Schneiders Gem. 5.00. Mr. Theils .50. N. N. in Loans vilie2.00. By ? Coier 2.00.
For sick pastors and teachers: By ? Sageborn 2.00. ? Börnecke's parish in Danville 2.53. ? Landcocks Gem 5.00. Teacher Buuck 1.00. By ? Krumsieg of E. B 1.10.
For the organ in Springfield: ? Ph. Wambsganß' Jr. Gem. 2.00.
For the community in Cicou City: ? Kellers Gem. in Racine 8.75.
For poor students in Springfield: ? Ph. Wambsganß' Gem. in Adell 8.41. For Kaiser, thank offering by Mrs. Neigenfinde, 1.00. For Werfelmann desgl. 1.00.
For seminarist Werfelmann in Addison: Dankovfer von Frau Neigenfinde 1.20.
For ? D S son: ? G. F. Schilling's St. Joh. Gem 11.00.
For the Emigrant Mission in New York: ? Ph. Wambsganß' parish in Adell 6.55. ? Grothe's parish in Lowell 4.20. ? W. Leßmann's congregation in Berlin 1.29. Trüning in St. Paul 1.00.

For Negermission: ? Grothe's Gem. in Lowell 4.20. ? Börnecke's parish in Mapletown 1.97. ? L. Schütze's gem. in Ashippun 3.15. ? E. G. C. Markworth's compound at Manteturel 1.30. ? Cluter's Gem. 4.00. Claus Jvls 25. ? H. Stute's Gem. 3.40. Trüning in St. Paul 1.00. ? Johls Gem. 3.00. Mtsionsfcstcoll. in Nicolett 15.68. Missionfestcoll. of the parishes of ? Wambsganß' sen., Schilling and Herzer 24.28.
For the widow's fund: From the ? ? : E. Damm, F. Schumann, I. L. Daib, Zahn, Dicke, E. G. C. Markworth, H. I. Müller, F. Streckfuß, Geo. Plehn, H. Stute, E. Seuel each 4.00. Ph. Wambsganß' sen., C. Kollmann each 5.00, Fischer 3.00, H. A. Allwardt 4.35, Ahner 2.00. Of the teachers: Rüge 4.00, A. Meyer 8.00, K. Ch. Fröhlich 4.00, F. W. E. Bergemann, A. Ehmann, C. Ehlen each 2.00, Lehnigk 4.00, Fürstenau 3.00. ? Ph. Wambsganß' Gem. in Adell 7.01. N. N. in Oskosh 8.00. Mrs. Pubn in Racine 1.00. Wedding collecten. at A. Erde 4.00, at C. F. Link 3.65. Surplus from visitation trips of ? H. A. Allwardt 1.00. N. N. in Logansville 2.00. ? G. F. Schillings St. Joh. Gem. 6.50. Gottfr. Köppke 1.00.

For the orphanage at Addison: Teacher Rugc's pupils 1.50. ? L. Schütze's Gem. in Ashippun 1.00. ? Küchle's Gem. in Milwaukee 21.90.
For inner mission: Mrs. Müller in Sheboygan 1.00. ? Grothe's congregation in Lowell 4.20. ? Fischer's parish 3.40. Parish of Grant and Sigel 2.50. Thank offering from Mrs. Pickrow .50. ? Rebwinkel's Gem. 1.00. ? E. G. C. Markworth's Gem. at Council River .80, at Foxmont .97, at Fremont Road 1.23. M. Merbohm, surplus of Missionstaubb. 5.00. Trüning at St. Paul 1.00. By ? Mende .15. ? Landecks Gem. 5.00. Missionfestcoll. in Nicolett 35.00. Desgl. of the parishes of ? Wambsganß, Schilling and Herzer 60.00.
For the deaf and dumb in Norris, Mich.: Carl Schubert in Milwaukee 1.00. Wedding Collecten in Bloomfield: at A. Rechow 2.66, at A. Paap 2.20.
Mrs. Pühn in Racine 2.10. ? L. Schütze's Gem. in Ashippun 1.00. ? W. Hudloff's Gem. 5.00.

For the Heathen Mission: H. Vogel in Sherrills Mount, Iowa 1.00. ? Rehwnkels Gem. 1.75.
For the church building in Planitz: ? Aulich's Gem. 2.25. ? Cloters Gem. 10.45.
For Synod Fund: Dreineigkels Gem. in Milwaukee 23.00. St. Stephen's Gem. there 19.00. Jmmanuel's Gem. there 12.03. Gem. in Bloomfield 11.59. ? Ph. Wambsganß' congrog. in Adell 21.54. ? Schumann's parish in Freistadt 10.85, in Kirchbau 1.90. ? E. F. Kellers parish in Racine 15.76. ? Kothe's parish in Utica 5.66. ? Rathjen's compound in Mayville 2.40. ? Leßmann's compound in Berlin 3.65. Mr. König .25. ? L. Schütz's parish in Ashippun 15.00. ? G. Hild's compound in Herrmann 10.23. ? L. Huber's parish 3.10. ? E. Aulich's parish 2.25. ? Präger's parish 5.07. Im. Lebanon congregation, collect 5.00. Communion 1.00. ? E. Straien' congregation in Watertown 25.65. ? I. L. Daib's congregation at Olpkosh (for maintenance of professors) 11.00. ? I. L. Walker's Gem. in New London 3.15. on Maple Creek 1.04, on Bear Creek 1.06, on Mosquito Hill .60, in Larrabee 1.31. Kreuzgcm. in Milwaukee 5.90. ? Cloters Gem. 5.18. ? K. A. Meyers Gem. at Fredonia 5.00. Gem. at Mequon (?). ? Seuels upper comm.: Easter coll. 11.07, Pentecost coll. 8.38; its lower comm.: Easter coll. 7.00, Pentecost coll. 6.86. ? G. F. Schilling's St. John's comm. 7.00. Its Jmm. comm. 5.65. ? Krumsiegs congrog. in Benton 21.00.

For the surviving dependents of the late ? Ruhland: By A. Brüsewitz in Milwaukee 5.75. By ? H. Sagehorn 3.00. Den ?? Hudloff, C. Stoffer, Allwardt each 50. I. L. Daib 1.00, Osterhus 2.50, H. I. Müller 1.00, Rösch 118. I. Körner 1.00. C. M. Zorn 5.00, Roß 1.00. Mr. Metzlg .50. teacher Lehnigk .50. N. N. in Logansville 2.00. ? Röschs Gem. 1.82. Surplus of the Collecte for the travel allowance of poor pastors and teachers to the Synodal Assembly 9.78. N. N. in M. 1.00.
For synodal reports: Bonden ?? : Rathjen 2.00, A. Hertwig 4.00, G. Hild, H. I. Müller, Diehl each 2.00, Ahner 3.00. To the teachers: K. Ch. Fröhlich 4.00, F. W. E. Bergemann, A. Ehmann, W. Wilk, Fürstenau each 2.00, Augusti 4.00.
Milwaukee, July 5, 1879. L. Eifsfeldt, Cassirer.

Income to the Middle District coffers:

For the synodal treasury: From ? Schmidt's congregation at Elvria P10.15. ? Bösch's congrog. at South Ridge 9.30. ? Wyneken's congrog. at Cincinnati P16.00. ? Jor. Gem. at Logansport 1 p.m. ? Meyers Gem. at Adams County 31.25. ? Spiegel's congregation in Adams County 10.39. ? Niehammer's congregation in La Porte 15.45. ? Heintz's comm. in Crown Point 10.00. ? Siegers' gem. in Huntington 3.60. ? Eyers' parish in Root 6.00. ? Huges parishes in and near Bremen 7.88. Georg Helmlingcr by ? Huges 5.00. ? Schilfelmann's parish in Reynolds 5.00. Of the parishes of ? Diemcr, at Archbold 1.42, on ilder Ridge 4.56, at Florida 1.61, in Florida 1.39. Of parishholder of ? Strinbach in Fairfield 11.00. ? Schöneberg's parish in La Fayette 37.45. ? Reichmann's Gem. in Wapaconneta 18.62, by himself 2.00. ? Seitz's Gem. in Avilla 8.70. ? Zschöche's Gem. in Marion Township 26.00. ? Hahn's gem. in Adams County 7.02. Mosta teacher in Logansport 2.00. ? Querl's Gem. at Toledo 7.38. ? Zagels Gem. at Fort Wayne 18.13. ? Hirbers Gem. in Defiance County 3.00. Dr. Sihler's Gem. in Fort Wayne 77.16. ? Stubnatzy's Gem. that 57.50. ? Schwan's comm. in Cleveland 90.35. ? Seuels Gem. in Indianapolis 37.50. ? Bosch's comm. at Lancaster 2.00. Dessen's comm. 8.50. ? Jüngel's congrog. at Jonesville 10.50. Knieß's parish at Neu-Dettelsau 13.35. ? Brackhage's parish 8.30. ? Horst's in Hilliard 2.00. Dessen's parish 10.14. Parishioner's in North Dover 1.00. ? Saucrs Gem. in Dudleytown 19.55. ? Mohrs Gem. in Jnglefield 5.60. ? Schmidt's comm. in Indianapolis 4.00. Whose comm. 30.00. ? Knieß's parish in Neu-Dettelsau 13.00. ? Kolbe's parish in Jndependence 13.30. ? Tramm's congregation in Vincennes 14.40. ? Grämer's congregation in Zanesville 24.00. ? Grubers St. John's congrog. 1.96. Dessen's St. Thomas congrog. 3.63. H. Drollinger 11. ? Husmann's Gem. in Euclid 8.07. ? Spiegel's Gem. in Adams County 7.11. ? Stubnatzy's Gem. at Fort Wayne 55.75. Dr. Sihler's Gem. that 58.46. ? Bode's Gem. bet Fort Wayne 17.00. ? Huges parish in Bremen 10.00. ? Kolbe's Gem. in Independence 10.25. ? Hitler's compound at Pomeroy 10.40. ? Seitz's compound in Avilla 3.25. ? Schöneberg's compound in La Fayette 31.65. ? Karrer's compound in Bielefeld 3.81. ? Husmann's compound in Euclid 6.00. ? Heitmüller's community at Crfity 20.00. ? Wichmann's congrog. at Farmers Retreat 8.00. ? Zagel's congrog. at Fort Wayne 14.16. ? Horst's branch comm. 2.10. ? Brackhage's Gem. 16.00. ? Schwan's compound at Cleveland 70.60. ? Jor's congregation at Logansport 10.00. ? Rupprecht's church in North Dover 8.75. ? Eyers' Community in Root 5.75.

For the construction fund: From ? Diemers Gem. at Florida 1.32. Whose Gem. at dcr Ridge 3.68.

For the emigrant mission in New York: ? Böse S 111, to South Ridge 5.75. ? Heintz's Gem. at Crown Point

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1.15. D. Dtemer's Gem. in Florida 1.50. Dessen's Gem. near Florida 1.63. Mrs. k. Rupprecht's in North Dover 1.00. From the mission fund of D. Stubnatzy's Gem. in Fort Wayne 11.00. k. Lothmann's Gem. in Akron 5.00. Mrs. Reitz through D. Brakhage 3.00. Part of a missionary fund at Indianapolis 27.86.

For the emigrant mission in Baltimore: D. Heintz's Gem. at Crown Point .50. part of a mission festcollecte near Indianapolis 13.95.

For the Free Church in Saxony 2c.: D. Stubnatzy's Gem. in Fort Wayne 46.77. k. Reichmann's Gem. in Wapaconnetta 5.13. D. Lothmann's Gem. in Akron 9.00. k. Brakhage's Gem. 7.50. members of D. Schmidt's Gem. in Indianapolis 7.00. mr. Wessel's Gem. in Vincennes 1.00. D. Saupert's Gem. in Evansville 16.35. i*. Husmann's Gem. in Euclid (for Planitz) 4.00.

For College students in Fort Wayne: 1. Generally: Wedding Scroll at F. Knapp in Adams County 5.25, F. Wittfeld, Sr. that. 1.00, Mrs. Schaper, Sr. in Columbia City .50;

k. Weyels Dreieinigkeitsgem. 12.011, whose St. Peirusgrm. 3.00, j Both resp. for W. Bnnk; D. Fischers Gem. in Seymorr 10.45,^

D. Dulitz's Gem. in Napoleon 5.90. 2. for poorest student: wedding Scroll. at Louis Bode in Fort Wayne 2.80, at Aug. Hoh when that. 4.66. 3. for A. Fritze: F. Melchior Sr. in Adams County 1.00. half of wedding Scroll. at F. Cristians in Noot 7.05. 4. for Horst: D. Kunz's Gem. in Julietta 10.00.

To Sminarbaushalt in St. Louis: f?. Niemann's Gem. in Cleveland 71.50.

To the Springfield seminar household: 17 Dulitz's Communities at Napoleon 11.80.

To the college budget in Fort Wayne: By 17 Knies in Neu-Dettrlsau .50, Mr. Germann in Van Wert 2.00. 17 Niemann's Gem. in Cleveland 64.60.

(Conclusion follows.)

Fort Wayne, June 30, 1879. c- Grahl, Cassirer.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

received since May 22:

From the soft sewing vrrrin at Collinville, Ill, 13 boys' shirts and 2 pairs of stockings. From 2 pupils of Mr. 17 Brammer, Lowden, Iowa, .25. From be. Wilh. mustard in Trinity District, St. Louis, 2.00. Ges. at wedding of Mr. Joh. Jahnke, Memphis, Tenn. 3.30. From St. John's congreg. of Mr. D. Barteis, Mmerstown, Mo. ges. at evening services during Lent 8.30. From Zion's Distr. in St. Louis by Collector Goehmann 7.40. To Mr. Geo. Beckmann that. 5.00. From the Immanuel's District in St. Louis by Collector Günther 8.20, by Collector Huning 8.85. From the Kreuz District by Collector Körmr 2.00. Ges. on Hrn. Geo. KoJa's wedding at Cape Girardeau, Mo., 5.00. Mrs. Meier by Mr. 17 Winkler .50. Mrs. Buchholz, Centreville, Ill, for our Latin student .25. From Mr. Jacob Hochstetter, Centreville, Ill, .50. From N. N. that. .25. Mr. Lebrer Scbold that. .50. From N. N. from D. Mießler's Gem. for Maria Fischer 15 id. calico. To Messrs. Eggers & Co. in St. Louis 1 bbl. flour. From Mr. Jacob Hochstetter, Centreville, Ill, 2 hams, 2 sausages, 1 galt. Fat and several pounds of butter. N. N. at Ellisville, Mo., 1 parhlic of beans and pearl barley. Hrn. Weber das. 1 dozen Knabenhüte and 5 remnants of calico. Collecte of the comm. of Mr. D. Obermeyer at Little Rock, Ark, 20.00. To the school children of Mr. Teacher Leisbrrg in Christ comm. at St. Louis 1.30. To Mr. H. Dopp, the. .50. To the school children of Mr. Teacher F. Möller at Rock Island, Ill, 3.15. To Maria Dickmann in the Immanuel's district at St. Louis (?). From Lawlins in Wvoming Terr. 1.50. From St. Matthäus congreg. by Mr. 17 Ansorge at Paducah, Ky., 5.00. Sunday collecte of St. John's congreg. at Farlev, Mo., 10.00. I. C. Däumer at Dreieinig.-Distr. in St. Louis 5.00. Congreg. at Drake, Mo, by Mr. H. Bruß 5.00. N. N. by Mr. 17 Mrbitz in Beardstown, Ill, 3.00. Thank offering by Mrs. Wiesepape by Mr. 17 Klindworth, Washington Co. in Tex, 1.50. Heinr. Meier by Mr. 17 Polack, Marshall Co. in Ks, 2.50. By the St. Gorge Sewing Association' in the Tri-einig.-District in St. Louis 7 girls' underpants, 7 dresses, 2 white shirts, 2 pairs of stockings, 2 dozen towels. Coll. at the dedication of the parsonage in the parish of Mr. 17 Michels at Boeuf Creek, Mo.^ 6.507 Ges. at the wedding of Mr. H. W. Wrftermann in -st. Louis 4.50. Drsgl. at Mr. Heinrich Voge's in Staunton, Ills, 7.28. Mr. Voge (given earlier) 5.00. By Mr. 17 I. H. Ph. Gräbner in St. Charles, Mo. by Mrs. Bürmann 2.00. Mrs. Hülskämper .50. Mr. E- H. Brinkmeyer, Dreieinig. district in St. Louis, 3.00. Mr. Casper Ellersiek in the comm. of Mr. 17 E. Lenk in St. Louis 5.00. Mrs. Bruning there 1.00, together with 1 dress, 1 pair of shoes, 1 jacket and some apron stuff. Mrs. Hoge 2.00.

St. Louis, July 9, 1879.

I. M. Estel, Cassirer.

For the orphanage in Addison, Ill:

received since May 3, 1879:

From congregations 2c. in Illinois: From Chicago: by 47 Succop, thank-offering for happy delivery, by Mrs. N. N. 42.00; by 17 Wunder by H. Nolte 2.00; by 17 Wagner, Hochzritscollecte at W. Dahlmann, 4.00; by 17 Hölter by Marie Keller 1.00; by 17 Engelbrecht by Carl Gäbt 2.10. From Addison: by Ferd. Bartling 4.00; by L. Balgemann 21.50; by H. H. Lührs 14.00; by L. Firne 44.00, wedding coll. at Aug. Buchholz 17.44 u Coll. am Missionsfeste 46.50. From D. C. F. Hartmann's Gem. in Woodworth 12.63. From Proviso: by 17 Strieters Gem. 35.00 and H the wedding coll. at Heinr. Heidorn 16.26. By 17 M. Große in Hartem, Coll. at Pentecost, 10.40. By 17 H. Schmidt in Schaumburg, wedding coll. at H. Gicseke, 12.61. By D. Beck's Gem. in Jacksonville 3.60. By 17 Me. tens at Champaign 2.00. From Niles: by 17 Löber. Wedding coll. at N- Braust, 9.50 & by W. Kolb of the Orphans' Association 10.00. By 17 Törmann's Gem. at Yorkville 8.00. By 17 H. Kollmorgen at Nashville by N. N. 1.00. By Mrs. Rademacher at DeS Plaines 2.50. wedding coll. at teacher Fetter's in Belleville 3.50. By 17 Döderlein in Homewood: by H. Bensemann 2.00, Mrs. Wille 7.00. By 17 Grupe's Gem. in Rodenberg 6.92 and 5.45. By W. Luttermann in

Crusher 1.00. Through G. Brauns of D. Brauer's Gem. in Trete 63.53. From the orphan box in the orphanage 9.31. (Summa 4380.65.)

From congregations etc. outside Illinois: By Vicar A. Wilder of the Trinity congregation in Cincinnati, O., 16.00. By the Cassirians: I. Birkner 4.08, C. Erßseldt 33.64, I. S. Simon, 12.87. (Summa 466.59.)

From children: In the "Kinderblatt" to quittiren 85.64. Addison, Ill. June 20, 1879. H. Bartling, Kassirer.

For poor students cold: By Mr. ?. Cl. Schröder, Ostrrcollecte sr. Parish \$2.50 for Dittmer. By Mr. D. Mertner sent on his wedding 9.00 for Charli and I. Müller. By Mr. ?. Matthias. Ostercoll. sr. Gem. 9.15. By Mr. D. Neinsch .85. By Mr. D. Schöneberg 15.00 for Schulte. By Mr. D. I. Horst from his community 8.10 and by himself 1.90 for F. A. Müller. By Mr. D. Hansen from his community 11.00 for Hüschm. By Mr. D. Daib from the Untrstützungskassr 8.00 for Kaiser. By Mr. D. Warwarth 2.00 for I. Müller. By" Mr. Niemann from Mr. Praeses Beyer's Gem. 12.00 for A. Schwankovsky. By Mr. D. Beck from the Women's Association sr. Gem. 5 undershirts, 4 underpants. By Mr. D. A. Ernst from the Rainham congregation 8.00 for C. Müller. Through Mr. I'. Greif, communion coll. sr. Gem. 7.00 and by himself 3.00 for Urban. By Mr. Thormählen, treasurer of St. Paul's parish in New Orleans, from the same 25.00 for Hantel.

By Mr. J?. Schulenburg, ConfirmationöcoÜ. sr. Gem. 6.55, Ostercoll. sr. Filiale 5.00, Coll. in Jancsville 2.00, by himself 1.90 for Grabarkewitz. By Mr. D. Stürken 10.00 for Fr. Schwankovsky. By Mr. Wunder 2.00 for Goltsche. By Mr. D. Norden, communion coll. sr. Gem. 3.35. By the Gem. Rodenberg 6.85. By Mr. D. I. Horst by sr. Gem. 14.00 for F. A. Müller. By Mr. D. Birkner, Coll. at his inauguration 7.30. By Mr. k. Wuggazer, Pentecost Coll. sr. Gem. 8.50, by himself .50. By Mr. ?. C. Meyer, Pfingstcoll. sr. Gem. 1.40. By Mr. k. E. Drnninger, Coll. sr. Gemeinde 6.50, by himself 1.50. By Mr. ?. Aron, part of the Öftercoll. sr. Gem. 5.00 for Feddrsen. By Mr. D. Daib from the treasury 5.00 for Kaiser. By Mr. D. Hügli from the Jungfrauen Verein sr. Gem. 5.00 for Kaiser.

For the seminar budget: By Mr. D. Strikter HIO.00. By Mr. ?. Schieferdecker 8.22. By Mr. D. Stöffler 1.00. By Mr. D. Werfelmann, half of a collection collected from I. Bunfeld's wedding, 6.00. A. Crämer.

For Mrs. D. Ruhland, widowed, received with heartfelt thanks from Mrs. Louise, widowed, Crml, of Altamont, Ill, P3.00.

For poor students: By the General Cassirer Mr. I. T. Schuricht 435.78. By the Districts Cassirer Mr. E. Roschke in St. Louis 27.25 (namely 5.00 from D. Stirnke's parish in Fayette Co., Tex.; 2.20 Kindtaufs-Collecte by D. Birkmann, Giddings, Ter.; 1.50 Kindtauf-Coll. by the same; 3.30 by himself; 2.00 vou B. F. in M^mphis, Tenn.; 3.00 from D. Endres' Gem., Seward Co., Nebr.; 5.25 HochzeitScollecte by ?. Kaspar, Lee Co, Ter.; by the same Kindtaufs-Coll. 1.00, 2.00 and 2.00). By Mrs. D. Bock as thank offering for happy delivery 1.50. C. F. W. Walther.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

have been received:

Gifts:

From the Jmmanurlls congregation at Marysville, Kansas, 411.50. From Mr. Meier there, 2.50. By D. Ph. Studt, collected at Mr. Posschi's wedding, 1 95. By the same from St. Martin's congregation at Luzerne, Iowa, 1.57.
St. Louis, July 3, 1879.' E. M. Große, Cassirer.

Received with heartfelt thanks from Mr. I. H. Myers at Ambia, Jnb. 45.00 for poor sick pastors and teachers, 5.00 for poor students, as a thank offering for God's rich blessings.

I. T- Schuricht, Treasurer of the General Synod.

For the local seminary library.

received with heartfelt thanks from Fr. Chr. Rohlfing here Oiblia, that is, the entire holy Lchrift Allen and New Testament German, Dr. M. Luther. With borreden, concordances, chronologies 2c. Lüneburg 1656. folio. M. Güther.

For poor students

Received with heartfelt thanks 4 white shirts from the Women's and Maidens' Verrin of the D. Gülker congregation near Dayton, Iowa.

M. Günther.

New printed matter

In memory of the late Pastor C. F. Th. Ruhland.

Sermon preached on the 1st Sunday after Trinity, 1879, at the First Trinity Lutheran Church, Buffalo, N. Y., by Rev. C. Gross.

We cannot draw the attention of our readers enough to this sermon that has just appeared in our synodal print shop. Specifically addressed to us so-called Missourians, it deals with the question on the basis of Is. 57:1, 2: "What does God preach with such a mighty voice through the sudden death of a servant of the church to all those who have been in church connection with him?" The answer of the sermon is, "1. He preaches to them an earnest sermon of repentance, and 2. He gives them a strong exhortation." Good to all "Missourians" who not only read this serious sermon of repentance, but also take it to heart as a sermon of the great God Himself resounding from the grave of our blessed Ruhland! It can be obtained from our agent. The price is 5 Cts.

Copy. - Pastor C. Eißfeldt in South Chicago, Ill. has just informed us that he has received the funeral sermon of Mr. Pastor Sprengeler and the memorial sermon of Prof. Lochner. Ruhland, as well as the eulogy of Pastor Lochner and the memorial speech of Prof. Crämer, and that he has requested them for printing. The pamphlet containing these three speeches can be obtained from the following addresses: Mr. C. Eissfeldt & Bro., <L Lro., Nilwaulroo, JVis., or:D. Launs, oaro ok Launs & Rinokarclt, 39.

Llarkot 8tr, Oliica^o, III. The price of this pamphlet is: for 1 copy 10 CtS; for the dozen \$1.00; for the hundred Z'7.00. The profit resulting from the sale of both pamphlets shall go to the widow and orphans of the same Ruhland. W. [Walther]

Curriculum vitae of W. Sihler until his arrival in

New York. Described by himself at several requests. St. Louis, Mo. Printing Office of the "Lutheran Concordia Publishing House". 1879.

The undersigned is also one of those who requested from our dear Dr. Sihler that he describe his life up to his arrival in America. Individual traits from this period of life, which the undersigned learned in his intercourse with the aforementioned, not only made him eager to learn more about it, but also convinced him that a coherent account of the history of a man whose effectiveness for our American Lutheran Church is of such great importance through God's grace, would be as interesting as it would be instructive for everyone. And so that part of the life story of the blessed worker for the work of the Lord in our new fatherland is now available from the pen of the man himself, which no one else could have written. Whoever assumes to find in the booklet a glorification of the personal life of the author is very much mistaken. Frankly and freely, he portrays himself in all his idiosyncrasies, how he first went as a respectable worldly child without God, then was brought to faith by God and finally came to the knowledge of the doctrine of the Lutheran Church, as the only one according to the Scriptures. At the same time, in this biography we get to know many strange personalities with whom the author met. Everything is spiced with such a delicious humor and described with youthful freshness that one follows the author from one period of his eventful life to another with increasing pleasure. Of course, one does not yet get to know the true Sihler as he worked among us from this prehistory; but the readers will find all the more reason to admire the guidance of grace by which God prepared him to be a blessed instrument for the building of his Lutheran Zion in this new world.

The booklet is divided into 6 chapters and contains 162 pages in the format of Luther's popular library. Available from our agent M. C. Barthel and Mr. C. Grahl in Fort Wayne, Ind. Grahl in Fort Wayne, Ind., the copy is nicely bound with a gilt title and costs 50 CtS. W. [Walther]

Infant Baptism, its sweet comfort and sure ground, as taught in God's word, against Baptist fanatics. Tract No. 4. Published by the Ev. Luth. English Augustana Conference of Stark and other counties of Ohio. 24 pages. Single copies, 10 cts; per dozen, 75 cts. - Available from <1. D. Dränier, DsteraburZli, LlakoninZOo., Ohio.

This treatise refutes the following claims of the opponents of infant baptism: 1. In the entire New Testament, not a single example of infant baptism is found. 2. infant baptism is based on mere tradition or human authority. 3. there is no mention of infant baptism in the writings of the church fathers before Tertullian in the beginning of the third century. 4. children cannot believe, therefore they should not be baptized. The author now shows, among other things, which foolish principles, contrary to Scripture, one is compelled to adhere to if one wants to prove infant baptism invalid and useless with these assertions, principles of which the opponents would be ashamed to use in other cases. Whoever would like to be strengthened in the knowledge of this subject, whoever would like to help a friend or neighbor to clarity and cheerful certainty in this matter, whoever would like material in a short and concise form to shut the mouths of the opponents, should buy this booklet, and he will be heartily grateful to the author. R. L.

Changed address:

Hsv. L. n. Soüeips,

Donton, Lossutlr Oo., Iowa.

The "Lutheran" is published twice every month for the annual subscription price of one dollar for the out-of-town unauthorized writers, who must pre-pay the same.-
The "Lutheran" is sent to Germany by rail, postage paid by the publisher.
Only letters sent to the editor of the "Lutheran" are sent to the editorial office, while all other letters containing business, orders, cancellations, funds, etc. are to be sent to the address:
Dutk. C. O. Post, 8b. Louis, Mo. to be sent. - In Germany, this sheet is available from Heinrich I. Naumann, 36 Pirnaische Strasse, Dresden.

Can a Lutheran Christian participate in the worship of false believers with a clear conscience?

Our question is not: Can a Lutheran who is grounded in his faith, without violating his conscience and without denying his faith, be present once at a service of the false believers? Our question is rather this: Can a Lutheran, without violating his conscience, participate in the worship service of the false believers, that is, take part in their worship ceremonies, e.g., join in prayer and singing? While the former question can be answered in the affirmative, the latter must be answered in the negative.

Attending a service of the false believers is, of course, fraught with great danger. Since false doctrine is always more pleasing to reason and to the old Adam than pure doctrine, and since the sects are so eager to make proselytes, one who is weak in knowledge especially exposes himself to the danger of being seduced. But we should not put ourselves in danger without necessity. Whoever, out of curiosity, out of a desire to see and hear something new, because the old doctrine disgusts him, goes to the church service of a false-believing community, cannot take comfort in the divine promise that God will keep him in the hour of temptation. Whoever prays the sixth petition: Lead us not into temptation, and yet without need, without profession, puts himself in danger, he mocks the Lord.

But the mere presence at the service of the unbelievers and the participation in it are to be distinguished. The former is not forbidden by God's word, if the latter does not take place, which, however, is seriously punished in the holy scriptures.

We read in 1 Kings 18 that the prophet Elijah stood by while the false prophets sacrificed to Baal, but we do not read that he participated in this sacrifice, rather we see that he mocked the false prophets, that he punished Israel for participating in Baal's service, preached the true God and exhorted them to serve Him. We read Apost. 17,23. f., that the holy apostle Paul once in Athens had to condemn the pagans.

St. Louis, Mo., August 1, 1879.

No. 15.

nian services, not to join in the pagan ceremonies, but to take from it the opportunity to show the Athenians the vanity of their idolatry and to preach of the true God and His service.

So even today a firmly established Lutheran Christian could go to a synagogue of the Jews, to a mass and procession of the Papists, to a camp meeting of the Methodists, etc., in order to see with his own eyes the abomination that these unfortunate people commit at their meetings, and thereby be put in a position to better judge and testify against it. But he would have to show in some way that he does not hold with their misbelief, and would therefore not be allowed to pray or sing with them, for example. 2c. If he is firmly grounded in his Lutheran faith, he will certainly soon depart, but also with heartfelt thanks to God for the treasure of pure doctrine bestowed upon him, with a holy hatred of all false doctrine, and with heartfelt intercession for the poor deceived souls.

This is, of course, an annoying speech, especially in our time, when it is almost universally considered indifferent what religion one has, and when one makes it one's business to unify the various religions; and especially also in our America, when there are so many sects and they are becoming more and more. "That is a hard speech! Who may hear it?" many will say and turn their backs on us.

But this must not mislead us. We do not have to ask what the great crowd says and does in the world, but only what the mouth of the Lord says.

And what then are the reasons of the divine Word on account of which we must consider the participation in the worship of the unbelievers to be reprehensible and unjust?

First of all, God's word clearly forbids all ecclesiastical fellowship with false believers. God does not want us to leave the world and to separate ourselves physically from all those who are not of the pure doctrine. All intimate, brotherly, ecclesiastical fellowship with those who do not obey the truth is an abomination in the eyes of Him who is the truth. Thus the holy apostle Paul writes: "Do not pull on a strange yoke with unbelievers, for what enjoyment does righteousness have with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part has the believer with the unbeliever? What kind of equality does the temple of God have with idols? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." (2 Cor. 6:14-18.) "I exhort you, brethren, that ye take heed to them which cause divisions and vexations beside the doctrine which ye have learned, and that ye depart from them." (Rom. 16:17.) "Avoid a heretical man, when he is once and again admonished." (Tit. 3, 10.) "You cannot drink the cup of the Lord and the cup of the devil at the same time; you cannot be partakers of the Lord's table and the devil's table at the same time." (1 Cor. 10:21.) St. David says: "I sit not with vain men, neither have I fellowship with false ones. I hate the assembly of the wicked, and sit not with the ungodly. I wash my hands in innocence, and keep myself, O Lord, at your altar, where the voice of thanksgiving is heard, and where all your wonders are preached. O LORD, I love the place of thy house, and the place where thine honor dwelleth." (Ps. 26, 4-8.)

Participation in the worship of false believers is nothing other than denial of the salvific teachings of Christ and of Christ himself. A Lutheran who participates in such worship approves of it and thereby declares their doctrine to be good, right and true, and makes himself partaker of it. In doing so, he denies the pure Lutheran doctrine; for two contradictory doctrines, e.g. the Lutheran and the Reformed, cannot be true at the same time.

He cannot limp on both sides, 1 Kings 18:21, he cannot be heartily devoted to the pure doctrine and at the same time approve of the false one. Where there is love for the pure doctrine, there is also hatred against the false doctrine. The right confession of the pure doctrine includes the rejection of the false one. He who does not reject false doctrine does not faithfully confess pure doctrine. He who does not confess denies. A Lutheran who participates in false worship quite obviously refrains from confessing his Lutheran doctrine at the time of such participation; but if he does not confess, he denies; there is nothing else to do.

Some people may not intend denial when they go to the wrong church service, they may feel at first that it is not right when they pray and sing along, but they are afraid to be conspicuous by not participating in the ceremonies, they are ashamed of their faith, they deny it. He is struck by the word of the Lord: "But whoever is ashamed of me and my words, the Son of Man will also be ashamed of him when he comes in his glory and of his Father and the holy angels. (Luc. 9, 26.) "Whoever denies me before men, him will I also deny before my heavenly Father." (Matth. 10, 33.)

In the old church it was considered unfaithfulness and denial if a Christian went to the meetings of the Christians or to the meetings of the pagans, if he sat down in the latter and somehow showed that he did not dislike a ceremony, if he not only offered incense to the idols, but if he also only sprinkled some grains of incense or had them sprinkled by someone else, if he even bowed down before the idols. What holy earnestness was shown by the ancient church!

A Lutheran who participates in the worship of the unbelievers is also guilty of the sin of hypocrisy. There can hardly be a more shameful hypocrisy than when a Lutheran wants to be regarded as such by his fellow believers and yet also presents himself as one of their equals by the false believers, whose false doctrine the Lutheran church rejects and condemns, when he pretends to be on the same level with both the orthodox and the false believers. Such a person obviously cannot be faithful to the Lutheran church. His remaining in this church is only an outward appearance, a vain lie. The word of the Lord applies to him: "The Lord hath abomination in the wrong. (Ps- 5, 7.)

And what harm does participation in false worship bring! False teachers are ravening wolves, Matth. 7, 15, their teaching eats away at them like a cancer, 2 Tim. 2, 17. A little leaven leavened the whole dough, Gal. 5, 9. If at first a Lutheran who has recognized the truth and experienced it in his heart still has his conscience beating in the face of such participation, if he does not listen to this voice and thus wounds his conscience, it becomes more and more dulled, he falls into God's wrath and disfavor; and if he does not give room to the voice of the Holy Spirit exhorting him to repentance, if he does not sober up from the snares of the devil that hold him captive, he becomes more and more hardened. He may still be outwardly loosely attached to the Lutheran church, but his already inward apostasy will soon be revealed. O unhappy man! The Lord says: "But whoever will depart, in him my soul will have no pleasure." (Hebr. 10, 38.)

But also the annoyance, which such a one on
The fact that the Lutheran who is limping on both sides is participating in false worship makes it reprehensible. For he gives offense to the orthodox and the unorthodox. The orthodox are grieved by such behavior and the weak among them are misled. If these weak ones see someone whom they have considered a good Lutheran go to the false believers and make common cause with them, they are misled, they are led to indifference with regard to religion, they are thereby induced to likewise take part in the worship of the false believers, and are thus provoked to apostasy. Such a Lutheran, however, also gives offense to the false believers. A Christian who has recognized the pure Lutheran doctrine has the high calling to testify not only in word but also in deed, that is, also by separating himself from the false believers, for this pure doctrine and against false faith, and to free the false believers from the bonds of error by his testimony. If he fails to do this and even participates in their worship, he forgets his profession and encourages them in their delusion. Oh, how many who have wilfully held on to error and have been lost will come out and speak against many an unfaithful Lutheran on the last day: Instead of opposing us by resolute confession, this false Lutheran has kept up with us, has pretended with us, and has strengthened us in our dangerous error!

How emphatic is the word of the holy apostle: "Be not angry, neither with the Jews, nor with the Greeks, nor with the church of God. (2 Cor. 10:32.) How serious is the word of the Lord Jesus: "Woe to

the world because of trouble! Trouble must come; but woe to the man by whom trouble comes!" (Matth. 18, 7.)

Truly, these are strong reasons that must convince every Lutheran that he, without violating his conscience, without denying the truth, cannot take part in the services of the false believers, e.g. the Reformed, the Methodists, the Unirt-Evangelicals and others*). O would these reasons make everyone uneasy who regularly or often attends the services of the false believers, for example, because at the hour when he does so there is no service in his Lutheran church, e.g. in the evening, or because his congregation has no pastor at present and the reading services are not to his liking, or because in the place where he lives there is no Lutheran congregation yet.**) O would these reasons also frighten salutary all those parents who send their children to the Sunday schools of the sects!

(Conclusion follows.)

G.

*) We also include the members of the General Synod, which calls itself Lutheran but is basically rationalist-Reformed-Methodist, as well as all false Lutherans.

If a Lutheran does not find a truly Lutheran church of the Unaltered Augsburg Confession in his locality, he should not attend the services of the unbelievers, but stay at home and read a sermon from a orthodox book of sermons to his family, but also make every effort to have his locality visited now and then by an orthodox pastor and to establish a Lutheran congregation in it.

Christ has no friends, because those he makes of his enemies.

All Scripture is designed to take us away from our works and bring us to faith.

Luther.

(Submitted.)

Something about the last synodical meeting of the Northwest District.

The dear "Lutheran" reader will certainly be pleased to hear something from the Northwest as well.- The Northwest District, which extends over Wisconsin, Minnesota and Dakota, held its fourth meeting in the midst of the dear Trinity congregation in Milwaukee from June 18 to 24. The very timely, awakening opening sermon of the General Praeses on 1 Cor. 10, 12: "Whoever thinks he is standing may well see that he does not fall", will be read in the "Lutheran" in its time. This year's meetings were attended by 52 voting, 43 consulting pastors, 49 teachers (none were absent!) and 48 deputies. Our District has increased by the addition of 11 pastors, 5 teachers, and 5 congregations.

But the main thing was the doctrinal negotiations on the 7th and 8th thesis of the paper on the question: "What are the characteristics of a well-established truly Lutheran congregation, after which therefore Lutheran preachers with their congregations have to strive as their goal?", namely: 7. "Its true members base the certainty of their state of grace primarily on the means of grace." 8. "She recognizes the congregation of believers as the holder of all church authority, and therefore rejects all priestly rule and human bondage in matters of faith and conscience." About this, summarily, the following. The Lutheran church teaches not only that there is such a certainty of the state of grace, but also that it is necessary, and seeks to lead all its members to it. True members of a well-established, truly Lutheran congregation, as distinguished from false Christians and hypocrites, who cannot be said to have any state of grace, let alone the certainty of it, are those who are guided in doctrine and life by God's Word. The state of grace of the true Christian is his standing in grace or in true faith. The certainty of his state of grace is the conviction worked in him by the Holy Spirit that he has a gracious God, that his sins are forgiven and that he is a child of God and heir to eternal life. Such a Lutheran Christian not only believes that God is generally merciful and gracious, but is also confident that he is in God's grace and that when he dies he will surely go to heaven, and says with the apostle Paul: "I know in whom I believe, and I am sure that he is able to keep my salvation for me until that day," 2 Tim. 1:12. So it is a divine certainty of faith. Where it is missing, there is no true faith. Our catechism also teaches us to confess the certainty of our faith in each of the three articles with the words: "I believe.... This is certainly true," as well as in the Our Father, at absolution, and in the Sacrament of the Altar. This certainty is infallible, because true faith is based on the infallible Word of God, on the means of grace. The Gospel, Holy Baptism, Holy Communion and the comforting word of absolution - and therein Christ - is the firm unshakable, eternal foundation of faith, which stands firm even in all the temptations of the devil, the world and our flesh. The testimony and the impulses of the Spirit of God, the struggle of the Spirit against the flesh, brotherly love and good works are the marks of true faith.

The reason for this is nothing other than the means of grace. This is nothing other than the means of grace. - The Lutheran church strives to ensure that its members base the certainty of their state of grace solely on the means of grace; for this reason it fights ceaselessly both against the doctrine of doubt of the Papists and against the emotional Christianity of the enthusiasts and pietists, who make changing feelings the basis of the certainty of the state of grace. - Truly evangelical Lutheran sermons must be such that they not only testify to the certainty of salvation and the truths of salvation, but also preach the certainty of pardon freshly into the heart. In order to preach in this way, the preacher himself must live in this blessed certainty. Do we all have this blessed assurance? Blessed is he who is not yet sure of his salvation.

The 8th thesis could only be discussed briefly. The decisions of the other districts concerning the institutions and the change of the constitution of the synodal conference were accepted by our synod. The inner mission was treated with special interest, on which the mission committee is to report in the "Lutheran". It was also decided that changes of profession among the school teachers should be reported by the pastor concerned to the presidium for the annual report.

By resolution of the synod, the following matter is reported in more detail. In response to the question of an envoy dispatched by a congregation to our synod: What is the position of our synod with respect to the church property of the congregations? it was explained: It takes such a position with respect to it that it does not claim the least bit of the property of a congregation. She has no use for such property and would not know what to do with it if it were attributed to her. Either municipality's ownership is sufficiently secured by the *deed*. In whose name the *deed* is issued, he is the owner. The Missouri Synod has never requested the deed *to the* property of a congregation, so much so that it has always expressed its disapproval, even if only such paragraphs were found in the ordinances of its congregations, in which the final decision was given to it in disputed cases concerning church property. The relationship of the Synod to its individual congregations is clearly and unmistakably stated in its Constitution Cap. IV, § 9, where it says: "The Synod is only a consultative body with regard to the self-government of the individual congregations. Therefore, no decision of the former, if it imposes something on the individual congregation, as a synodal decision, has binding force for the latter. - Such a synodal resolution can only be binding if the individual congregation has voluntarily accepted and confirmed it itself by a formal congregational resolution. - If a congregation finds the resolution not in accordance with the word of God or unsuitable for its circumstances, it has the right to disregard the resolution, and resp, to reject it." Furthermore, it is stated in Cap. V. § 12: "Only in such cases can the synod be approached for theological concerns and expert opinions and for the settlement of existing disputes, if in doing so neither worldly affairs are drawn into its circle, nor the rights due to each individual congregation are impaired, nor in general the rules of Christian love and ecclesiastical order are transgressed and violated."

Accordingly, the Canada District declared in its last session: "This is also a despicable rape of the congregations by the Synod, if the latter takes the liberty to somehow interfere in the administration of the external property, as parsonages, churches, etc., of the individual congregations. A synod has nothing whatsoever to do with that." (p. Report, p. 26 f.)

Elected as officials: Mr. Past. C. Strafen, President; Mr. Past. H. Allwardt, vice-president; Mr. C. Eißfeldt, treasurer; as visitators: for Northern Minnesota, Mr. Past. O. Clöter; for southern Minnesota, Mr. Past. Th. Krumsieg; for Wisconsin, and specifically for the Mississippi District, Mr. Past. I. Friedlich; for the Oshkosh District, Mr. Past. Allwardt; for the Sheboygan District, Mr. Past. G. Kühle; and for the Milwaukee District, Mr. Past. Ch. Löber.

If many "Lutheran" readers would now acquire the soon to be published synodal report themselves and study it well, they would have rich blessings for themselves, their home and their community! H.

Good stuff from the Synodical Conference.

My dear "Lutheran"! That in these days no Parthians and Elamites, Mesopotamians and foreigners from Rome, but Norwegians and Germans, Americans and Canadians have been gathered in Columbus, O., in order to strengthen themselves in the fellowship of faith and in the feeling of togetherness in the name of six synods, you will perhaps already have heard. But you do not yet know what wonderful things were discussed there, and yet you would like to know something about them. Listen then, and your heart will rejoice and your soul will be glad.

45 voting and 30 advisory members of the synodal conference were present. Prof. Lehmann was re-elected as president, as was the old secretary, and he was joined by Pastor T. J. Große as assistant. Mr. Christiansen of Detroit was appointed Cassirer, and Pastor Gräbner of St. Charles, Mo. served as Caplan. - The doctrinal discussions centered around the following theses on church fellowship, 13 of which had been discussed earlier. Thesis 14: "It is most decidedly contrary to the Confession if in a Lutheran calling itself a church body the doctrinal discipline commanded in God's Word is not practiced and homage is paid therein to the popular theory of the 'open questions.'" Thesis 15: "It is not in accordance with the confession if a synod or larger church body does not work toward the gradual establishment and practice in its congregations of the doctrinal and life discipline desired by Christ and specified in Matth. 18, 15-17." Thesis 16: "It is in exact connection with the confession that every Lutheran synod in its part uses all diligence to call into being and to help maintain orthodox teaching institutions for the training of faithful and capable preachers and school teachers for the preservation of the church. - How much the individual synods were admonished not to rest nor to rest until full unity in the confession had been achieved, and to exclude the erroneous preachers from the community if they did not want to abandon their error, and also not to neglect the discipline of life, but to practice it in an evangelical manner, you must read for yourself in the report, which will soon be available in German. will appear; you won't regret the few cents it will cost.

I can also give you some very pleasant news from the Synodal Conference's business negotiations. The conference has agreed to recommend the plan for the formation of state synods and the establishment of a collective seminary to its synods for implementation. And since this will be of particular interest to you, I will give you full insight from the minutes into what you will certainly want to know. Listen then!

"The Synodal Conference dealt with a bill containing a proposal concerning the matter of establishing state synods and a general seminary. The following committees, appointed by several synods for this purpose, or rather the members of them present here, had agreed on this proposal in a meeting held in the Capital University. Namely 1. Past. W. S. Stubnatzy as substitute for President H. C. Schwan, Dr. and Prof. C. F. W. Walther and Mr. C. Eißfeldt: Committee of the honorable Missouri Synod; 2. Prof. F. A. Schmidt and Pastor B. K. Muus as substitutes for Pastor Koren: Committee of the Norwegian Lutheran Synod; 3. Professors M. Loy and C. A. Frank: Committee of the Ohio Synod; 4. Praeses Fr. Wolbrecht, representative of the Illinois Synod. Pastor E. A. Brauer from the Missouri Synod also took part in the discussions. The Synodal Conference decided to take up the report of these committees and, first, agreed to all points of the committee's proposal, making only additions and changes of minor importance, and, second, added a seventh and eighth point to the six points of the committee's proposal. The following is the proposal as approved by the Synodal Conference for recommendation to the individual Synods:

1. that the German synods within the Synodal Conference be requested to decide immediately on the execution of the plan for the establishment of state synods and to bring it about as soon as possible.

2. that these state synods unite into two or three larger synodal bodies, of which the East may form one, the Southwest another, and the Northwest the third general synod.

Note: Boundaries of the Eastern General Synod would likely become: Ohio and those other states which lie as a whole east of the western boundary of Ohio, which would include Canada. - The northwestern general synod shall include: Michigan, Wisconsin, Minnesota, Dakota, and all congregations and synods which may be formed west of Dakota. - The southwestern general synod would include the area located west of the eastern general synod, and south of the northwestern general synod. These general synods may give themselves names of their own choosing.

3. that the two or three general synods being formed, if possible, in conjunction with the Norwegian Synod, establish a collective theological seminary and then at or near Milwaukee, for instance, and that the already existing practical seminary for preachers at Springfield, as well as the school teachers' seminary at Addison, come into the common possession of the two or three general synods

pass over. If the Norwegian Synod could not and would not participate, the choice would be open to other places besides Milwaukee, such as St. Louis, Columbus, Richmond, Ind. and others.

4. the seminary shall be divided into three departments with three different theological faculties, namely a German, an English and a Norwegian one, provided that the Norwegian Synod will participate in the execution of the plan.

5. the existing high schools shall remain the sole property of the general synod in which they are located.

As for the English synods of the Synodal Conference, we hold that they should become district synods of the general synod in whose territory they are located, until they are sufficiently strengthened to form a general synod of their own.

7. the execution of this plan shall not depend on the approval of all the individual synods.

8. the execution of one of the above pieces shall also be conditioned by the execution of all the others at the same time".

Since the basic ideas contained in this proposal had already been abundantly discussed in previous years, they were returned to without going into more detail. It was emphasized, however, with regard to point 1. that we, praise God! that, in spite of the gloomy hours we had often had in the whole matter, we had gradually come closer to each other, that the confidence necessary for the intended work was now present, and that the thought and the feeling had generally found room that we must now either be fully serious in striving for the practical goal that the Synodal Conference had set for itself in its organization, namely the establishment of state synods and a common seminary, or the concern was obvious that the execution of what had been planned would probably never be achieved. The meeting that has just taken place has also proven that we belong together and therefore should not wait any longer to begin with the implementation immediately, i.e. as soon as the individual general synods have given their consent to the plan recommended by the Synodal Conference. These state synods should, of course, enjoy the same freedom in the administration of their own affairs and stand in the same relation to the general synods to be formed as has hitherto been the case in the district synods at present in existence. - —

Regarding point 2, it was noted that these state synods should not exist separately without a closer bond with the others. Otherwise we would have a number of 20 to 30 independent state synods. Experience has shown, however, that if we want to carry out the work entrusted to us with success and vigor, we must unite in larger associations. It would also be foreseeable that by the coming together of the pastors and congregations of different synods in each state, the deficiencies and infirmities which have been noticed in the preachers and congregations of the other synod, and for the sake of which one has shied away from entering into a closer union with them, could be more easily seen and remedied than if one remained externally separated from the other. Those preachers and congregations who are still opposed to the implementation of sound Lutheran

If they were to follow our principles, they would then soon realize that they would either have to take our standpoint or leave. - The amalgamation of the state synods into larger general synods is also so much to be advocated because few preachers and congregations will be found who would be willing to separate themselves so completely from the general synod to which they have hitherto belonged and would be confined only to state synods. In the manner indicated in point 2, the members of this synod would not, after all, be compelled to give up entirely their previous connection with all their former synodal comrades who would not reside in the same state with them; a fact which must be taken into consideration, if one does not wish to nullify the whole enterprise from the outset. - "Two or three general synods" is said for the sake of the possibility that even the venerable synods of Minnesota and Wisconsin will be more inclined to accede to the beautiful work we propose to do, if a synod of their own is established in the Northwest, and they would not be compelled to join one of the old synodal associations. If, however, they would not join, three general synods, or even two general synods only, might be formed, in which case the State of Michigan would be made the eastern general synod. It was suggested that the Synodal Conference should also include in its proposal the names of the General Synods to be formed and call them, for example, the General Lutheran Synod of the East and so forth; or also thus: the General Synod

of Ohio and other States, the General Synod of Missouri and other States, the General Synod of Wisconsin and other States; it was, however, considered most advisable to leave this matter entirely to the General Synods which might be formed. - —

Regarding point 4, it was remarked that if the Norwegian Lutheran Synod (which cannot unite with us in state synods because the language separates us) participates in the general synod, then it should be obliged to contribute to the preservation of the English Department, whose services it would also make use of. If the Norwegian Synod does not participate, it remains for the two or three general Synods of the East, Southwest and Northwest to be formed to arrange everything concerning the German and English faculties according to their best judgment. - —

Concerning point 5, it was emphasized that the matter of the collective seminary to be founded was conceived in such a way that from the two or three general synods to be formed, a committee or board would be appointed for the administration of the external affairs of the institution, which would have to act in the name of the general synod within the limits of authority assigned to it. However, it was considered that both this point and that of how the two or three general synods to be formed should unite again into a synodal conference or into some other deliberative larger association, as well as the settlement of all other more detailed points concerning property relations and the like, should be brought to a conclusion by a committee elected from all two or three general synods to be formed. A similar or the same committee would also have to reach an agreement with the Norwegian Lutheran Synod concerning the supervision of the collective seminary and the other matters that are to be

The provisions concerning the relationship to the overall seminar are to be made.

Regarding point 7, it was noted that it could be the case that not all synods associated with the synodal conference would accept the above proposal. Should one or the other not be able to agree, the Synodal Conference advises that those synods which can unite confidently go to work.

On point 8: This point is to be understood in this way: The entire Synodal Conference is of the opinion that the respective Synods should be asked to approve the proposal in all its essential provisions, and that if any point therein should not be accepted by a Synod, the whole should be regarded as rejected by it. Although it could not be concealed that it would be difficult for everyone to leave the old, long-inhabited synodal house, to break in a certain sense with the past history of the synod; although it could not be concealed that we would encounter many reservations and difficulties in the discussion of this plan in the individual synods: it was nevertheless declared that, when we would have happily returned home under God's protection, we would speak and do what we could, so that this project, which is so important for the future of the Lutheran Church in this country and which, under God's grace, would certainly also bring blessings, would be carried out." - So much of this matter.

Now, dear reader, I could tell you many more beautiful things about the Negro Mission, e.g. that it has been so richly endowed that we have over a thousand dollars surplus in the treasury, that the "Missionstaube" has over thirteen thousand readers; also about the mission work among the English Lutherans, and about other important things, e.g. that a festival is to be celebrated on June 25 of next year in memory of the Augsburg Confession and the first publication of the dear Concordia Book. For example, that on June 25 of next year a festival is to be celebrated to commemorate the handing over of the Augsburg Confession and the first publication of the precious Concordia Book; but I do not want to tell you too much. The foregoing is enough for this time. Above all, the beautiful plan of the Synodal Conference is dear to your heart. In any case, I remain your loving

Synod cousin in Ohio.

To the ecclesiastical chronicle.

I. America.

Concerning confirmation, at a conference of the Lutheran Pittsburg Synod, which belonged to the *General Council*, a shameful heresy was held by the majority, namely, "that confirmation belongs to the foundation of Christianity and stands on the same level as baptism, repentance and faith in God.

Church lottery. In a Kansas town, the Romans want to build a church, but they have no money, so they have a committee organize a lottery. Among other things, the owner of a lottery ticket can win 25 masses.

Church fairs and secular so-called *socials* organized by churches are evil in themselves, but it is terrible when the name of God is misused in particular. The "Pilgrim" in Reading communicates from an English newspaper an invitation to a Presbyterian "*Social*", at the head of which is the scriptural word Habac. 2, 20: "Let all the world be silent before him. (The words "before him" are omitted.) The invitation itself reads, "Let all the world be silent; for a silent society (*social*) will be

will be held by the Ladies' Auxiliary of the Presbyterian Church on Tuesday evening, May 13. Anyone speaking before refreshments are served will pay a fine. Gestures (Geberden) and laughter allowed, but no lisping. Come one, come all." - Even this is not compatible with a Christian conscience, when so-called *parties* and the like are organized, which yield a monetary profit, although not initially for the purpose of making money for ecclesiastical purposes, although it is declared in advance that the net profit is to be used for ecclesiastical purposes. Unfortunately, we have learned that this happens now and then even in some of our congregations.- We have just read that the Wesleyan Methodist Conference in *England* has declared itself against holding church fairs 2c.

A Preacher's Introduction. An original installation ceremony occurred at the end of June in Brooklyn, which was richly blessed with ecclesiastical conveniences. The prayer hall had become a kitchen and dining room. The guests and members of the congregation sat down around the richly covered tables and after the meal was finished, the appointed minister, Dr. Burlingham, as pastor of the Gethsemane (?) Church, was introduced to those present with brief speeches, after which the pastor made a witty speech. The company was kept in quite a jovial mood. This was the introduction. So the beginning, how the end? (Pilg.)

An old Negress woman was admitted to membership in a wealthy aristocratic Presbyterian church at Decatur, Georgia, on Sunday, July 6, after previous examination. It was communion day, and the Negress went to communion with the other members. Among the other attendees were Senator J. B. Gordon and former Representative Candler. None refused to acknowledge the old Negress as his equal before the Lord's table. How many congregations in the North - even Lutheran ones - would do the same?

Methodism. The "Zeitschrift", from a Charleston paper, reports the following about the events at the extended meetings of colored Methodists: "When the meeting is dismissed, it regularly happens that two, three or even more women are carried home through the streets in real or apparent unconsciousness. If one asks where this comes from, it bites every time, "she has converted". Apparently these converts are dead, for they lie stiffly, and without giving any sign of life, in the arms of their friends. Either they have really lost consciousness because of the noise and heat in the meeting hall, or they put themselves in this state of helplessness because they consider it a special sign of divine grace. At 11 o'clock every night quite a few of these apparent corpses may be seen being carried down Meeting Str." The "Magazine" Circular adds, "Of a similar scene we were ourselves eyewitnesses last Sunday. It was in the colored Law Str. Methodist Chapel at F., where from early afternoon until late evening there was an exceedingly noisy meeting. In front of the preacher's stand a circle of men had formed, who, endlessly repeating one of their songs, struck out with the flat of their hands at some persons lying in their midst, in order to get them through and convert them."

Roman persecution. A committee appointed by the Catholics living in Brule Landing, La., has informed the Rev. T. A. Vandray that he must henceforth refrain from all speeches and publications against the Roman Catholic religion, otherwise the society will be freed from him. He replied that this was a free country, that he was a British citizen, and that he would appeal to England for protection. He then tried to make a speech, but was prevented from doing so by a mob armed with revolvers and shotguns. Ad. Bd.

The Roman parish of St. Francis in James Town in the Diocese of Covington has recently adopted the name of St. Boniface Parish, as reported in the Echo, in order to avoid having to deal with the debts of its original St. Francis Church, which has gone bankrupt. - Like the "shepherds", so the herds. O you hypocrites!

The Swedrnborgianrr, who call themselves the "new church", although they do not belong to the Christian church because of their ungodly doctrine, namely their denial of the Holy Trinity, - now want to attach to themselves the name: "the true Christian church". Next year a decision is to be made on this.

II. foreign countries.

New Zealand. It will be known to many of our readers that a son of Pastor Heine in Nelson, New Zealand, named Theodor Heine, after receiving his classical education in our Fort Wayne Gymnasium, then studied theology in our Concordia Seminary here. After completing these studies, he returned to his distant country of birth last year, following the call of two German Lutheran congregations in New Zealand. After a long and, although perilous, happy journey, he arrived in Nelson at the beginning of February this year. At present he is pastor of the German congregations at Lepperton and Jnglewood, from where he will at the same time work as a traveling preacher among the Germans living scattered there. From a letter we received from Rev. Theodor Heine of June 17 of this year: "Here in Lepperton and Jnglewood the Germans are already quite alienated from the church; but I have the joy that those who were once there for the service also come back. I confirmed four children last Sunday after five weeks of instruction. They were girls of 17 and 18 years of age, who brought with them from Germany some knowledge of the salutary teachings. Of the 30 German families living in the area, 20 may remain in the church. Things could change for the better if there were a local pastor who also served the 10 Danish families here. Unfortunately, it has rained almost every Sunday while I am here. In the winter or rainy season that is now coming, I will be visiting the churches at Marion and Halcome, which lost their pastor in the blessed Rev. Loose their pastor, will be served." - Finally, Rev. Heine still: "On this west coast of the North Island a Maori war is now threatening. Hitherto the (English) government has exercised a *blanket policy* toward the restless spirits among this people; should it now come to war, the power of the Maori will probably be broken forever." - Certainly all readers will agree with us in the wish and prayer that God will also let his pure word resound mightily on that distant island of the South Seas among the baptized Christians as well as among the unbaptized heathens, the brown Maoris, and for the blessedness of many souls, and that he will also bless the faithful work of the dear young brother for the sake of Jesus Christ, the Savior of the world. Amen. W. [Walther]

Italy. King Humbert of Italy has promised Dr. Cushing that he will strongly support the Protestant missions in Italy.

Missing the time of grace.

Lord Congleton was one of those Christians in England who took to heart the physical and spiritual needs of the poor of London and also faithfully cared for those working on their own estates. He was not an eloquent man and his words were little heeded. While thinking about how he could help the people, he came up with the idea of giving his To show the workers by a real-life example what a terrible thing it is not to believe and to miss the reprieve.

When the parliamentary session was over, he hurried to his country estate. The next morning, he posted the following announcement:

"Announcement.

"Lord Congleton will be at the between 9 a.m.

He will be present with his steward in his office in the town until 12 o'clock in the morning and will pay at that time and place out of love all debts of his workers, which they cannot pay themselves. In order to obtain the offer, it is required that the applicant submit an itemized list of his debts, stating exactly how much he owes, to whom, and for what, as well as a statement of how much he owns. Congleton."

Soon a large number of people arrived who read the notice, wondered about it, and probably made their jokes. Anyone who asked the administrator was told: "This is Lord Congleton's signature, the notice speaks for itself. He simply let you know what he wants to do for you and what he demands of you. That is all I know."

The appointed day approached and excitement grew among the people. Many decided not to make use of the offer, some because they thought they were not yet bankrupt, others because their bills were such that they did not like to let others see them, others because they did not think much of the whole thing. Others, however, pointed to the Lord's signature and declared that he would certainly keep his word.

Many of them had their invoices made out so that they could submit them if they saw that others would also submit them and that they would be paid. Others wanted to submit only a part of their bills, but they did not really trust the matter, since they knew that the lord was exact in his demands. Others laughed at the whole thing and at the stupidity of the gullible people.

The appointed day approached and a large number of workers turned up. All efforts to obtain further information were in vain. Shortly before 9 o'clock, Lord Congleton arrived, quickly got out, went into his office and locked the door. Punct 9 o'clock was opened. One looked at the other, one asked the other what he wanted to do; but no one wanted to be the first, because no one thought he was the poorest. And so the time passed.

At 10 o'clock an old man came up and asked if it was true that Lord Congleton had made such an offer. - "Yes," he received in reply. "Then I'll go right away," he said. "Yes, yes, old man, you go first and see if the thing is really true, and if it is, then come and let us know," was shouted to him. He went in. Lord C. asked him, "Why should I pay your debt, old man?" - "I cannot say why?" replied the old man, "except that you said so, you meant to do it, and I believe your word." - "That is enough," replied the lord.

The steward put the bill in order, made out a bank order, and gave it to the lord for his signature. The old man thanked him warmly, was about to leave, and said, "I must tell my neighbors right away." "No, you shall not," replied the lord, "you will stay here and tell no one. People must believe my word."

When the old man did not come, there was a murmur outside and the matter was declared a fraud.

At 12 o'clock the old man came out. Everyone jumped out to meet him and asked, "Did he pay your debt?" The old man showed his bill, so they believed, but it was too late. When the Lord C. came out, too, they ran to him.

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Many approached him and said, "Lord Congleton, will you pay my debt? Here is my bill." "Friends, it is after 12 o'clock, the time has expired," replied the lord and drove away.

Here you have, dear reader, a picture of how most miss the time of grace.

So don't say: there is still time, I have to enjoy this pleasure first;
God will not close the door of grace to you right now.

No, because he calls, so you listen And grab with both hands.

Who dreams of his soul "Today",

He has missed your time of grace. He will not be opened afterwards. Come today, Jesus accepts you today. G.

I can't do the prayer anymore.

The wife of an actor was buried in a Berlin cemetery. The deceased had belonged to the Catholic Church, while her husband professed the Protestant Church. Whether as a result of this, whether as a result of the fact that her husband was an actor, whether as a result of the fact that the deceased had died without the "last rites" - enough, the clergy stayed away from the funeral. They waited and waited, no clergyman appeared in the churchyard. The painful excitement, which was increased by the time of waiting, caused the person affected by the painful loss to faint. The fainting passed - a clergyman still did not appear. Finally, after waiting for some more time, one of the present mourners, a comedian from a local theater, took the floor and said: "Let us say instead of everything else an 'Our Father', and began: 'Our Father, who art in heaven....' But soon after the first petitions, the word failed him, he got confused, stuttered, had to break off and did so with the words: "Excuse me, I can't do the prayer anymore, I forgot it." An embarrassing pause occurred, the bystanders looked at each other, no one else wanted to continue the prayer after this fiasco. Then a shrill voice arose from the small number of bystanders - a mendicant woman, who had crept into the churchyard with them and was standing next to the coffin, began to say the prayer; the others, somewhat bashfully, repeated it after her, and then the coffin was lowered into the tomb.

(Alternate leaf.)

"Necessity teaches prayer."

A Bengali named Russua, who had met some missionaries but was not at all attached to their teachings, fell into the hands of a band of robbers while traveling through a dark forest. After knocking him and his wife down, robbing them of their clothes and other belongings, they threatened to behead Russua. In his agony, the words he once heard from a missionary came to his mind, and he cries out, "O JEsu, the Patre Sahib has told me that Thou hast power to save even from death; if Thou wilt help me now, I will leave the demons and become a Christian." Wonderful as was the sudden remembrance in Russua's soul, so was the effect of this prayer on the robbers. For the robbers suddenly stopped from their purpose; one of them says, "Do nothing to him; behold, he is talking with God." They returned what they had stolen, but Russua felt so driven to Christianity that after five weeks of instruction he received baptism with his wife and child. Yes, through him several thousand pagans were led to the kingdom of God. (Pilg. a. S.)

Unirte Church.

Once, when a Silesian peasant was persuaded to leave the Lutheran Church and fall away to the Uniate Church, he expressed his opinion in the following verse:

For two heads are in one cap, And two feet sit in one boot. When two spirits live in one body and two faiths give one church, then it will probably be scarce for both;

And those who are smart step down when the time comes.

Ordinations and introductions.

By order of the Reverend Presidium, Candidate G. Gößwrin was solemnly ordained and inducted by the undersigned in his congregation on the 4th Sunday after Trinity with the assistance of Pastor D. Gräf. G. Wangerin.

Address; U "v. 6. ooessvsin,

^Itm mont, RtlInAdkin Oo., Ills.

By order of the Reverend President Wunder, on the 5th Sunday after Trinity (July 13) the Candidate of Tbeology C. L. W. Wagner was ordained and introduced by the undersigned in the Lutheran Zion congregation in Chicago, Ill, as its assistant preacher under the assistance of Mr. Pastor Engelbrecht. A. Wagn er.

Address: Usv. 0. 'Warnor,

8819 :6 8tr., Okioaxo, IU.s.

On the 4th Sunday after Trinity, Pastor Friedrich Sievers was solemnly installed in his new congregation in Minneapolis, Minn. by the undersigned on behalf of President Strafen. E. Rolf.

Address; Usv. Lisvsr-s,

413 9:6 ^v. 8., HlinnectpoUs, Llinn.

By order of the Presidio Northwestern District, Rev. H. Kretschmar was installed in his nruen congregation at Drpden, Sibley Co, Minn, on the btrn Sunday after Trin. by the undersigned. Carl Ross.

Address: Rov. 8. Lret28e6mar,

Lloundvill", 8i61s^ Oo., Älinn.

By order of Mr. President Wunder, on the 6th Sunday after Trin. Pastor C. Brauer was installed in his congregation at Cham- paign, Ill, by the undersigned. E. Martens.

Address: Uvv. 0. Lmusr.

Lox 497. odarnpkUAN, Ills.

Church dedications.

On the 4th Sunday after Trinity, the new, beautiful church of the St. Johannis congregation at Independence, O., was consecrated. The main sermon was preached by Rev. Strikter; in the afternoon Rev. Niemann preached in English. O. Kolbe.

On the 5th Sunday after Trinity, the small Lutheran congregation in Town Waltham, Mower Co., Minn., was able to consecrate its beautiful frame church, 30 x 20 feet, adorned with porch and door, to the service of the Triune God, without having sought outside support for its construction. The undersigned said the consecration prayer and made the confessional speech. The consecration sermon was held by Pastor F. Johl on Hagg. 2, 1-10. In the afternoon, Past. G. Schaaf on Ps. 75, 2.

P. Rupprecht.

Mission Festivals.

On the 5th Sunday after Trin. the congregations of Pastors Winter, Claus and the undersigned at Reedsburg, Wis. again celebrated a mission festival. In the morning Pastor P. Lange preached on external mission, in the afternoon Pastor I. Strafen on internal mission. Rev. Winter gave a lecture on mission history. The Collecte, intended for inner and outer Mission, amounted to P40.00. A. Rohrlack.

The Lutheran congregation at Denison, Crawford Co, Iowa, celebrated its third mission festival on June 8. Pastor I. Seßler preached in the morning and Pastor F. Schug in the afternoon. The collecte, which amounted to .P24.00, was designated for the still very poorly stocked church treasury. G. Haar.

The congregations of Pastors F. Strinbach and G. Reichhardt, as well as those of the undersigned, celebrated their annual mission festival on Trinity Sunday in the midst of the latter. The undersigned preached on heathen mission and Pastors Steinbach and Reichhardt gave lectures on mission history. The collection amounted to over P46.00, half of which was earmarked for the Negro Mission, half for the Inner and Emigrant Missions. Kendallville, Ind. G. M. Schumm.

In the congregation of the undersigned at Squaw Grove, Ill., a mission festival was celebrated on the 2nd Sunday after Trin. The congregations of Pastors Dörmann, Krebs and Prof. Selle participated. The latter preached in the morning and Pastor Krebs gave a lecture on mission history in the afternoon. The collect was H82.50. H. H. Norden.

Election display.

It is hereby brought to the attention of the congregations of our **Synod**: that

1. the Rev. F. Zucker, of Williamsburg, N. Al. unanimously, as principal of our high school at Fort Wayne, Ind. and
2. the Rev. J. H. Niemann of Cleveland, O., has been unanimously elected director of our school teachers' seminary at Addison, Ills.

May the Lord convince the congregations in question of the extraordinary importance of the offices to which their pastors are hereby appointed for the building up of the Kingdom of God in this new fatherland of ours, and move their hearts to make the sacrifice for God's Kingdom, that they let their beloved shepherds go in peace, in the firm confidence that Jesus Christ, the arch-shepherd of all Christian hosts, will not leave them, nor fail them, will avert all danger and harm that a vacancy might bring, and, according to his great faithfulness, will certainly provide for them again in the best way.

C. F. W. Walther.

d. Z. Secr. of the Electoral College.

Lutheran calendar for 1880.

The undersigned having been commissioned to prepare the Missouri Synod calendar for 1880, the same requests:

- 1.) That all members of the Synodal Conference, whose "address" has been changed in the current year, send their present addresses to Mr. 21. 6. L. "rtti" I, before. Lllumi <L luckiuun ^,vo., 8t. Douis, Llo., with the inscription: "**Calendar**" would like to send.
- 2.) If someone has special hints or wishes in the subject of the calendar to be published, or
- 3.) Christian instructive reading material, where possible original matter",

can deliver,
may such be sent to the undersigned as soon as possible.
let. H. Hanser,

62 Tremont Str., Uultimore, 2lä.

Notice Concerning Concordia College at Fort Wahne, Indiana.

Wednesday, October 1, God willing, the new school year will begin for this institution. All those who wish to see boys admitted to the institution on the aforementioned date are hereby requested to notify the undersigned as soon as possible and no later than 14 days before the beginning of the annual course. The registered boys must then be present at the institution on September 30 in order to undergo the examination by the teaching staff.

The conditions of admission are as follows:

1. a written report on the moral conduct, aptitude and school knowledge of the applicant must be submitted at the same time as the application.

For admission to Serta, the elementary knowledge of a **good** community school is necessary; for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of all regular declensions and conjugations, as well as some practice in translating simple sentences into Latin. The Latin grammar used in the institution, which should also be used for the preparation of such students, is that of Dr. I. Lattmann and H. D. Müller with their practice and reading book, available from Siemon & L Bro. in Fort Wayne.

Each student must be provided with a suitcase, necessary body and bed linen, quilt and woolen blanket and towels. Mattress (P2.50), chair (75 CtS.), lamp and sink are best purchased here at the institution.

- 4- The annual cost is calculated as follows for the student:

Board, light and firing per quarter of ten	
Weeks\$16	.00
Student library and gymnastics per yearP	1.00
Books average fromH7	.00-KIO.OO

The boarding fee (H16.00) must be paid quarterly at the beginning of the quarter, the rest at the beginning of the year, and must be sent directly by the parents (not by the students) to Dr. H. Dümmling under all circumstances. By not following this rule, parents often cause themselves and the 'Austalt great inconvenience and annoyance. All students who do not study theology pay H40.00 annually.

lichcS Tuition. Pupils whose parents are not in the Synodal Conference pay H20.00 for board, light and feu-
per quarter. The students of the lower three classes should not administer their money themselves, but should have it administered by one of the
professors. Since the students' laundry is washed free of charge due to the love of the women in our local communities, it is desirable that parents
provide their children with colored shirts for the week at the institution. - Great embarrassment is caused annually to the teachers' college by the
sending of boys who lack the necessary maturity. For this reason, pastors and teachers are cordially urged to first make sure that a boy has the
necessary school knowledge in German, English and arithmetic to be admitted; for without these, he would not be able to follow the instruction in Serta,
and would thus lose an entire school year and his parents the significant costs, so that the teachers' college could see itself compelled to send him
back again, in order to save the parents this futile expense. - —
In the name and on behalf of the Board of Supervisors and the College of TeachersG . Schick, Rector.

Concordia Academy of St. Louis, Mo.

The purpose of the institution mentioned in the title is to offer its students the opportunity to acquire a general education based on Christianity and to
prepare them thoroughly for any profession.

The subjects taught at the Academy are: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural
History, Physics, Accounting, Writing, Drawing. - The language of instruction in English, geography, arithmetic, algebra, geometry, physics and
accounting is English, in the other subjects it is German. - Latin is excluded from the subjects, especially for those boys who later wish to enter a Latin
school, a Gymnasium, so other pupils are exempted from taking part in this instruction at the request of their parents.

The moral conduct of the pupils is carefully supervised, and above all care is taken to awaken, maintain, and strengthen in them a truly Christian
spirit.

Tuition is H40.00 per year and is payable quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the
Directorate will grant a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about S12.00
per month.

The next regular admission of new pupils will take place, God willing, on September 1. Parents and other persons who wish to entrust boys to our
institution are requested to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.
1921 Decatur 8tr , 8t. Doms, No.

The Iowa District

of the Lutheran Synod of Missouri, Ohio, &c. St. holds, s. G. w., its sessions in Mr. P. Crämer's congregation at Fort Dodge, Iowa, from August 20 to
26.

For your kind attention, please note the following:

All synod members and guests, who reflect on free lodging, are asked to register 2 weeks in advance with Mr. ? Crämer 2 weeks in advance.
Mere registration with families will be considered as not having been done.

2. all pastors are reminded to include or send in their parochial reports.

The congregations wishing to be excluded from the synodal association must submit their congregational regulations for inspection to their
admission committee.

F. I. Biltz.

Conference - Displays.

New York Districts Conference, s. G. w., August 26th to 28th, at Rev. L. I. T. Frincke's, Port Ricknond, N. I. Commencement: 10 o'clock in the
morning. Preacher: pastor I. H. Sieker; substitute: pastor G. F. Stutz. Registration with the local pastor before Aug. 10. H. L. Steup.

The Dodge-Washington Co. mixed conference in Wisconsin will meet, s. G. w., August 18-20, in West Bend at the home of the undersigned.
E. Mayerhof.

The Northern Illinois Pastoral Conference will hold its meetings, s. G. w., August 26-28, at Kankakee. - As the Illinois Central R. N. wants to
transport the conference members for 1^ from Chicago and back, Mr. Pastor G. A. Mueller is requested to send a ticket to anyone who does not sign
off soon.

L. v. Schenck.

The Minnesota General Pastoral Conference will meet, s. G. w., the first Friday in September at the church of Herrn ? E. Rolf at St. Paul, Minn. Time of meeting to be until the following Tuesday incl. The subject of the proceedings will be: the continuation "On the Certainty of the State of Grace".

258 Only the friars who register with the custor loei at least 14 days in advance can count on a certain lodging. Therefore, please contact us in time. I. Krüger.

Income to the Illinois District's coffers:

For the synodal treasury: From Chicago: by ? L. Lochner's congregation (Pfnastcollecte) 4 12.28 and 5.70: by ? Wagner from Mrs. C. Lübke and Mrs. Kalbow each 1.00. H. B. contribution 2.00. teacher L. Garbisch, contribution 2.00. By I. W. Diersen in Crete; Pentecostal collec. of ? Brauers Gem. 12.75. By K. Gotsch from sr. Gem. in York Centre 10.00. (Summa 446.71.)
 For Inner Mission: By I. W. Diersen in Crete half of the Collecte at the Mission Feast 55.73.
 For the Negro Mission: By I. W. Diersen in Crete half of the Collecte at the Mission Feast 55.73.
 For the heathen mission: By ? Engclbrecht in Chicago by M. L. 1.50.
 For the Emigrant Mission: Collecte (Z) beidem Miss sionfest of the parishes in Hinckley, Aurora, Yorkville and Genoa 27.00.
 For poor students in St. Louis: By ? Succop in Chicago from the Women's Association for Lewerenz 9.25.
 For poor students in Springfield: Collecte (H) at the mission festival of the churches in Hinckley, Aurora, Yorkville and Genoa 27.00. By ? Wagner in Chicago from Jungfr. Verein 30.00. Frauen-Verein 21.00. By I. W. Diersen in Crete for ? Niemeyer from N. N. 15.00 and anS the bell bag from ? Brauers Gem. 10.70. By Kassirer C. Eisfeldt in Milwaukee for Weifermann 1.20. (Summa 4103.90.)
 For poor students in Fort Wayne: By I. W. Diersen in Crete for Martin Herrmann, Collecte at Joh. Nacke's wedding 7.25. By D. Engclbrecht in Chicago for Bendlin from the Women's Club 6.00. By K. Wagner in Chicago for C. Koller from G. Koller 6.00. (summa 419.25.)
 For the seminar household in Addison: By Kassirer I. T. Schuricht 7.70.
 For poor students in Addison: Collecte (Z) at the mission feast of the congregations in Hinckley, Aurora, Yorkville and Genoa 27.00. For Paul Sommer: by ? Simkins Gem. in Balks more 15.00 and from the Gem. in Addison 20.00. By S. Warner in Friedensau, Nebr. for S. Luyver, Collecte at the wedding of sr. Daughter Marie. 10.00. By D. Bartling in Chicago by sr. Gem. for F. Zimmermann 5.00. By ? Engelbrecht in Chicago for Aug. Elchmann from Minna Pangel 2.00. (S. 479.00.)
 For D. Brunn in dying: By D. Enaelbrecht in Chicago by N. N. 2.00. Parish in Addison 28.49. D. Gotsch's Gem. in York Centre 5.00. (S. 435.49.)
 For sick and old pastors and teachers: By ? H. Miracles in Chicago by H. Schultz 5.00. ? Gotsch's Gem. in York Centre 5.00. By ? Nuoffer in Eagle Lake, Collecte at the double wedding of Messrs. Joh. Schweer and Herm. Rathemund. 16.25. (p. 426.25.)
 For the widow's fund: Prof. K. Brauer in Addison 4.00. By ? Grupe in Rodenberg by Fr. Hinze 2.00.
 For Wittwe Ruhland: From Addison by the Gem. 8.00. Prof. K. Brauer 1.00. By ? Engelbrecht in Chicago from Dr. Mullan 10.00. By ? Grupe in Rodenberg from Fr. Hinze 2.00. Trautmann in Gower 1.00. By ? H. Wunder in Chicago by H. Dohla .50. ? Gotsch's Gem. in York Centre 5.00. By ? Nuoffer in Eagle Lake by Mrs. D. Meyer 1.00. (p. 428.50.)
 For Wittve Sommer: From D. M. by ? B. 5.00.
 For the church building in Planitz: By ? Engelbrecht in Chicago by H. Koopmann 1.00. ? Gotsch's parish in York Centre 5.00.
 For the Saxon Free Church: By ? Nuoffer in Eagle Brine by Mrs. D. Meyer 1.00.
 For the deaf and dumb in Norris, Mich.: By ? L. Frese in Effingham by pupils: Wm. Köpke .25. Hermann, Jod. and Anton Tjardes .50. Hejnr. and Gustav Bauer .25. Fr. Witt .25. by Mrs. Tjardes and Frankenscin .65. Kath. Caro-line and Willie Alt .25. Theodor and Emma Lunow 1.50. Willi Frankenstein .10. Ester and Willie Frese .50. By H. Nohrs in Addison .50. (Summa 44.75.)
 Addison, Ill, July 15, 1819. H. Bartling, Kassirer.

Income to the Middle District coffers:

(Conclusion)
 For internal mission: 1) In general: ? Heintz'Ge-meinde in Crown Point 42.00. Mr. Steudler through ? Stegrr 1.00. ? Evers' Gcm. in Root 5.00. ? Hieber's comm. in Defiance Co. 1.00. ? Hassold's Gem. at Columbia City 2.56. ? Jungels Gem. at Jonesville 15.50. Dr. Sihler's Gem. at Fort Wayne 20.00. out of mission treasury rc Gcm. ? Stubnatzy's that. 11.00. ? Karrers Gcm. at Bielefeld 1.19. ? Stocks Gem. at Ft. Wayne 5.00. ? Nicmann's Gem. at Cleveland 22.00. 2> For Louis-ville, Ky.: ? Jor Gem. at Logansport 10.00. k> Spiegel's gcm. in Adams Co. 8.90. ? Niethammer's Gem. in La Porte 22.45. ? Dulitz's comm. 10.80. ? Huges Gem. in Bremen 5.42. ? Stein bach's parish in Fairfield 8.50. ? Schöneberg's parish in La Fayette 12.80. k> Schumms Gem. in Kentallville 6.10. ? Seuels Gem. in Indianapolis 18.57. ? Nützels Gem. in Columbus 13.72. ? Lohmann's comm. in Akron 9.00. ? Horst's branch gem. 3.63. 2 links in North Dover .50. ? Schmidt's congregation in Liverpool 5.50. ? Schäfer's congregation in New Boston 7.40. ? Schmidt's Gem. in Indianapolis 24.45. ? Brackhage's Gem. 5.09. ? Gruber's Gem. in Van Wert 2.46. its St. John's Gem. 2.21. Dr. Sihler's Gcm. in Fort Wayne 21.50. ? Evers' Gem. in Root 5.00.
 For the Negro Mission: By students Teacher Spuhler's at the Lifry 2.55. k> Niethammers Gem. in La Porte 13.00. ? Evers' Gem. in Root 5.00. ? Schumm in Willschire 1.00. Mrs. Mefferli in La Fayette 1.00. ? Willert's Gem. in Skeels Cross 5.00. Mrs. W. Lücke in Columbia City 1.00. ? Hassolds Gem. there 4.52. Mrs. L. H. in Columbus 1.00. 2 members in North Dover 1.50. ? Rupprecht's Gem. there 14.60. N. N. in New Boston .50. ? Zuckers Gem. in Defiance 10.90. Missionstundcn- Collecte au Columbia Road near Fort Wayne 8.40. G. Müller in Fort Wayne 1.00. Legacy of Mrs. Habbén in La Fayette 10.00. ? Stocks Gem. at Ft. Wayne 5.00. Mr. Klinkermann at Farmers Retreat 1.00. ? Horst and some school children in Hill- liard 2.00. part of a Musionstfestcoll. at Indianapolis 841.00. Milisionststunden-Coll. on Cold Mater Road at Ft. Wayne 2.00.
 For sick pastors and teachers: N. N. through ? Meyer in Adams County 1.00. ? Heintz's parish in Crown Point 2.00. Mr. ? Schumm in Willschire 1.00. N. N. in Columbus 5.00. ? Diemer's Gem. in Florida 1.39. whose Gem. near Florida 1.15. ? Zucker's gem. at Defiance 2.80. ? Saupert's comm. in Evansville 7.00. E. Meyer's the 1.00. Mrs. Petersheim's the 1.00. Mrs. Srip's the 2.00.
 For poor students in Springfield: ? Meyers Gem. in Adams County 6.00.
 For poor students in St. Louis: Women's Club in Toledo 8.00. I. Fischer in Cleveland 2.00. gray M. P. in Columbus 1.00. N. N. in Cleveland .50. Mr. Jke in Evansville 1.00. Mrs. Petersheim das. .50. Kindtaufcoll. with Mr. Diels in Akron 3.50.
 For Georg Theiss in Addison: Lederconference of gort Wayne District 18.35. Hochzctscollccke at E. Busche by teacher Hafner 13.25.
 For the Toledo congregation: ? Schumms Gem. in Kendallville 4.00.
 For the institution for the deaf and dumb: ? Schäfer's Gem. in New Boston 2.85. ? Jor Gem. in Logansport 13.00. ? Heintz' Gem. in Crown Point 1.00. > Schisselmann's Gem. in Monti- cello 1.60. ? Roschwinkels Gcm. at Woodland 3.50. Mrs. W. Luecke at Columbia City 2.00. ? Mertz Gem. at Brownsrvwn 14.25. Gilled in North Dover 1.25. Teacher Bollmann in Columbus 2.00.
 For the orphanage near St. Louis: Wittve Wittmann in New Boston 1.00. gray B. das. .50. gray R. das. .50. ? Huges Gem. in Bremen 3.00. 5. ? Zschoche's Gem. in Marion Township 6M. Kindtaufcoll. by ? Querl's in Toledo 3.03. E. v. Sirode 2.34. ? Nützels Confrimanden in Columbus 3.50. whose K ndern 1.50. > teacher Sjieders class in gort Wayne 2.00. > by ? Gruber: Thanksgiving offering of I. Grivler 2.00. F. Schmidt unk Karoline Schmidt each .25. Mrs. Däuble in Evansville 1.00. Mrs. Ritt das. 1.50.
 For the orphanage in Addison: ? Niethammers Gem. in La Porte 27.00. k. Schless-Imanns Gcm. in Reynolds 5.00. teacher Skibels class in Fort Wayne 1.00. Mr. Kellermeyer in gort Wayne 1.00. E. F. das. 1.00. from little Lindemann there 1.25. ? Nützels Gem. in Columbus 10.00. Mr. Neupert in North Indson.50.
 For the orphanage in Boston: ? Schäfer's children in New Boston 3.00.
 For the widow's fund: ? Jagerl at Fort Wayne 4.00. Prof. Dieterich das. 5.00. ? Heintz's Gem. at Crown Point 2.00. ? Evers' gem. in Root 5.38. ? Diemer's Gem. at Archbold 2.38. Gem. at Florida .80. Gem. at Ridge 2.48. Gem. at Florida .80. Mr. F. Schumm in Willschire 1.10. Mr. F. G. Reule in La Fayette 1.00. Mrs. Hencke das. .75. Mr. I. Sattler das. 5.00. Hochzritscollccke at Mr. Schlegel in Waparonetta 3.83. ? Nrichmann the 2.00. ? Seitz in Adolla 2.00. teacher M'ssen in La Fayette 2.00. k> Querl in Toledo 4.00. ? Wunderlich in Follleston 5.00. Mrs. w. Prof. Biewend in Fort Wayne 5.00. Dr. Sihler's Gcm. in Fort Wayne 52.00. ? Stubnatzy's Gem. that. 35.90. ? Kniefs Gem. in New DelielSaw 6.45. child's coll. at Rausch das. 1.61. wedding coll. be: Ch. Mcyer das. 6.54. from parish's Easter coll. das. 1.00. > Gruber's St. Tomas- gem. 2.25. whose St. Johann's Gcm. 2.14. ? Kolbe in Jnvepen- deuce 4.00. Mrs. Sophie Grahl in Fort Wayne 4.00. Mrs. Helms in Evansville 1.00. X. by ? Niemann in Cleveland 5.00. Dr. Dümiling in Fort Wayne 5.00.

Notice:

Regarding my last receipt of the aforementioned cash office, it is to be noted that in the item from ? Huges communities in and near Bremen 48.00 regular contribution of the said gentleman are.

For Mrs. ? Both: Ch. Herpolsheimer 1.00.
 To you, Lindemann's monument: ? Reichmann's Gem. in Wapaconuella 4.00.
 For ? Chamberlain: ? Dulitz's commun. 1.15. ? Stein- bach's comm. in Fairfield 8.32. ? Rupprecht in North Dover 1.00. 4 members sr. Gem. 1.50. ? Bode's Gcm. at Fort Wayne 6.57.
 For widowed woman ? Ruhland. 2 widows in Logansport 2.00.
 For related woman ? Summer: Hin. Jde in Evansville .75. I. Schmidt in Cleveland 1.00. Jungfr. Bohn das. 1.00. I. Fischer das. 1.00.
 For the community in Siour City: ? Dulitz's comm. 8.80. ? Zucker's Gem. in Defiance 2.80. ? Brackhage's Gem. 5.25. ? Lohmann's Gem. in Akron 5.00.

Postscript:

For the support of the mission post in Louisville, Ky. Pohlmann there and are acknowledged here at his request: From ? Ä. Heitmüllers Gem. an der Clifty 6.00. ? Th. Siek's estate 3.64. ? Th. Wichmann's property in Farmers Reircat 12.00.
 Fort Wayne, June 30, 1879. c. Grahl, Kassirer.

Proceeds to the Northern District treasury:

For the synod treasury: From the congregation in Frankenmuth H25.50. congregation in Roseville 18.00. congregation in Frankenlust 14.95. congregation in Wyandotte 3.00. congregation in Bay City 14.00. Lederl Knrtz 2.00. congregation of ? Schöch 5.00. Gem. in Dallas 6.54. On Mr. W. Müller's wedding ge". 3.41. Pentecostal bill of the community in Tiwas 7.71. Uebenchuß of travel money from the deputy of Frankenmulh. Mr. B-crlein. 6.43. Community in Luvmgton 1.25 and 2.80. Community in Benona 2.00. Community in grankendilf 5. 111. From the cent cash of this community 4.00. Pentecostal bill of the community, in Waldenburg W.OO. ? Lohmann's Gcm. 3.02. ?.

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A. O. Schmidt's comm. 3.50. Pentecost coll. of comm. in Saginaw 10.00. Mr. A. Mittelberger 5.00. Gern. in Grand Rapids 9.24 For poor students in Fort Wayne: To Mr. F. Beck's Hochz. for A. Arendt ges. 4.29. To Mr. Ferd. Nüchterlein's Jr. Hochz. for Paul. Wichmann s. 9.00.
For poor students in Springfield: Gern. in miller for R. Zeal" 5.00. Gern. in Luthersburg 3.31.
For poor pupils in Addison: Gern. in Fräser for M. Abrens 5.00. To Mr. F. Beck's Hochz. for dens. Pupils 4.30. Teacher Selle 2.00.
For sick and emeritus pastors and teachers: congregation in Franlenmuth 17.51. On Mr. Eamprath's child baptism in Jda (for ? Jeke) 2.20.
congregation in Luthersburg 2.48. ? Spindler, I. Speckhard each 1.10.
For inner mission: Gcm. in Rosvike 9.00. Gratitude offering by Mrs. B. Beck 2.00. From the women's treasury of the parish in Adrian 10.00. Parish in Montague 3.90. Parish in Luthersburg 5.00. Mr. F. Krekrl 5.00. Parish in Frankenlust 10.73.
For dre TauWummen - Anstalt: Gcm. in Monroc 13.07. Pfingstcoll. of Gcm. in Frankentrost 6.89. On Hrn. Ferd. Nücktelles Hochzeit ges. 9.00.
Pfingstcoll. of Gcm. in Adrian 12.41. T. Esq. of Gcm. in Sebewaing 11.04. Tauf roll. bei Hrn. G. Gremel 1.33. Gcm. in Benona 1.75. Hochz. eoll. bei Hrn. I. Link 3.00. Cantor Himmier 2.00. Mrs. Hacke 3.10. ? Spindler and Gcm. 5.00.
For the Negro mission: Missionary hours at Simon's school 2.53. From the missionary fund of the Gcm. in Adrian 7.50. To Mr. Meierhuber's esteem in Adrian 4.50. From Alpena 75. Mrs. M. Franz 2.01. To Mr. Rüb's Hochz. in Caledonia 5.55. Missionfestcoll. in Walthenburg 3.00.
For the Emigrant Mission: To Mr. Ch. Selle's attention 5.25.
For the widow's fund: Teacher v. Nenner 1.00. Teacher Nüchterlein 2.00. ? Schöch 4.00. ? Henkel 3.00. ? Burmester 2.00. ? Witte 4.00. ? Gcm. in Belknap 2.85. ? Mr. I. Schlager 5.00. ? I. Bohn 4.00. Mr. I. Mairr & wife 1.00. Colwell community .53. Lansing community 1.43. Teacher S. Ile 2.00. ? Hahn for widowed wife ? Ruhland 1.50. for related Mrs. Dir. Lindemann 2.00. Pentecost coll. dcr Gcm. dcs ? K. L. Moll in Detroit 9.64. Gcm. in Montague 5.50. ? Black 4.00. Gcm. in Luthersburg 3.00. ? Bernthal 3.00. Cantor Riedel, ? Lchrmann each 4.00. Cantor Himmier 3.00. ? A. O. Schmidt, Teacher Bernthal 4.00 each. Mrs. Hacke 3.00. ? Speckhardt, ? I. Schmidt 4.00 each.
For the orphanage in Addison: From the school children teS Teacher Scile 3.20. Miss B. Ncnzcr .25.
For the Yorkville community: From TawaS .25.
For church building in Planitz: Wittwe Summ .50. Gcm. in Lansing 3.29. On Hin. TottenhofS Hochz. in Frankenmuth ges. 9.29.
For the German Free Church: Mr. C. Custerer 1.50.
For the S-4th Paul's congregation in Detroit: ? Rooster 1.00.
For the community in Siour City: ? Rooster 1.00. Monroe, July 15, 1879. I. S. Simon, Cassirer.

Revenue to the Western District's coffers:

For the synodal treasury: From ? BirknappS congregation in Giddings, Ter., P6.00. Collecte of the Gcm. of ? Brammrr, Lowdgn, Iowa, P6.70. Collecte of the congregation of ? Johanning, Farley, Mo., P3.50. ImmanuelS district in St. Louis P17.85. ? Lrnks Gcm. in St. Louis 5.00. ZionS Gcm. in New Orleans 39.35. Coll. dcr Gcm. of ? Tonics, Morgan Co., Mo., 2.25. Eoll. of the Gcm. of the ? Spchr, Lake Creek, Benton Co., Mo., 3.50. ? KicistS Gcm. in Washington, Mo., 12.00. ? SennicS Gcm. in Wabausnce Co., Kans. 8.50. ? Roschke's Ischmeindr near Piercc City, Mo., 6.20. ? BrandtS Gcm. at Lowell, Mo., 8.00. Coll. of the Gcm. of ? Meyer, Applinton City, Mon., 2.50. Triangular District in St. Louis 10.60. ? Maisch's Gcm. in Harris Co., Ter., 5.00.

For college maintenance fund: ? Brandt's Gcm. in Lowell, Mo., 5.00.
For inner mission: ImmanuelS district in St. Louis 8.32. ? Meiss Gcm. in Washington, Mo., 4.00.
For the Negro mission: F. Krause by ? Luker, Dickinson Co., Kans., 1.50.
For poor students: Collecte on Joh. Wünsche'S Kindtaufe duich ? Birkmann, GiddinaS, Ter., 3.50.
For the community in Siour City, Iowa: ? Döschers Gcm. in New Orleans 1.50.
For student lrbani Springfield: Collecte on Joh. DudsS child baptism by ? Kaspar, GitbingsS, Tcr., 8.00.
St. LouiS, Mij., July 20, 1879. E. Roschkr, Kassirer.

Income to the coffers of the "Eastern" District:

For the synod treasury: From the congregation in WolcottSbura \$4.75. Is Frey 2.00. Is Seeger 3.00.
For the widow's fund: Ist Frey 3.00. D. Nädemacher 4 Gcm. in Town Ashford 4.32. Mr. H. by Ist Zucker 1.00.
for the building fund: comm. in Wicotsville 7.65. comm. in Allen Centre 2.35. Mrs. Ist Zollmann 1.00.
For the Negro mission: comm. in Wolcottsburg 2.20. W. Shepherd 1.00. Mr. S. by Is sugar 1.21.
For college maintenance fund: Gcm. in New York 9.75 and 9.50.
For the orphanage near Boston: Gcm. in Port Rickmo "d 6.24. N. N. in Arcidcnt 3.00. By Kassirer Simon 11.74.
For the orphanage at Mount Vernon: Gcm. in Port Richmond 4.87.
For the Deaf and Dumb Institution near Detroit: Gcm. in Port Richmond 3.21. Ist Leeger 2.00.
For the parish in Planitz: parish in Egg Harbor 2.00. Andrea parish in Buffalo 1.35.
For the heathen mission: Ist Seeger 2.00. By Ist Frincke sen. of Mrs. Calh. Münch 3.00.
For the community in Siour City: comm. in WolcottSburg 2.00.
For sick pastors 2c.: ? Seeger 4.00.
For poor students in St. Louis: For Rchwaldt: WeddingScollrcte at Lvvert 2.05. Dav. Hofmeister 1.00.
For poor students in Springfield: W. Schäfer 1.00.
For poor students in Fort Wayne: N. N. in Arcidcnt 2.00. ? Seeger 2.00.
For poor seminarians in Addison: Collecte at the anniversary celebration of teacher Oechsle in WüüiamSburg 8.03.
Correction:
In No. 13 of the "Lutheran" page 103 lieS: For the orphanage near Boston of Wittwe I. Toy 5.00 instead of "1.00".
New York, July 1, 1879. I. Birkner, Kassirer.

For the orphanage in Addison, Ill:

By ? I. I. Walker of Franen-Berein in New London, Wis. 1 quilt, 2 quilts, 2 pairs of stockings, 2 dolls, 1 apron (late). From Addison, Ill: from L. Lütinkel 75 priv. Cheese: F. Mesenbrink 6 aprons, 3 hoiens; Herm. Holmann 1 roll of butter; D. Dammeyer 110 pounds of flour; Carl Selle 1 vest; F. Leesederg 13 sack of potatoes, 1 pair of corn meal, 1 p. flour; H. M. 1 sack of potatoes; Ch Heidemann 4 p. do.; G. Schneider 1 p. do.; H. Niehus 1 ham, 2 p. potatoes; I. Kuhlmann 1 p. do.; Mrs. F. Kragc 6Huic for girls, 1 vest, 54 Uds. Stuff, several worn dresses; Wm. Buch Holz 7 sack of potatoes, 1 basket of cakes; Wm. Stünkel 1 basket of cakes; A. Weber 2 boys' hats; ? SchaafS Gcm. in Rochester, Minn., 5Pr. underpants; ? Ramelows Gcm. in Elk Grove, Ill: 19 p. Potatoes, 20 p. Oats, 31 p. Grain, 4 p. and 4 bushrl of beans, 16 sausages, 2 aprons, 1 pork snout, 4 pieces of bacon, 4 pieces of mdlichiol, 2 rolls of butter, 2 pieces of woollen ferment, 6 lbs. of barley, 2 lbs. of kafire, 4 lbs. of dried apples. From Chicago, Ill: from don women in ? HolterS Gcm. 1 pair of pants, 1 vest, 10 aprons, 2 skirts, 2 pairs of shoes, 1 pack, worn garments; from Wittwe Bützow lower worn garments and from Mrs. L. Zeims 2 buckets, 9 lbs. Kattun, 1 skirt, 2 g-fragine dresses, 1 Underock, 1 Halsbawl, by H. Weltmann and ? Succop a large consignment of samples to Oujils from Field, Head L. Co. from ? Gotschs Gcm. in York Centre, Ill: 2 pants, 2 aprons, 1 pair of stockings; from Golttermann 2 shirts, 2 aprons, 1 dress, 1 pair of pants; from H. Bade 3 shirts, 2 aprons, 2 pairs of stockings, 2 Unlrr skirts, 1 p. of apples, 1 roll of butter. From F. Bictscrlcit in Schaumbürg, Ill, 1 basket of cakes, 1 loaf, several pieces of meat. From F. Graue in Brush Hill, Ill, 100 lbs of flour. From D. Brauer's Gcm. in Trete, Ill, from I. O. Piepenbrink 46 lbs of cheese; H. H. Tatge.
1 Kiffen with cover; from the Women's Association 11 shirts for boys and 1 pair of stockings. From Milwaukee, Wis. by the Women's Club in the Jmm. comm.: 18 shirts for girls, 12 pillow cases, 7 pairs of stockings. From Yorkville, Ill, from the Sewing Vcrein in l>. DormannS Gcm.: 12 pairs of stockings, 7 fatches, 5 jacks, 2 shirts, 1 cl. From Mrs. Louise Bode in Niccollet, Minn. 2 sheets, 3 dresses, 3 shirts for boys, 1 pair of stockings. Bon G. I. Dierks in Benson, Ill, 4 bu. Beans, 16 avs. calico, 1 pre soap, 3 jars jelly.
Many thanks to all dear donors!
Advison, Ill, July 15, 1879, John Harmcning.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (of the Illinois - District).

have been received:

1. contributions:
From the ?? Th. Pissl, Tb. Buszin, E. Mariens, E. Riedel, I. Seidel, W. Uffenbck, M. Otto, L. Winter each 04.00; C. G. Schuricht 6.00; I F. Nuoffer 2.00. By Prof. A. Crämer 4.00. By teacher Ch. H. Brase 4.00.
2. Geschenke:
From N. N. by D. F. P. Merby 2.50. From the parish of ? A. Wangerin 7.00. From Wittwe Papst by D. Engelbrecht 1.00. From Mrs. Robwedrr by D. Uffenbrck 2.00. From the parish of ? Cordes 7.05.
By Mr. Kassirer Bartling were delivered 135.62. Chicago, Ill, July 12, 1879. H. Wunde r, Kassirer.

Received by the undersigned:

For the German Free Church:
From the community l>. KlristS, Washington, Mo., H6.00. From L. F. das. 3.00. From the Women's Club in D. KicistsGcm. there 15.00.
For the church building in Planitz, Saxony:
From Clarinda, Iowa: Coll. the Gcm. ? Brandts 7.48; von Hcinr. Stüwe 5.00; Mrs. Sondermann .50; I. Hrrtlcin .25; Mrs. Schreiber .25.
Fürverw. Frau? Ruhland:
From Dr. Schade in St. Louis 10.00. From N. N. in St. Louis 5.00. Through Mr. M. C. Barthel from a Lutheran in Boston 1.00.
For poor sick pastors and teachers:
By Prof. H. Wyneken, proceeds from the sale of the Consolation and Revival Sermon of be. ? Wynrken, subsequently 2.58. I- T. Schuricht.
For poor students received through Mr. ? Pechtold in Bayonne City, N. J. from the valuable women's association of his community (specifically for Ltudent Goßweiler) \$10.00. Through Mr. ? Th. Gruber in Leward, Nebr. from Mr. Dietr. Zimmermann from his parish as a "thank you offering for gracious answer to prayer" 5.00. C. F. W. Walther.

With thanksgiving to God and the kind givers, Unterzrichneter certifies on behalf of his congregation to have received the following contributions for the construction of a church: From Mr. ? Id. Merteas .P5.no, by Mr. Teacher Buuck from the Cross Parish in Milwauker 10.50 and by Mr. ? C. Strafen from his parish 18.53. W. Maals.

For the student E. Scheibe I received through Mr. ? W. Zichocbe H8.15, including 3.15 Christenlchrcollecten der Gemeinde ,u Atchiion, Kansas-A

. Crull.

Received for the congregation in South Bend, Ind. by D. I. F. Niethammer from his congregation in La Porte \$34.00, Collecte at the mission festival there 22.50. Sincere thanks in the name and on behalf of the congregation H. Steck, Pastor.

Books display.

Sermons on the Sundays and Feast Days of the Church Year together with an Appendix, edited by Dr. W. Sihler. Third edition. Fort Wayne, Ind. Available from Aug. Siemon & Bro.

There is no need to make this sermon postilla known to our readers. After all, it is already in thousands of our families and we could only repeat what we have reminded in the detailed advertisement of the first edition of it in the 17th number of the 18th volume of this newspaper. This pastille does not require a recommendation, since its value has long been recognized far and wide. We therefore remind you of the appearance of this new issue. May the Lord also bestow on this edition, as on the earlier ones, the richest blessing! The book can be ordered under the address Acssrs. ^u\$. 8'iomon L Lro., Dort FVuz-nv, Inä. bound in half French, for the price of 52.50. W. [Walther]

Proceedings of the Twenty-second Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. in 1879.

The report of the Eastern District of our Synod has left the press. It has already been reported in the last but one issue of the "Lutheraner" what this district has discussed. The main subject was: "The great benefit which God has shown to His church through the catechism of Luther. Because of the upcoming catechism jubilee celebration, this report will probably be widely distributed. Price 20 Cts.

The doctrinal position of the Iowa Synod. Presented and illuminated by I. Klindworth, pastor in Galena, Ill. Self-published by the author.

We have just received a little paper with this title. It is divided into three parts. In the first part, the author gives the reasons that led him to publish the booklet. In the second part, he explains the doctrinal position of the Iowa Synod. In the third part, finally, he shows that this doctrinal position is contrary to the Word of God and the confession of our church, therefore the Iowa Synod is not to be regarded as a truly Lutheran synod faithful to the confession. It is true that this pamphlet contains nothing that has not already been repeatedly held against the Iowans; but since the writer himself was for many years a zealous and respected member of the Iowa Synod, has lived through its history himself, and must therefore know it well, his simple testimony from the Wisconsin Synod, to which he converted, is of particular value. We can therefore recommend this booklet with its conclusive proof that the Iowa Synod is not faithful Lutheran, with a clear conscience to all those who desire reliable information about Iowa's doctrinal position. Incidentally, Pastor Klindworth's presentation is also of great use apart from this purpose, in that it shows by means of a specific example how clichéd the situation is for a synod which does not want to disclose its non-Lutheran doctrinal position and yet wants to save its reputation of being genuinely Lutheran at any price, even at the price of truthfulness.

The booklet can be obtained at the address: Rcv. 3. Llinä- >vorkt, O "I "rui, III, and the same will be sent on request the copy for 20 cents, the dozen for Pl.75 postage free.

W. [Walther]

Changed addresses:

Uav. I-eutüncu-cr, Norfolk, Llnckison 6o., Xobr.

Usv. D. 3. dress, ckuckson 8tr. bot>v. Iltü L 12tl> 8ts.,

Oruulln, Rsbr.

D. 54ackonscv, 2844 (,'oluiubus 8tr., 8t. Douis, Llo.

For your consideration.

Since the change of address of my namesake in Minnesota has been erroneously referred to me many times, I hereby declare that my address is still the same:

Rev. 3. ducks. DION8, Iova.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who must pre-pay the same.

To all readers containing information for the journal are to be sent to the editorial office, but all other letters containing money, orders, money, etc. are to be sent to the address: "I nIU cloncol- ktiu". All other letters containing information, orders, cancellations, money, etc. should be addressed to: I nIU cloncol- ktiu-Verlag, O. Unitüvt, (Kent), Oomvr of INiumi stivkit L tiutinnu .vvvuue, 8t. Douis, ilo. anberzusenren. - In Germany, this sheet can be obtained from Heinrich I. Naumann, 36 Pirmasche Straß, Dresden.

Can a Lutheran Christian participate in the worship of false believers with a clear conscience?

(Conclusion.)

In the last number, we proved from God's Word that a Lutheran Christian cannot participate in the worship of the unbelievers. Reason, which does not want to bow under God's Word, has many objections to this teaching. Let us therefore examine some of the main objections.

One of them is this: One may well admit that one is not allowed to take part in the ceremonies of the unbelievers; for the apostle clearly says: "Do not pull on the strange yoke with the unbelievers"; but the Reformed, Unit-Evangelicals, Methodists and others are not unbelievers.

Now it is true: in the sense in which we call the blasphemers and scoffers unbelievers, these sectarians are not. We make a difference between a sect that still has essential pieces of the divine word, in which therefore children of God can still be born, and between a Satanic school, the assembly of the wicked, in which there are no children of God. When we call the aforementioned false communities and similar ones unbelievers, we do not mean to say that there are no children of God among them. We gladly admit this: they are those who hold to the pieces of divine truth, but do not see through the error of the sect and its unbelief. As certain as this is to us, we must also call all unbelievers unbelievers according to God's Word. There is not only complete unbelief, but also partial unbelief. And whether total or partial unbelief remains unbelief. For what is unbelief? Not accepting, not resting in what the mouth of the Lord says. The question, "Yes, should God have said?" - the question of unbelief, is also the question of all unbelievers.

Behold, dear reader, the Word of the Lord tells us that Christ, the incarnate Son of God, was given truly divine majesty according to His human nature; but the Reformed says:

St. Louis, Mo., August 15, 1879.

No. 16.

No, not truly divine majesty was given to Christ, but only created gifts and a limited power. The Word of the Lord says that in baptism we receive forgiveness of sins; the reformer says: No, baptism is only a picture of the washing away of sins. The Lord says: This is my body, this is my blood; the reformer says: No, bread and wine are only images and signs of the absent body and blood of Christ.

Furthermore, God's Word says we should not have fellowship with those who teach contrary to the Word; but the unrighteous man says, No, one must unite and unite with them.

The Methodists, who besides the Reformed errors still harbor special ones, e.g. of perfect sanctification, also belong to these unbelievers. The Lord tells us in his word that we should always keep the goal of perfection in mind, but that we will not reach it in this life. Now the Methodist says: No, the Christian can go so far that, free from sin, he can love God with all his soul, with all his heart and with all his mind, and his neighbor as himself.

Tell me, dear reader, is this "no" that the unbelievers oppose the word of the Lord not unbelief? Therefore they are also meant when the apostle says: "Do not pull on the strange yoke with the unbelievers"; by this he does not only mean those unbelievers who reject God's word in all aspects, but also those who reject it in some aspects. Here the word of Jacobi finds its application: "If anyone keeps the whole law, and sins in one, he is guilty of it altogether. (Cap. 2:10.)

Another objection is this: The Reformed, Methodists, etc. also have God's Word, they also pray according to God's Word, therefore one can also pray with them.

To this we reply: We do not deny that the Reformed, Methodists, and the like still have substantial portions of the divine Word, but they do not have it whole and pure. They have the Bible as we have it, but in certain parts, as we have seen, they do not accept the heavenly truth, they put a different meaning on the words, they put the wisdom of men instead of the divine word.

So they do not have the word of God in many things. They do not have the word of the consolation of holy baptism, the word of the body and blood of the Lord in holy communion 2c. Therefore, a Lutheran, because they do not confess the whole Word of God, cannot pray with them. Even a weak Lutheran can see that he cannot pray with the Reformed, Unit-Evangelicals 2c. with regard to baptism and Holy Communion, for example. But the false teachers will put in their prayers the poison not only of these false doctrines, but of their whole delusion. With the one with whom one prays, however, one must be One Heart and One Soul in the true faith of the divine Word. The Lord says: "If two of you shall become one on earth, why they shall ask, it shall be done for them of my Father". (Matth. 18, 19.)

We hear another object: God looks at the heart, I keep my Lutheran faith in my heart, and only outwardly take part in other services; the mere outward participation in the ceremonies does not yet prove that one holds with the faith of the opposite party.

But, dear friend, what does God's Word say? According to it, does not faith of the heart and confession of the mouth belong together? The apostle Paul says: "If a man believes with his heart, he is justified, and if he confesses with his mouth, he is saved. (Rom. 10:10.) Our Lord Christ says, "If the heart is full, the mouth will overflow." (Matth. 12,34.) So where there is no confession of the mouth, there is also no faith of the heart. If you take part in false worship, you omit confession; then you cannot keep the faith of the heart either. God is an enemy of all dishonesty, falsehood and hypocrisy. Heart, word, deed and action must agree. The whole person should serve God. God wants an undivided service. Limping on both sides is an abomination to him. He who bows his knees to Baal does not bend them in truth to God, even if he said so a thousand times. If you approve of false worship by your actions, you do not mean the pure word of God sincerely and faithfully. You say you do not mean it.

But you give, at least said, evil appearances. All who see you partake of it regard you as one who approves of it, since you do not show the opposite. But the apostle says: "Avoid all evil appearances." (1 Thess. 5, 22.)

In addition, most ceremonies are expressions of confession. Whoever participates in them also confesses directly the confession of the respective sect. Whoever stands in a Roman church as if worshipping the host, whoever participates in the Roman celebration, sprinkles himself with holy water 2c., belongs without a doubt to those who have accepted the mark of the beast, Revelation 14:9. The breaking of bread of the Reformed is a confession that is in harmony with their false doctrine of the "Holy Spirit".

The Methodists' activities in their congregations are an exact expression of their own activity, which is in conflict with the divine word. The activities of the Methodists in their congregations are an exact expression of their own work, which contradicts the divine word. It is self-deception, therefore, if someone thinks that he can keep the true, right faith in his heart while participating in the wrong service.

Another lets himself be heard thus: If I were to behave conspicuously in the church service of the false believers, I would give offense, would expose myself to contempt; or in some areas, e.g. in Roman Catholic ones, I would probably even expose myself to persecution if I did not take part in some ceremonies.

But remember: The trouble that arises when you do not take part in the worship of the false believers and their ceremonies is a taken and not a given. The former does not harm you, but only the latter, Matth. 18. Consider how your thoughts are so contrary to God. You do not want to offend your neighbor, the false believer, but you are not afraid to offend God! You do not consider that the first tablet of the love of God precedes the second tablet of the love of neighbor. You do not want to offend the unbelievers, but you do not ask that by your actions you offend your brothers, your fellow believers, who are closer to you. By not participating in the ceremonies, you only seem to cause trouble; in reality, by participating, you cause trouble even for the unbelievers, since you encourage them in their error.

You want, as you say, to worship with the false believers in order not to violate love toward them, and just by this you violate the love according to which you should deter them from error. You do not want to hurt others and wound your own conscience. You are afraid of the danger that in some regions is connected with the confession of the pure doctrine, with the judicial visitation of the false worship. Poor, wretched man, you prefer your life, your welfare, to the truth. Of the true believers it is said, "And have not loved their life unto death." (Revelation 12:11) If thou art so weak, go not into such places, and rather suffer a temporal loss than the loss of thy soul. For "what shall it profit a man, if he shall gain the whole world, and lose his soul? Or what can a man give that he may redeem his soul?" (Matth. 16, 26.)

Another one probably refers to the example of the apostle Paul, who writes: "For though I am free from all men, yet have I made myself servant to all men, that I might have many of them". win. To the Jews I have become as a Jew, that I might win the Jews; to those who are under the Ge- I have become as under the law, that I might win those who are under the law" 2c. (1 Cor.

But, we reply, should the apostle have deferred to others in matters that are contrary to God's Word? Tertullian writes: "When he says: 'I became all things to all, that I might win all,' does he mean to say that he became an idolater to the idolaters, a heathen to the heathen, a worldly man to the worldly?" Nevermore, every Christian must answer. If he became all things to the Jews, he went along with some of the same for the sake of the weak Jewish Christians who could not quite find their way into the abolition of the Old Testament ceremonies. The apostle and others could do this with a clear conscience. These ceremonies were, of course, since by Chri-

The apostle said that the Old Testament was dead, but not yet dead in regard to its observance, since, as Augustine says very beautifully, the synagogue, that is, the Jewish church with its outward cultus, was to be buried with honor; therefore, they were still mere mean things at that time. When the apostle says that he became all things to the Gentiles, he does not mean that he took part in pagan ceremonies - for then he could not have been Christ's apostle, he would not have forbidden to take part in the sacrifices to idols,

1 Cor. 10, 14. f. - but he means that he rejoiced with the Gentiles in the freedom from the ceremonies of the old covenant brought by Christ.

Many point out the great benefit that would be gained if Christians attended the various services in turn; it would, say them, brought about Christian unity.

It may be that a unity is thereby established; but what kind? a true one? one pleasing to God? Nevermore. Unity pleasing to God is not only unity in outward ceremonies, but unity of the spirit, Eph. 4, unity in submitting to the word of God with one heart and speaking the same, Rom. 15, 5. Phil, 3, 16. 1 Cor. 1, 10. This true unity pleasing to God is not promoted by participation in false worship, but only hindered. If you want to bring about true unity, you must lead the unbelievers to accept and confess the one holy truth with us. But you cannot and will not do this if you take part in their worship. By doing so, you hinder their coming to the truth, thus you hinder true unification, you strengthen the stubborn in their error, you hinder those who doubt to recognize the truth, you plunge the ignorant and weak into doubt. Moreover, do you want to do evil so that good may come from it? Do you want to seek the love and harmony of men and thereby destroy God's love and fellowship?

Finally, many refer to the example of Naaman. He said to the prophet Elisha: "May not your servant be given a burden on this earth as much as two mouths can bear? For thy servant will no more sacrifice unto other gods, nor offer burnt offerings, but unto the LORD: that the LORD may be gracious unto thy servant in this, where I worship in the house of Rimmon, when my lord goeth into the house of Rimmon to worship there, and he leaneth upon my hand." (2 Kings 5:17 f.) To this Elisha replied, "Go in peace" (v. 19), and

did not disapprove of worshipping in the idol's house, but looked into it.

But the example of Naaman proves just the opposite. Naaman did not take part in the idolatry in the house of Nimmon, for he expressly testified: "Your servant will no longer serve other gods. But he had to accompany his idolatrous king to the idol temple as an official. His service was a political one, his stooping only to the king, not genuflecting to the idol. Naaman only had doubts about whether he, who had converted to the true God of Israel, could also accompany his king to the idol temple as a servant.

Very beautifully says to 2 Kings 5, 18. Osiander in his Bible work: "This is another request of Naaman, as if he wanted to speak: I pray and desire that God the LORD be not angry with me, when I go into an idolatrous temple; yet not that I should worship the idols therein, but that I should perform my temporal office, and go to the king's hand, that I may wait upon him for service; for I will not therefore deny God, but will worship my God underneath, whether it be in the idolatrous temple." In verse 19 he says: "But those cannot gloss over this story who know the truth of the Gospel and yet, for the sake of their rulers, not only go to church when mass is being said, and so accompany their masters to wait on them for service, but also offer sacrifices to the ministers of the mass and keep up other ceremonies which are performed by those who take the mass seriously. For these deny the doctrine of the Gospel by their actions. But Naaman says explicitly and openly that he wants to sacrifice to the God of Israel alone in Syria. With this action he confessed his religion roundly; just as if today one of the nobility held a Protestant preacher in the midst of the papacy and waited for his master to come to the service, but also went to church with him, where mass was said, but neither offered anything nor worshipped the suspended papal host, so that the bystanders would see how he did not accept the papal religion .

Conversation of two friends about the interpretation

of the scripture Phil. 2, 5-8.

Heinrich: Tell me, what is it about?

the scripture passage Phil. 2, 5-8.?

Ludwig: Of the humiliation of our Lord

JEsu Christ.

H. Is not the humiliation taught by the apostle in this passage one and the same with the most gracious condescension of the eternal Word or Son of God into human flesh, so highly praised elsewhere in the New Testament, in that He became truly man when the time was fulfilled?

L. Not at all, because the humiliation of Christ taught here must necessarily fall into the time when the eternal Son of God had already come into the flesh, thus could not consist in coming into the flesh.

H. But how can you say that so stiffly and firmly?

L. Simply because immediately in v. 5 the name of the person who humbled himself is given, namely "Jesus Christ". All four verses are about Him, the lance passage, which forms one sentence.

H. What do you want to prove with that?

L. That JESus Christ is the name for the person of Him, who from eternity became true, essential God, the Son, in the flesh. He received the name JESus only at His conception, the beginning of the incarnation, Luc. 1, 31. Christ, anointed in German, could also only become in the flesh, because the eternal, unchangeable, supreme Godhead of the Son could not possibly be anointed. Rather, the Godhead anointed when it was anointed. God anointed that person, who was God from eternity, but also in time the companion of men, thus became flesh, Ps. 45,8; the one who had already become Jesus of Nazareth, Acts 4, 27; 10,38. Thus the name: Jesus Christ, as always in the whole New Testament, so also here, denotes the eternal Son of God, who had already come into the flesh.

H. Would it therefore be wrong for the very reason that the person of the One who humbled Himself is called Jesus Christ, if the humiliation praised in Phil. 2:8 were to be understood as referring to the Son of God before He came into the flesh, and precisely to His most gracious condescension into the flesh of mankind?

L. I have to affirm this firmly, because where this condescension into the flesh is concerned, the Holy Spirit consistently calls the condescending person by the name: "Word"; "Word of life"; "God"; Joh. 1, 14.; 1 Joh. 1, 1. 2.; 1 Tim. 3, 16.

H. Now, according to you, who is the person who is said here to have humiliated himself?

L. The eternal Son of God, the Word who was with God in the beginning and was God Himself, who became flesh in time, namely, in the unity of His Person, had taken up the true human nature, or in short: the God-Man, our Lord Jesus Christ.

H. In spite of everything, it seems to me as if the humiliation taught here could not possibly refer to Christ who had already come into the flesh, for see, v. 6 it says: He who, even though he was in divine form, i.e. God by nature, did not therefore consider it a robbery to be like God, emptied himself by taking on the form of a servant, i.e. human nature. I do not see what you should be able to argue against this. To me this seems very plausible.

L. Yes, it is a strange thing with appearances. To the reformers and to those who think alike with them, what you say certainly seems very plausible. But even to reason, when it considers the whole passage, and even less to the believing Christian, who knows that Scripture must explain itself everywhere, this cannot be understood at all. Let us first look at the two verses 6 and 7 in context.

H. Good. Doesn't it clearly say: "Who, even if He was in divine form, didn't consider it a robbery to be like God"?

L. And there you mean now pro primo, that: "to be in divine form" means as much as: to be God by nature, to be equal to God?

H. Yep.

L. Now let's see. In which language does being in form mean as much as being by nature? This is the first, but I will pass over it for the present. But I ask: Who is he who was in divine form and did not consider it a robbery to be like God? I say with Paul, verse 5: JESus

Christ, that is, the Son of God incarnate. You say: No, the eternal Son of God before the incarnation. Well, I leave that for a while, but I ask you: isn't it pure nonsense to say: God was in Divine form? If you say this about the Son, shouldn't you be able to say it about the Father and the Holy Spirit as well, because they are both, like the Son, God by nature?

H. I cannot possibly deny this. But it seems to me as if the reason why this is only said about the Son is that He is "the image of the invisible God" Col. 1,15. and His "essence", Ebr. 1, 3. which terms seem to say the same as the "divine form" in our text.

L. Your illusory statement would still have a little illusory for itself if it would say: "Which was the divine form". But now it is called: "was in divine form". Do you also dare to say: the eternal, natural Son of God was in the image of God or in Divine likeness? He was, well understood, He was this from eternity, until He came into the flesh?

H. Well, there I simply leave out the little word: "in", which seems to have no right sense here anyway, then it works out splendidly: the eternal word was the image of the invisible God and the Divine form.

L. Now you have made your masterpiece: See, this is how far you have come with your art, which you learned from your reformed cousins, to correct the Scriptures. No, my friend, as you see, this does not work at all; it is also not possible to delete even a single dot, let alone a word, from God's most holy words. Rather, you must now realize that because the eternal natural Son of God, because Jesus Christ, according to His divinity, is the image of the invisible being, He must also necessarily be the divine form itself. Therefore, it can neither refer to the person of Christ according to His divinity, but even less to the eternal Word, which was God before the incarnation, it must rather only apply to the person of the incarnated Lord Jesus Christ, and that according to His humanity, when it says here: "He was in divine form".

H. Now continue your explanation of what reference this should have to Christ according to His human nature.

L. Since God the Son, the eternal Word, condescended to become man, human nature was worthy to be personally united in Christ with His true Divine nature; thus the flesh or human nature of Christ came into the Word, into the person of the eternal Son of God, into the image of the being of the invisible God, in short, into the "Divine Form". The Son of God who came into the flesh, Jesus Christ, therefore, who in unity of person is true God and true man, to whom by virtue of the personal union also according to His human nature Divine majesty, power and honor were imparted, - this Jesus Christ is the person of whom it is said, and indeed according to his human nature: he "was in Divine likeness", he "did not consider it a robbery to be like God"; "expressed himself"; "humbled himself".

H. So Po you mean. Everything that Phil. 2, 5-8 is said, go merely to the humanity of the Son of God come in the flesh?

L. Say: On the person of the Son of God come in the flesh, according to their human nature; then you have certainly hit the right sense of the Holy Spirit; then also the conclusion of verse 6. will be right to it: "held He not for a robbery to be like God".

H. But you make that too colorful. These words are my ambush, from which I still capture you. For here it is expressly said: Let him be degraded, or let nature be degraded, which does not consider it a robbery to be equal to God, that must be the divine nature.

L. I'm sorry, you went with your "Calvinist" cousins. And now it says: gone along, gone along. Just think about it, how foolish and dangerous it would be, if this passage should say: "The eternal Son of God before the incarnation or the divinity of Christ after the incarnation does not consider it a robbery to be like God", because God is like God. The Holy Spirit does not speak in this way. No. He reveals to us: the eternal Son of God is God, the essential, natural whole God Himself. What else can He want to say here than this: Jesus Christ, the true God and man, did not consider it a robbery to be equal to God. According to His human nature, He had been given the same Divine majesty, power and honor, which He had from eternity as the "Word that was God", by virtue of the personal union from the first moment of the Incarnation.

H. But what then are the words supposed to mean: "He did not consider it a robbery" 2c.?

L. In order to understand this correctly, you must immediately add the epilogue in verse 7: "but expressed himself". Now what can this have for a sense and connection? It must obviously be explained like this: The Son of God Jesus Christ, who came into the flesh, not only possessed all Divine majesty, power and honor according to His eternal Godhead, but also according to His humanity, since the Godhead personally united with it, came into Divine form and in such also received the same Divine majesty, which He had from eternity as the Word that was God, could now with all justification also have flaunted in the flesh according to His human nature with His majesty imparted to it and equal to the Divine, like a victorious commander marches along in triumph with his spoils of victory, without having to fear. According to His human nature, He would have taken on a stolen or robbed honor. But He did not want that, but expressed Himself (of the use of such honor, which was also given to Him as a gift according to His human nature) "and took the form of a servant, was like another man and was found to be a man in gestures".

H. So, now I have you firmly at the point from which I intend to throw over the heap your whole previous reasoning, which I have not been able to refute you in the individual pieces up to now, of course. So since He has emptied Himself, what did He accept?

L. According to verse 7, the person of Jesus Christ "took on the form of a servant according to the nature according to which He was in divine form, that is, after being humanized" 2c.

H. Now tell immediately further, how hotts, wherein consisted

the assumption of the form of a servant? In what other way than in the incarnation? Doesn't it immediately say: "became like another man and was invented as a man"? So, there you have it. He, who first takes the form of a servant, thus becomes man, cannot possibly be the already incarnated Son of God, the already incarnated Jesus Christ, must rather necessarily be the Word, "who became flesh". Now only immediately declare yourself to be beaten out of the field.

L. Do not be too quick to rejoice, dearest. I admit the sentence with all my heart, that it was the eternal word before the incarnation of Jesus Christ, which became flesh. But what does that help you? Behold, I now turn your own weapon against you and say thus: According to the beginning of the sentence in verse 5, the one who emptied himself and took the form of a servant is not the eternal Word par excellence, but Jesus Christ. But this is necessarily the designation for the person of the Son of God who has already come into the flesh, as already proven. You cannot deny this. But how would your explanation fit to this person? Listen and then judge for yourself: Jesus Christ, the incarnated Son of God, expressed Himself and took on the form of a servant, in that He became man! Therefore I reverse the proposition you have just made, and assert: You must explain wrongly from the beginning; since Jesus Christ, the incarnate Son of God, could not first become flesh, since He was already flesh, the apostle cannot speak of the condescension of the Son of God in this place, since he speaks of the divestiture of Christ, in that He became flesh. Therefore, the self-emptying of Christ must have consisted in something completely different.

H. Say what you will, you can't take away the words: "was made like another man and in gestures like a man".

L. Good. The words remain fixed. But before I go to their explanation, I want to take care first of the little word: "expressed itself", which you seem to want to pass over so completely. But that means in German nothing else than: He emptied himself. You cannot deny that again. Could the pure, whole God, the word, the unchangeable divinity - empty himself? What else would the Word have to empty Himself of, but just His divinity? What a horrible doctrine would come out of it, if one would put it like this according to your interpretation: The eternal Son of God emptied Himself or expressed Himself of the Divine form, i.e. the Divine nature, by taking on the form of a servant, i.e. as you claim: the human nature? So, He put aside His divinity when He became man! How horrible! Now I know well. You neither want to establish nor defend this proposition, for you are not an Arian. But that this sentence must necessarily follow, if your interpretation is correct, you cannot deny at all. If your interpretation is right, then the Arians are also right. Therefore, shudder in your heart and realize that your interpretation must be wrong right from the start. No, this self-emptying cannot refer to the Word that has not yet become flesh, nor to the incarnated Lord Jesus Christ according to His divinity, which is and remained unchangeable (Ps. 102, 26-28 with Ebr. 1, 10-12; Ebr. 13, 8.), it must necessarily refer to the person of the Lord.

This is exactly what is indicated by the words: "became like another human being and was found as a human being" Here it is not said: "became flesh" but "like another human being". The incarnated Son of God Jesus Christ, who also in the flesh after His humanity had received Divine majesty, could also as a man from the moment of His incarnation, in contrast to all other men, have displayed the Divine majesty before the eyes of men and could have made use of this majesty, but he did not want to do so, rather he renounced the use of it, was like another man and was found as a man in his gifts. He hungered, thirsted, wept, worked, grew and increased in wisdom and grace with God and man, took all the weaknesses of the human race - with the exception of sin - upon Himself, suffered and died.

H. I am beginning to waver quite a bit; there is not much missing. You persuade me; just explain it further.

L. Only let yourself be persuaded by God's word, then the one who called you has persuaded you. But further. See once: I own my Sunday skirt. Although it is my property, I refrain from wearing it on weekdays and put on an everyday skirt. The incarnated Son of God had the gift and the right of divine majesty according to His human nature, but for a time he himself refrained from using it according to the rule, but wore as the flesh, so also the weaknesses and gifts - the whole manner - of the human race. Even more, He did not want to appear in the form of an earthly king or great lord, but He took the form of a servant on

earth. The apostle explains this immediately in verse 8: "He lowered Himself and became obedient to the point of death, even death on the cross. So what is the purpose of such self-emptying, even self-abasement? For the redemption of the human race; for this purpose He had come into the world in the first place. He, who became a Lord over all creatures even after His humanity, became the least servant, so that we humans might become great lords. He is the eternal Son of God, but we were children of wrath. But what does He do? He becomes the lowest man, that He might make us partakers of His divine lineage and of eternal life. We have all transgressed the law and are therefore cursed by the law to hell. He, the eternal Lord, bends as the least servant under the law, fulfills it completely for us, becomes the end of the law, and whoever now believes in Him, such fulfillment of the law is imputed to him, who is now declared righteous before God. We have all earned death through our sin. He, the eternal and holy Lord, obedient to the eternal will of His Father, voluntarily pays the wages of sin for us, becomes obedient to the point of death, even death on the cross. All this comprehends this most profound humiliation of Jesus Christ, to which He emptied Himself, in Himself; but all this is impossible for the person of Christ according to His unchangeable, eternal, divine nature. All this, however, cannot possibly be attributed to the person of Christ according to His unchangeable, eternal, divine nature, but must rather be attributed to it according to His human nature, according to which He could suffer and die.

H. I admit: I was wrong. The Phil. 2,

5-8. The praised humiliation cannot possibly have existed in the incarnation of the eternal word; it cannot be understood neither from the eternal word before the incarnation nor from the Godhead of the incarnated word, but must - there is no way out - be understood from the person of Jesus Christ after His humanity. I honestly confess that one circumstance has already made me waver in my preconceived opinion concerning the state of humiliation. Namely, I saw that the one who was exalted according to verse 9 must be the same and stand in the same relationship as the one who had been abased before. Now I never doubted that the person of Christ was exalted according to his humanity, since it is impossible for the Godhead to be exalted. There, I see now, I should have come to the compelling conclusion of my own accord: So also he who has previously emptied and humbled Himself must be Christ according to His human nature. But this is how it goes, when one once has set his mind on something and does not seriously investigate in the unmistakable word of the eternal truth and wisdom.

L. There is only one thing I want to draw your attention to. In verse 5, St. Paul gives his target point, why he holds this matter against the Philippians in the first place. He says, "Let every man be minded as Jesus Christ was." This can only refer to the humanity of Christ, namely, that they should always keep Christ before their eyes according to His humanity as a mirror of humility and lowliness. But I admit that this last proof would not be sufficient in itself, but forms the necessary application to the whole.

H. I now say yes and amen to that.

L. And I am glad about it with all my heart. I hope you won't hold it against me, dear Heinrich, that I have held the Calvinists and Arians up to you a few times as people on whose road you are moving. But I had to speak in this way if I wanted to show you the danger of your standpoint in all seriousness.

H. Be quiet, you had a right to do so; also I know well that you meant well and did not want to hit me, but my wrong scriptural explanation.

L. You are quite right there. But now let us both recognize that this is not an unimportant matter and that it is impossible for a faithful, orthodox confessor to be one who thoughtfully and persistently contradicts the sentence of the dear Concordia formula: "Therefore we teach, believe and confess that the Son of Man is exalted to the right hand of the Almighty Majesty and Power of God, in fact and in truth, according to human nature, because He was taken up into God, conceived by the Holy Spirit in the womb and personally united His human nature with the Son of the Most High. What majesty He (NB. the Son of Man) had after the personal union, and yet expressed Himself in the state of His humiliation and truly increased in all wisdom and grace with God and man. Therefore He did not display such majesty all the time, but when it pleased Him, until after His resurrection He completely laid aside the form of a servant and not the (human) nature, and put it into the full use, revelation and display of the Divine Majesty, and thus entered into His glory." (Epit. Art. VIII. § 16.)

H. I now confess to all righteous Lutherans with heart and mouth.

L. Thank God for that.

Franz W. Schmitt.

Some beautiful and strange provisions from the Hessen - Darmftädtischcn school regulations from the year 1733.

Each child shall be sent to school no later than the beginning of the seventh year. If, however, a person wishes to send his children earlier, so that they may be accustomed to morality and good order at the proper time, he shall be liable to pay only half of the usual school fees until the seventh year. Those parents, however, who keep their children back from school longer after the seventh year, shall nevertheless pay the ordinary school wages from that time on, not differently than if the children had really enjoyed the information. However, the children shall be admitted to confirmation as much later after the fourteenth year as they began to attend school later.

In order to ensure that this order is applied everywhere, after its publication all children who are capable of going to school shall be registered by the preceptor or schoolmaster in the presence of the pastor and one or other of the church elders, and their true age shall be entered in the church register next to each child's name, and those who have completed their sixth year and have not yet come to school shall immediately be assigned to school in accordance with this regulation. This catalog shall be renewed every year in the Easter week and those who have grown up in that time shall be added to it.

Those who are confirmed after completing their fourteenth year, where they remain in the same place, are to attend school properly for at least another half year, and after that they are to be present in the schoolhouse every monthly prayer day for three years at a special hour to be set aside for this purpose, and there they are to be examined from the catechism, and also bring something that they have written and counted during the month as a sample of their continued diligence, and show it to the schoolmaster.

For every hour that a healthy child misses school, the parents or superiors of the child shall pay one kreuzer, which money shall be collected at the end of each month without fail, taken into account by the treasurer of each place and used to buy new wills and hymnals and distributed to the poor children who attend school diligently, and also used to pay school fees for poor parentless children.

Each preceptor or schoolmaster shall keep a special book in which the names of all schoolchildren, together with their age and the beginning of their school attendance, shall be recorded; and, in addition, another book in which the absentees, who have missed school without necessity and without previous notice to the schoolmaster, shall be carefully noted every day.

But if a healthy child stays out of school not only for hours, but for whole days and weeks, the whole time of his absence shall be kept back from Confirmation for the years he has been at school, added up from month to month, and as much as it bears together, so much month or year longer.

If, however, a preceptor or schoolmaster dares to suspend school without the prior knowledge of his parish priest and to give unauthorized vacations, then the first time for each hour two aldus/) the second time again as much shall be deducted from his salary by the parish priest, who has to see to it carefully, and applied to the purchase of useful schoolbooks.

Every year, in all German city, village and country schools, in the presence of the pastor and the church elders, and probably also of an official, one or, as the case may be, two examinations are to be held before Easter and Michaelmas week, and at these examinations the lazy children are to be shamed, but the diligent ones are to be encouraged to further diligence, and the books purchased from the penalties are to be handed out to the diligent ones.

However, parents should also see to it that their children do something useful outside of school hours and repeat at home what they have learned at school, and they should also set a good example for them and punish them for their bad habits with seriousness and love, but not in a tyrannical way, with scolding, cursing and cruel imprecations. If they either deal with their children in such an unchristian manner, or allow them to commit all outrages and acts of mischief without punishment, they shall be punished severely for such evil child rearing before the church council.

If a father or mother should dare to violently attack, scold or threaten the preceptor or schoolmaster who has punished their child at school for a crime, the same father or mother shall be fined half a florin or a whole florin, as the case may be, by the local church council, to which the schoolmaster shall report it, and such money shall be used to purchase school books.

This ordinance is to be read from the pulpit every year on the Sunday after Easter and the community is to be thoroughly informed about the benefits of going to school and the harm of carelessness, and parents and children are to be exhorted to do so.

All children should be equal to every school servant as precious souls bought by Christ's blood and called to heaven, and he should not make a bad distinction among them for the sake of a gift or a present or for the sake of friendship or enmity with the parents, so that he would prefer one to the other, or treat one harshly and look after the other with all courage; rather, he should seek with all seriousness and zeal how he can bring each child to the Lord Jesus.

On Sundays, especially in the summer, he shall assemble all his schoolchildren in the school a quarter or half hour before the early sermon, have them read the Sunday Gospel and Epistle from the Bible or New Testament, which they must all bring with them, pray devoutly with them, and also exhort them to quiet hearing of the Word of God and filial reverence for the holy omnipresence of God, and then lead them in pairs out of the school into the church. In the church, he should keep a constant watchful eye on the children, not allow them to talk or be otherwise unruly, but record the unruly ones and punish them the following day in school, and see to it that they sing slowly and devoutly. From the afternoon sermon or prayer hour on Sunday, he shall bring them back to school in orderly pairs.

*) Aldus (sei. nuiuiLus) - White coin - 2 kreuzers.

The pastor is to lead the people to the sermons, repeat the sermons with them recently by question and answer, and further inculcate one or the other saying and apply it to their condition with heartfelt exhortations. The pastor of each place shall faithfully see to it that this is done and maintained in places where it has not yet been done, and shall occasionally be present at such repetitions. The schoolchildren who do not attend shall be punished each time with an *Albus*.

However, every schoolmaster must also see to it that true Christianity is also seriously practiced by him during the week. In the end, he shall especially remind the children of their baptismal covenant, in which they have renounced Satan and pledged loyalty, love and obedience to the triune God, remind them frequently of the omniscience and omnipresence of God, and deeply impress upon them that He does not leave good unrewarded and evil unpunished. He should faithfully warn them against all sins, especially those to which the youth is most inclined, such as stubbornness, defiance, disobedience, unwillingness to do good, lying, denying, stealing, cursing, misuse of the name of God, and paternally admonish them to do good.

He shall always begin and end the school with singing and devotional prayer. In the prayer he shall see

to it that the children perform it reverently, with folded and raised hands, slowly and devoutly. In singing, however, he must urge them not to be too quick or too slow in pronouncing the words, and to have their hymnals in their hands so that they do not get into the habit of singing incorrectly. No week should go by without the schoolchildren learning at least one or two melodies of the songs through frequent auditions.

In addition to true godliness, the school servants should also instruct the youth in respectability and politeness and set them a good example in this. Therefore, they should not tolerate rough manners in them, but punish them with words and teach them diligently how to behave in church, at school, in the street, at home, at meals, when getting up and going to bed, how to greet people respectfully, how to wash themselves cleanly, how to answer no one rudely and immodestly, how to keep their books clean, how to walk demurely in the street, how to be shamefaced, and what else prosperity requires. *)

Inner Mission in the Northwestern Synodal District.

The work of the inner mission is still one of our main tasks in the ecclesiastical field. As gratifying as it is that we now have an external mission again, and as much as one must wish that the awakened zeal for the work begun among the Negroes of our country will not diminish again, but increase more and more, it is nevertheless certain that our German compatriots and scattered fellow believers will soon be at our door and should be supplied with Word and Sacrament. The field of work that lies before us is still a large and promising one. For even though immigration from the old fatherland has been much lower in recent years than it used to be, there is still

*) Communicated by Rambach in his "Wohlunterwiesener Informator", p. 347. ff.

the number of those who move from the older states of our Union to the newer ones and to the territories is all the greater. Among the thousands, however, who are moving from east to west and founding new homes, there are not a few from our own synodal communities, whom we should all the more prefer to follow, in order to do what we can for our part, so that they do not degenerate at all, or become a prey of the sectarians and swarm spirits.

May the undersigned be permitted to once again inform the dear readers of the "Lutheran" about the progress of this missionary work in the Northwest. May there be many who ask themselves the question: What have you then, who sit at the well-stocked table of the pure Word and the unadulterated sacraments, done so that the bread of life may also be broken for those who still lack it? May there be many of them who, by their intercession and by their charitable gifts, lend a hand to the work and thus also help to draw the net. Marc. 5, 7.

So let us begin at the most distant point of our mission area and hear what our dear traveling preacher in Dakota has to report about his work there. No doubt his report will be heard in wider circles with just as much joy and thanksgiving to God as it was recently at our synodal assembly here in Milwaukee. So he writes:

"It was in the year 1874 when Pastor Döscher moved for the first time as a missionary from Iowa to the Dakota Territory, especially to visit the German Lutherans who had immigrated from Southern Russia, to gather them into congregations and to bring Word and Sacrament to them. Especially 9 counties in the southeast corner of Dakota were settled and therefore formed the field of his work. How beneficial his effectiveness was, however, is well known. When Pastor Döscher was called to another field of work in the summer of 1877, the candidate G. E. Friedrich was appointed as his successor, and for a year he worked alone in the entire area of southeast Dakota, until the undersigned joined him as a helper last summer. There were 27 congregations and preaching points, ranging from 3 to 30 families. Our task was to maintain, respectively, to increase, to fortify these congregations and to fill them with the hope of an orderly care of souls. In the fall of last year, we divided the area in such a way that Pastor Friedrich worked more in the counties to the west and served 10 congregations, which also maintained him, so that he did not need any support from the mission fund, while I chose to live in one of the eastern counties and served 17 congregations from here. These communities are so scattered in 8 counties that I had to cover a distance of about 400 miles on each round trip. Although I visited them regularly as much as possible, on average every 5-6 weeks, the points most threatened by sectarian preachers were visited more often than others. In one of the larger congregations, which preferred to teach their young people themselves rather than entrust them to the religionless government school, I held school for parents and children on individual days when I did not have to travel or preach. In two other congregations, I was allowed to teach four children each, some of them already quite grown up, after a previous three-weekly instruction. 54 children were incorporated into the kingdom of Christ through the bath of holy baptism.

"Since Pastor Friedrich's departure from Dakota, I now also serve his previous congregation and branch. Since this congregation, as well as another congregation currently consisting of 6 districts, had urgently asked for a pastor, two of this year's candidates will be released to Dakota *), so that from now on the whole area there will be divided into three fields of work, which are not small after all. This will not only relieve the greatest need, but also make it possible to serve the congregations regularly, and thus eliminate a great danger, namely that some congregations, with their weak knowledge, will allow themselves to be lured into the yarn of the sect preachers by the promise of a more frequent and regular service.

"The two above-mentioned congregations will be able to maintain their pastor with the aid of the school fees. The third pastor, however, will still need support for his existence. The congregations, especially three of them, are willing and eager to do what they can for the preservation of the holy preaching ministry, and recognize with grateful hearts the love of our synod in the sending of traveling preachers, indeed many are ashamed that they still have to make use of this love for so long; but the need is still great. Last year's harvest provided the people with the most necessary means of subsistence; this year,

however, the locusts, with which this otherwise so richly blessed country has been so terribly afflicted in earlier years, have again begun their work of extermination. In some counties the seeds have already been completely destroyed and with them the hope of the people, who often still live in miserable thrown-up earth huts, to be able to contribute to the preservation of the holy preaching ministry.

"Only One new preaching place has been established this year. On the other hand, the many already existing congregations have grown somewhat due to the steady stream of immigrants, while two smaller preaching points have been united with larger ones. - The immigration of German Lutherans from southern Russia was not as strong this year as in previous years, since they had been intimidated several times by false reports. However, since the Germans in Russia will be deprived of the ecclesiastical and civil privileges they have enjoyed up to now as of June 1, 1881, and the ten-year period given them for emigration will expire at the same time, it is to be expected that many of them will use these last two years of freedom to found a new home here in the West of America, especially since they are urgently urged to do so by the sensible among those who have already settled here. Germans from the old states, some of whom have already belonged to our communities, are also migrating to Dakota, since there is still enough government land to be had for free under the homestead law and the land leaves nothing to be desired in terms of fertility and climate. Since a railroad is being built this summer through all of Southeast Dakota to the Missouri River, the settlements will probably be moved out that far in the not too distant future, and thus our synod will still have an opportunity to express its gratitude for the land.

*) The two candidates I. Bernthal and A. Müller have already accepted the job.

Note by the editor

God by continuing to care for the abandoned Lutherans here in Dakota and sending their messengers after them. May God awaken our hearts to this.

Centreville, Turner Co. Terr,

June 13, 1879, E. F. Melcher."

If the revered editorial staff of the "Lutheran" agrees with this and if we do not take up too much space in this dear publication, God willing, some of the reports of our other travel preachers in Minnesota, Wisconsin and at Lake Superior, Michigan, will follow in a later number. Ch. H. Löber.

To the ecclesiastical chronicle.

I. America.

Our High School at Fort Wahne. It is with great joy that we can report that the dear congregation at Williamsburgh has been persuaded that the appointment of their beloved pastor, F. Zucker, as principal of our Fort Wayne High School has the marks of a divine calling, and therefore, although with sorrow, yet with heartfelt surrender to the Lord's will, they have dismissed him in peace, and the aforesaid has promised to accept the vocation. W. [Walther]

II. foreign countries.

The report on the death of our "blessed" Ruhland, as given by the "Pilgrim from Saxony" of July 6, greatly embarrasses a certain paper in America with its gloating remarks. That paper, although edited by an opponent of the Saxon Free Church, writes as follows: "The well-known pastor of the separated Lutheran congregation in Planitz (Ruhland) has met with a sudden death. He was in synodal affairs on a trip to America. On the 3rd Pentecost holiday, while crossing the Detroit River on the steam ferry, he fell between a rolling carriage and the railing and died instantly. The congregation in Planitz loses in him an energetic and zealous pastor, the Missouri Synod its most influential representative."

The St. Sophia Mosque in Constantinople. For centuries, the St. Sophia Mosque in Constantinople has been jealously guarded against the intrusion of "infidels. When, after the end of the Crimean War, Europeans began to be allowed to enter, superstitious Muslims believed that they had seen large pieces of the plaster in the cathedral falling down, behind which ancient Christian symbols were supposed to have been hidden. And now from Constantinople comes the strange news that from now on a new service will be held in the mosque to discuss publicly all the different creeds, to which men of any religion are invited. A notice of this strange gathering has been published to the following effect: "It is hereby announced that every Friday and Tuesday, immediately after the noon prayers, at 5 o'clock, a lecture will be given in the St. Sophie's Mosque from the "Jyhu- ral". (A new book that has the purpose of reconciling all differences in religion). Anyone, whatever his faith, may come to the mosque at that hour and attend this meeting without payment. Ali, teacher of Arabic and English. "

Ad. Vol.

Protestant churches in Rome. Since Rome became the capital of united Italy, twelve Protestant churches have been built there, three of which belong to the Episcopalians and two to the Methodists.

The Baptists and Presbyterians also each have a church there. Bibles are now sold openly in the streets of all major cities in Italy.

Ad. Bd.

Religious Freedom in Russia. According to a new law, 12,000,000 people in Russia who do not profess the Greek Church have been recognized as a religious society and are now allowed to worship as they wish.

Ad. Bd.

God is omnipresent.

A missionary once preached that God is everywhere, notices and sees everything, and that He knows our most secret thoughts. A heathen replied: "We don't need a God who sees everything. We like to live a free life and don't want anyone to hear and see what we do."

That pagan has many comrades even among Christians who also very much wish that God does not know their works, words and thoughts. But God knows everything and brings everything before his judgment. (Freimund.)

Ps. 34, 13.

When once a worldly child said in a society: "Who is there in the world who would not like to have good days?" a present believing Christian answered him: "They would be easy to have, if one could only be blessed in the process! But true Christians do not look at day and time, but at eternity."

Ordinations and introductions.

At the request of the High Presidency of the District, Candidate R. Huschen was ordained and inducted on the 8th Sunday after Trinity in his parish at Drakc, Gasconadr Co . E. Michels.

Address: Rsv. R. Hussedsn,

Di-aks, OÄsecmnäs 60th, Llo.

On behalf of the honorable Presidium of the Illinois District, Mr. Candidate Johannes Heyer was ordained and inducted by the undersigned in the midst of his congregation on the 8th Sunday after Trinity. T. Eißfeldt.

Address: Rsv. 3oU.

(üolödour, Oook 60., III.

Commissioned by the Reverend Presidency of the Middle District, the Candidate of Theology, Mr. H. Jungkuntz, of St. Louis, Mo. was ordained in the parish church at North-Judson, Ind. on the 29th of July, and thereafter introduced in the branches at Gundrum and Medaryville on the afternoon and Wednesday following. I. H. J ox.

Address: Rev. n. .luri^Icuntri, Uox 43- ^ortk-.su<1?on, Ltark Oo., Inck.

After Pastor A. G. Grimm has been called from the new Lutheran congregation founded by his ministry near Wellsville, Montgomery Co., Mo. and has taken up residence there, from where he continues to serve his previous smaller congregation in Vandalia, Audrain Co. as a branch, he was inducted into his new office by order of the Reverend President Biltz on the 8th Sunday after Trinity. W. Matuschka.

Address: Rsv. 6rlmm,

^VoUsvills, ^santZomsr^ 60th, 2lo.

On the 8th Sunday after Trinity, Pastor I. E. Baumgärtner was installed in his branch parish at Belvidere, Ill. H. Engelbrecht.

After Mr. C. I. Otto Hanser, until then Director at Concordia College at Fort Wayne, Ind., had received and accepted a regular appointment from the Lutheran Trinity Congregation at St. Louis, Mo., he was, by order of the venerable Presidium Westl. District, on the 8th Sunday after Trin., August 3, the year before, solemnly inducted into his new office by the undersigned, assisted by Prof. Dr. C. F. W. Walther and Past. G. Link solemnly inaugurated into his new office. G. Schaller.

Rev. E. Lehmann was introduced to the Zion Lutheran congregation at Tandy Creek on the 9th Sunday after Trinity by order of the presidency, assisted by Rev. Chr. Bock, byC . F. W. Sapper.

Address: liav. K. Dsdmnnn,

Lorms Vtutloii, Jellerson (!o., Hlo.

Church consecration.

On the 6th Sunday after Trinity, the Immanuel congregation at Town Utica, Winona Co., Minn. dedicated their magnificent new church to the service of the Triune God. The same is 35 feet wide, 56 feet long, with a steeple 80 feet high and gilded cross. The consecration sermon was preached by Pastor Holst, the afternoon sermon by Pastor Koch, member of the honorable Wisconsin Synod, and the consecration prayer as well as the evening sermon were preached by the undersigned, since unfortunately the honorable Father Bürger had to leave earlier. D. Kothe.

Mission Festivals.

On Sunday, July 13, the Lutheran congregations of Pittsburg, Pa. and the surrounding area celebrated a joint mission feast in which nearly 5,000 people participated. The celebration was led by Pastor Brandt, and several pastors preached mission sermons. The collection resulted in K504.61, which was distributed in the following manner: To Rev. Keyl in New York for the Emigrant Mission \$154.61, to the Ohio Synod \$175.00, and to the Missouri Synod P175.00.

The annual mission festival of the congregations in and around New York was held in the congregation of the undersigned on the 7th Sunday after Trinity. Sermons and lectures were given by Pastors Steup, Zucker, Schulze and König. The latter spoke about the Lutheran Free Church in Germany and our obligations towards them. The Collecte, which amounted to P239.77, is for various missionary purposes. Bro. Zucker.

(Delayed.)

On the 4th Sunday after Trin. the congregations of Pastors Hild and Käselitz and that of the undersigned celebrated their annual mission feast at Sheboygan, Wis. Preachers were: Hr. Past. Hild on inner mission, Mr. Rev. Herzer on external missions; Mr. Rev. Sprengeler gave a lecture on mission history. The collection was \$129.00, of which H 100.00 was given to the inner mission and the rest to the seminary in Springfield.

C. M. Zorn.

Election display.

Since the congregation has not been able to convince Pastor I. H. Niemann in Cleveland that it is the Lord's will that they release their pastor in peace to take over the directorship of our school teachers' seminary in Addison, Ill, the aforementioned has placed the received appointment back into the hands of the synod. Therefore, all persons concerned are hereby requested by the undersigned, on behalf of the Board of Supervisors, to send to him as soon as possible the names of those persons whom they now nominate as candidates for the designated directorship which is still vacant.

St. Louis, Mo, August 15, 1879.

C. F. W. Walther, d. Z. Secr. of the Electoral College.

One request.

On the occasion of a visitation to Rev. Schwemley's congregation in Ford County, Kansas, I found that great scarcity had occurred in consequence of a prolonged drought. The people are new and impecunious settlers, and have harvested nothing in two years of field and garden crops, but this year wheat to the amount of about 1 bushel per acre. This gives an idea of their situation. A number of women have gone into service in the neighboring towns and men are looking for work elsewhere to earn bread for their families. Their request to fellow believers is now to provide them with support to the extent that they can buy the necessary seed wheat, which the railroad company has promised to deliver to them at the purchase price in exchange for cash payment. About 700 bushels would be sufficient for this purpose.

The undersigned can vouch for the correctness of the above information according to his own opinion and therefore recommends this request for favorable consideration, and is also prepared to receive and transmit contributions in money up to the amount indicated. F.J. Biltz.

XL. If there should be a surplus, it could either be refunded to the donors or given to the equally needy internal missionary treasury, depending on the donors' wishes and intentions. D. O.

Notice Concerning Concordia College at Fort Wayne, Ind."

Wednesday, October 1, God willing, the new school year will begin for this institution. All those who wish to see boys admitted to the same on the date indicated are hereby requested to send the undersigned as soon as possible and no later than

14 days before the beginning of the annual course. The registered boys must then be present at the institution on September 30 to undergo the examination by the teaching staff.

The conditions of admission are as follows:

1. a written report on the moral conduct, aptitude and school knowledge of the applicant must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a **good** community school is necessary; for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of all regular declensions and conjugations, as well as some practice in translating simple sentences into Latin. The Latin grammar used in the institution, which should also be used for the preparation of such students, is that of Dr. I. Lattmann and H. D. Müller with their practice and reading book, available from Siemon L. Bro. in Fort Wayne.

Each student must be provided with a suitcase, necessary linen and bedding, quilt and woolen blanket and towels. Mattress (H2.50), chair (75 cts.), lamp and sink are best purchased here at the institution.

4. the annual cost is calculated for the student as follows:

Board, light and firing per quarter of ten weeks	816.00
Student library and gymnastics per year	81.00
Books average from	\$7.00-810.00

The boarding fee (K16.00) must be paid quarterly at the beginning of the quarter, the rest at the beginning of the year, and must be sent directly by the parents (not by the students) to Dr. H. Dümling under all circumstances. By not following this rule, parents often cause themselves and the institution great inconvenience and annoyance. All students who do not study theology pay \$40.00 annual tuition. Pupils whose parents are not members of the Synodal Conference pay \$20.00 per quarter for board, light and stove. The pupils of the lower three classes are not to manage their own money, but are to have it managed by one of the professors. Since the students' laundry is washed free of charge due to the love of the women in our local communities, it is desirable that parents provide their children with colored shirts for the week at the institution. - Great embarrassment is caused annually to the teachers' college by the sending of boys who lack the necessary maturity. Therefore, pastors and teachers are asked to first make sure that a boy has the necessary knowledge of German, English and arithmetic to be admitted; without this, he would not be able to follow the lessons in Sexta, and he would lose an entire school year and his parents the significant costs, so that the teachers' college could see itself compelled to send him back again, in order to save the parents this futile expense. - —

In the name and on behalf of the Board of Supervisors and the College of Teachers G. Schick, Rector.

The Western District

of the Synod of Missouri, Ohio & a. St. will meet, s. G. w., Sept. 24 at Trinity Church (school hall on Barry St.) in St. Louis.

Topics: 1. thesis VI. of last year's lecture on the election of grace. 2. point 10. and 11. of Thesis III. of the main lecture: "That only through the teaching of the Lutheran church all glory is given to God alone" etc.

The parochial briefs are to be brought along. E. Lenk, Secr. *

All members of the Western District of the Missouri Synod, pastors, teachers and congregational deputies, as well as guests, who intend to attend this year's synodal session, are requested to notify Pastor O. Hanser, 1811 Fulton St., St. Louis, Mo. as soon as possible, but not later than September 15. Only those who have registered by then will be accommodated and notified by postcard. It would be desirable if each pastor, when registering, would also register his deputy.

The address of each applicant is also requested.

The Quartering Committee.

Conferenz displays.

The Northern Illinois Pastoral Conference will hold its meetings, s. G. w., August 26-28 at Kankakee. - Since the Illinois Central R. R. wants to transport the conference members for 1H from Chicago to and back, Mr. Pastor G. A. Müller is requested to send a ticket to anyone who does not sign off soon.

L. v. Schenck.

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The Buffalo Districtconference will hold, s. G. tv. its meetings Sept. 30 and Oct. 1 bei the subzeichnet.

W. Dahlke.

The Detroit Specialconference will hold its meetings on August 27 & 28 in the undersigned's community, Ridgeway Station.

Registrations are requested. C. Lohmann.

New York Districts Conference, s. G. w., August 26th to 28th, at Rev. C. I. T. Frincke at Port Richmond, N. I. Commencing at 10 o'clock in the morning. Preacher: pastor I. H. Sieker; substitute: pastor G. F. Stutz. Registration with the local pastor before Aug. 10. H. C. Steup.

The Minnesota General Pastoral Conference meets, s. G. w., the first Friday in September at the church of Mr. ? E. Rolf at St. Paul, Minn. Time of meeting to be until the following Tuesday incl. Subject of proceedings will be the continuation "On the Certainty of the State of Grace".

NS. Only the brothers who register at least 14 days in advance at the kastoi-lool can count on a certain lodging. Therefore, please contact us in time. I. Krüger.

Incoming into the coffee of the Jünois Distritts:

For the synod treasury: From ? Lehmann's congregation in Chicago \$10.61. ? Martens' congregation in Danville \$7.50. ? Döderlin's Gem. in Homewood \$9.65. ? Brauer's congreg. in Champaign \$2.75. ? Nachtigals Kreuzgem. in Waterloo 4.85. ? Ottmann's compound in Collinsville by I. H. Kuhlendeck 5.50. ? Burfrind's compound in Rich 8.80. (Summa \$49.66.)
For the Negro Mission: From Chicago: by L. Hrdrich from K. Fehnte 50, by ? Reinke by Mrs. Schwarz 1.00 and by ? L. Lochner by Mrs. Schmidt 1.00. By K. Norden from the Gem. in Lindenwood 2.00. (S. K4.50.)
For the emigrant mission in New York: By J.H. Kuhlendeck from D. Ottmann's Gem. in Collinsville 2.40.
For poor students in St. Louis: Through D. Miracles in Chicago by the women of sr. Gem. for M. Great 7.00.
For the college household in St. Louis: By I. H. Kuhlendeck of ? Ottmann's Gem. in Collinsville 4.80.
For the seminar in Springfield: From ? L. Frese's Gem. in Effingham 5.68.
For poor students in Springfield: ? Mertens' Gem. in Danville 6.25. From the women m ? Wunders Gem. in Chicago for I. Hoyer 7.00. From the communion treasury of ? Slerae's Gem. in Dundee for Gothic 8.00. (p. 4.21.25.)
For poor college students in Fort Wayne: Through ? Beinke in Chicago from Mrs. N. N. for the orphan boy W. Köpchen 2.00.
For old, sick and poor pastors and teachers: From D. Rauscher's congregation in Dalton 5.00. D. Lehmann's congregation in Chicago 5.00. ? Döring's parish in Eranston 8.00. ? Martens' Gem. in Danville 8.00. C. Brauer's congregation in Champaign 4.38. By ? Mennicke's in Rock Island from the Western Illinois and Eastern Iowa Conference 6.50. (S. P34.88.)
For ? Brunn in Steeden: ? Beck's Gem. in Jacksonville 10.00. ? Wunvers Gem. in Chicago 12.00. (S. H22.M.)
For D. M. Wyneken: By D. Seidel in Keokuk Junction: by C. Heinicke 2.50. Joh. Flesner 1.50. H. H. Flesner, 1.00. Joh. MeintS, H. M. Flesner, H. Büß, A. Heinicke, Joh. Bruns and G. I. Post 50 each. (S. H8.50.)
For Wittwe E. Sommer: From Addison: by L. Stünkel and N. N. 1.00 each.
For Wittwe Harnen ing: By ? Döderlein in Homewood by the women S. and W. 10.00.
For Wittwe Ruhland: Aberdmahlscollekte by ? Holtermann's parish in Lost Prairie 5.25. By ? Brewer in Trete, wedding scoll, by Mr. Oppermann 8.25. By ? Wunder in Chicago by widow C. Otto 5.00 and by I. Stumpfhaus 1.00. By D. Hahn in Staunton, wedding coll, at H. Vage, 5.00. By D. Martens' Gem. in Danville 6.10. ? Beck's Gem. in Jacksonville 9.00. D. C. Brauer's Gem. in Champaign 4.39. By ? Succop in Chicago by F. Wackendorf 7.5. By D. Seidel in Keokuk Junction: by C. Heinicke 2.50, an unnamed 2.00. Joh. Flesner 1.50. Ulf. Behrens, H. Lerhof, H. Heinicke, Bro. W. Flesner, W. Flesner, H. H. Flesner and H. Buess 1.00 each. Franzrn, I. W. Flesner, R. Baumann, Joh. Meins, H. M. Flesner, Joh. Buess, A. Heinicke, Joh. Heinicke, Joh. Buns and G. I. Post 50 each. G. Buess .85. Lena Flesner .40. Harm Behrens, .20. From ? Wunders Gem. in Chicago 20.00. By ? Holter in Chicago from Marie Keller 50. by D. A. H. Brauer in Worden: by H. SieverS 1.00. L. Henke, 25. Hering 2.00. W. Eilert 50. Mrs. W. Heinemeier 1.00. Albrecht 50. by himself 1.75. By ? Love in Wine Hill: from sr. Gem. 6.90, collected from Randolph Co. conference 3.25. By ? W. Mirtner in New Berlin from Casp. Hatches 5.00. (p. P106.74.)
For the church building in Plantitz, Saxony: By Mr. Koboldt in Effingham 2.85.
For the congregation in Sioux City, Iowa: By ? J. A. F. W. Muller, from the comm. in Lost Prairie 2.30, from the comm. in Echester 4.90. (p. H7.20.)
For the dead and dumb in Norris, Mich.: By ? Roders Gem. in Arlington Heigls 10.00. By ? Drögemüller in Arenzville: by sr. Gem. 4.35, by himself 65. (p. \$15.00.)
Addison, Ill, Aug. 6, 1879. H. Bartling, Kassirer.

Income to the coffers of the "Eastern" District:

For the synodal treasury: From the congregation in Rondout P3.82, congregation in College Point 6.40, congregation in New Bergholz 5.4 St. Johannis congregation in Williamsburg II.Ou. Gem. in Martinsville 5.00. Gem. in Tonawanda 2.A. Miss. N. N. 2.50. ? Föhlinger 6.00.
For the widow's fund: D. Keyl 4.00. Fräul.N.N. 2.50. W. Gram 2.10.
For the Negro Mission: Miss N. N. 2.50. Sunday school of St. Paul's congreg. in Pittsburg 9.26. birthday offering of Marie St. 1.00. congreg. in Martinsville 4.35. W. Gram 2.00. mission festival collecte of congregations in and around New York 20.00.
For the Heathen Mission: mission feast collecte of the Missouri and Ohio congregations in Pittsburg 87.50.
For inner mission: Mission Festival Collecte of Missouri and Ohio congregations in Pittsburg 87.50. Women's Association of St. Paul's congregation in Albany 5.00. Mission Festival Collecte of congregations in and around New York 25.77.
For the Institution for the Deaf and Dumb at Norris: congreg. in Lonaconing and Barton 6.87. Elisabeth, Catharina and Anna Schellhaas 1.50. W. Gram 2.00. Mission Festival Collecte of congregations in and around New York 10.00.
For the orphanage at Mount Vernon: MissionsfestCollecte of churches in and around New York 10.00.
For the orphanage near Boston: HochzitS-Collecte at Feldhusen 5 50. W. Gram 2.00. Mission Festival-Collecte of congregations in and around New York 10.00.
For the widowed Mrs. ? Ruhland: ? Stutz 2.00. Miss N. N. 2.50. Mrs. K. by ? Sugar 5.00. By ? Sugar by N. N. 1.00. ? Sieker 5.00. Ed. Hauselt 5.00. Church singing society of the congregation in the congregation in New York 5.50. Ges. in the Trinity congregation in Buffalo at the memorial service of the sel. ? Ruhland 45.25.
For the German Free Church: Missionsfest-Collecte of the congregations in and around New York 50.00.
For you parish in Plantitz: St. Paul's congreg. in Baltimore 32.46. Mission Festival Collecte of congregations in and around New York 25.00.
For the Gcmunity in Lockhaven: By Kassirer Grahl 24.30.
For the Philadelphia congregation: By Kassirer Grahl 5.75.
For poor students in Springfield: For C. Kellermann by A. Klose 3.00. Mission Feast - Collecte of churches in and around New York 10.00.
For poor students in St. Louis: W. Gram 2.00. Mission Festival Collecte of churches in and around New York 10.00.
For poor students in Addison: mission feast collecte of churches in and around New York 10.00.
For poor students in Fort Wayne: Mission Festival-Collecte of churches in and around New York 10.00.
For the building fund: W. Gram 2.00.
For the Baltimore Emigrant Mission: By Kassirer Bartling 6.75.
New York, August 7, 1879. I. Birkner, Kassirer.

For the Lutheran Orphanage of the Infant JEsu

at St. Louis

Received since June 8: From the Young Men's Associations in the Immanuel- and Dreieinigkeits District in St. Louis H350.70. Mr. Strecker the several parthien of bread. From the Women's Association in the ZionS Distr. the 11 girls' dresses, 2 girls' shirts, 1 jacket. From members and young people of the Immanuel-Distr. the 1 new string! and bridle. Mrs. Krause in Mr. ? Lenks Gem. that 2 jackets, 1 skirt. Hrn. G. Greb, Des Peres, Mo., 1 bushel of beans. From the Zions-District in St. Louis by Collector Göhmann 12.35, from Mr. C. Brannahl, thank offering at his silver wedding: 10.00.
From Trinity Distr. that, by Coll. Anner: 3.65, by Coll. Noack: 3.50, by Coll. Brockmeyer: 3.60. Mrs. Müller in Canton, Mo., 1.00. Mr. ? Schröder in Ruma, Ill., 1.00. From a charitable woman in Immanuel-Distr. in St. Louis 3.25. From the Women's Association in Bethlehem-Gem. that, 11.00 together with 9 Mädchenkleidern, Mrs. Neumann in Immanuel-Distr. the 1.00. Hrn. ? Weisbrodt's foster daughter in Mt. Olive, Ill. 2.10. Mrs. N. N. in Immanuel-Distr. in St. Louis, 5.00. From teacher Meyer's school children at Marysville, Ks. 3.00. To Mr. F. W. Schuricht in St. Louis quinine to the value of 4.00. From Mr. ? C. C. E. Branbl's Gcm. in Lowell near St. Louis by Collectors Busse, Bodler, Rodenberg and Wessel 25.00. From the Jungfraun-verein in the Dreieinigkeits Distr. in St. Louis by Miss Car. Harnisch for our college student E. Holm in Fort Wayne 25.00. Coll. of the Gem. of Mr. ? B. SieverS, California, Mo., 3.65. From the school children of Mr. ? Nösener in Harris Co., Texas, 3.25. Abndm, coll. of the comm. of Mr. ? W. Brandt in Page City, Iowa, 4.22. Dr. F. Schade in St. Louis 20.00. Mr. H. Brinkmann in Dreieinigk-Distr. that, 1 pair of Casimir pants and a parthie Zeug. Mr. C. H. Moritz the 1 doz. Soup spoon, 2(dozen) Theel spoons, 1 dozen. Coffee cups and 5 sets of knives and forks. From the Immanuel Distr. das, by Collector Günther 4.95. Coll. Huning 9.65. From the ZionS-Distr. that, by Coll. Göhmann 6.40. From the Kreuz-Distr. that, by Coll. Körner 3.20. From the Virgins' Association in Bethlehem Comm. das, 2.00. By Mr. Michael Merz, Des Peres, Mo., das, 1.00. By Mr. W. Damm, Pekin, Ill. by himself 2.50. N. N. 2.50. Sunday School by Mr. ? Böttcher, Mt. Pulaski, Ill. 2.55. Miss L. Dicke at Grafton, Wis. 1.00. Mrs. Kaiser at Immanuel Distr. in St. Louis 6.00. W. L. there: 1 parthie calico, stockings 2c. From an unnamed donor das, by I. Sonbhaul 53 lts. Calicoes, 4 children's gowns, 3 pairs of boys' hosen, 4 pairs of stockings. J. I. KuheS in St. Louis 1.00. Mr. ? E. Heinicke in Marshalltown, Iowa, 50. Mr. ? Guenther's Gem. in Cole Camp, Mo. 2.05. D. Harris that, 50. mr. ? Thurner, Iowa City, Iowa, 3.00.
Sincerely thanking all kind donors in the name of our dear orphans and the Board of Directors
St. Louis, August 11, 1879. I. M. Estel Kassirer.

Since November 29, 1878, the following donations have been received by me for the purpose of natural history instruction at the local seminary, the receipt of which I hereby acknowledge with thanks: From the student corps of the seminary D1.95; from Mr. Teacher Spuhler 1.00; by Mr. Teacher I. M. Grolse, collected at Mr. Teacher O. Kieling's wedding, 7.00. (Summa P9.95.)
Addison, August 8, 1879. C. Hantzschel.

For the preachers' and teachers' widows and orphans' suffice

have been received:

(Western Districts)

From I>. Chr. Bock L4.00. Teacher I. P. Emrtch 2.00.

1. contributions:

From A. H. and A. I. 5.00. On Fr. Adam's wedding in Bmns- wick collected 2.50. From?. Endres' congregation in Utica, Nebr. 4.00.
St. Louis, July 22, 1879. E. M. Große, Cassirer.

2. gifts:

For verw. Mrs. k. Ruhland: From Fanny Sienknecht, Wartburg, Tenn., H5.00. From the Gem. I>. T. MießlerS 8.80. From Hrn. k. I. P. Fackler 1.00.
By k. F. Kleist in Washington, Mo., by Willy Otto 2.00, Mrs. N. N., Mrs. W. Fricke 1.00 each.
For poor sick pastors and teachers: FromMr. H. Tiarks, Monticello, Iowa, 10.00.

Received by the undersigned:

Through Mr. Pastor Schmidt in Indianapolis I have received the following support: From several members of the congregation of Mr. I>. Hiller in Pomeroy, O., 15.00. Through Mr. ? Brak- hage in Farmers Rrtreat, Ind. by B. 1.75. Mrs. Zeit 2.00. Mrs. Reitz 1.00. H. V. .25. Collecte of the congregation of Mr. ? H. Kuhn at Indianapolis 4.90. Coll. of the Gem. of Mr. k. Kunz at Julietta, Ind. 6.00.
Warmly thanking the benevolent givers and wishing God's blessing

schend

Indianapolis, Ind. d. July 29, 1879.

Fr. Jske.

Received from the congregation of Mr. k. C. H. Lüker at Aroma, Kansas, 2 Krg of butter. From an unnamed person at Dwight, Ill, 2 pots of butter.
From the Women's and Virgins' Verrin of Trinity - Gem. near Dayton, Iowa, 5 white shirts for poor students.

Correction.

In No. 11 of the "Luth. read p. 88: From k. Mertners Gem. in Neu-Berlin, Ill, 1 barrel of meat 2c. instead of "1 pound."

Sincerely thanks

G. Peacock.

For poor students received with thanks from the valuable proximity association of the community of Hrn k. Biltz in Concordia, Lafa- vrte Co., Mo., 6 bust shirts, 6 pairs of undergarment dresses and 8 towelsC
From the municipality of Mr. k. Biedermann, Nebr., P5.00 and from the congregation of Mr. ?. I. Frese, Nebr., P12.00 for the operation of the inner mission in southwestern Nebraska, certifies with heartfelt thanks

Blue Hill, Webster Co, Nebr.

C. Meyer.

For widow Ruhland

received from Mr. Georg Gehringer P1.00, Mr. B. Ries 2.00.

F. Lochner.

Books display.

Fourth Synodal Report of the Northwestern District of the German Lutheran Synod of Missouri, Ohio and other States in 1879.

This report of the Northwestern District of our Synod has just left the press and can be obtained from the agent. As far as the interesting and important content of these negotiations is concerned, it can already be seen from the preliminary reports in No. 15 of the "Lutheraner".

Price: 20 cents.

The price of Dr. Sihler's "Evangelien-Postille" is erroneously shown in the last "Lutheraner". The same is \$2.25. Siemon L Bro.

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The "Lutheran" is published twice every month for the annual subscription price of one dollar for the out-of-town unrecipients who have the same prejubezablen.
To Germany and the "Lutheran" is sent by mail, postage for it is to be sent to the editorial office, but all other letters containing business matters are to be sent to the address "Dutd. Orders, 8t. Louis, Mo. to be sent to you." - In Germany, this sheet can be obtained from Heinrich I. Naumann, 36 Pirnatsche Strasse, Dresden.

Some thoughts about the morbid way in which "inner mission" is carried out in Germany.

At the present time, especially in our old fatherland, there is hardly an area of common Christian charity that is not included in the framework of this mission and its associations. Orphanages and hospitals have existed since ancient times, and they were almost always of ecclesiastical origin. Later, especially towards the middle of our century, with the increase of human misery, other institutions of saving love were added, such as institutions for the blind and the deaf and dumb. In recent times, however, the area in which the so-called inner mission is active in all kinds of ways and in all directions is almost incomprehensible.

There are Sunday schools, children's services, city missions, deaconesses' homes, hospitals and rescue homes, friars', servants', idiots', reformatories, Magdalenenstifte, asylums, hostels for the home, infant schools, sanatoriums, distribution of Christian writings, The large area of Christian-social reform efforts against the spreading cancer of anti-Christian communism and social democracy. In addition, there is the endless series of associations for special Christian purposes, apart from those already mentioned, such as for the care of the poor and the sick, for the care of released convicts, for emigrants, the tract associations, the apprentices' and journeymen's associations, as well as the temperance associations, and so on.

Whoever lacks an insight and view sharpened by the Holy Scriptures and sound Lutheran doctrine could be dazzled and intoxicated in the face of this multicolored Christian loving activity, for such a thing never existed to this extent and in this variety in Germany, even at the time of the Pietism that prevailed in the church.

But whoever, with enlightened eyes of understanding, looks into and sees through this many-faceted gear of Christian charity, will find himself confronted with a multiple

The people of the city could not help but feel a certain concern, even a certain sadness.

First of all, it is clear and obvious that all these works of Christian charity, help and sharing are often not fruits and outflows of a healthy community life. However, already in the past before the present mass apostasy of the poor people in Germany from God's Word and from the Christian faith - there can be no question of a real congregational life, according to the processes and example of which in the apostolic congregations, in the state churches of Germany; for through the rape of the secular sovereigns, as so-called chief bishops or real prince-papalains, the church in all the individual congregations in its territory was and is deprived of all its noblest rights founded in God's Word, in order to govern itself according to that Word and according to its spiritual constitution. Rather, the congregations of the country were and are constricted and constrained on all sides by this regiment of the secular princes and their officials, bound and fettered and held in servile subjection.

Therefore, it is impossible that a congregational life based on the pure and purifying preaching of the divine word and on faith could arise and exist, in which the congregations, as such, practice their faith through love in various ways, as is the case in the Lutheran Free Churches that are faithful to the confession.

Now, however, the situation is much worse, since to this impossibility of actual congregational life in the state churches is added the mass apostasy of the poor German people. And in this, however, with all the state

rape, the pastors the greatest guilt; for if they all, even in the Lutheran national churches, preached purely and loudly law and gospel with proof of the Spirit and power, there could not possibly be any apostasy of this extent and wickedness; and even the anti-Christian communist and socialist movements would hardly have grown to this dangerous strength.

But most of the preachers in the pulpits are not simple-minded and insistent about repentance toward God and faith in our Lord Jesus Christ, as

the few vicarious repenters in the fulfillment of the law and in the endurance of our punishment, preach to their congregations. Rather, these preachers are either openly rationalists and deniers of the deity of Christ or secret ones who, under all kinds of Christian slogans, are nevertheless the same counterfeiters and dispensers of over-sugared poison pills, thieves and murderers as those. And even the best preachers of Christ are mostly unionist emotional preachers, who do not understand law and gospel, repentance and faith, belief and works, justification and

It is their fault if their parishioners and other listeners are not brought to a healthy faith in Christ and the genuine evangelical godliness that flows from it, and to diligence in truly good works and are strengthened in them.

Therefore, in view of the already existing and ever-increasing mass misery and the growing de-Christianization and immorality, especially in the larger cities, Christians from all kinds of congregations are forming associations to remedy this or that crying need and oppressive evil, according to taste and inclination.

But hardly anyone will claim that in the emergence and existence of these associations for special purposes of Christian charity, the actual moving force is only reward-seeking work-creed, vain self-reflection, seeking applause and recognition, and the participation in a now, as it were, prevailing Christian fashion; For even with a morbid faith, sincere love of neighbor can be connected, in which the Christian, in a prevailing manner, still seeks God's honor and the neighbor's benefit and piety, however much stain of that evil may adhere to his works of love.

Thirdly, however, it cannot be denied that this busy and many-moving associational life contributes greatly to the use of the God-ordained means of grace, the

The preaching of the gospel and the administration of the sacraments are pushed into the background, for which the good number of those unbelieving or infidel preachers are also very much to blame; for if they were on average righteous shepherds of Christ's sheep according to the heart

If the churches were organized according to God's will and according to the process and example of Christ and his apostles, they would also have on average quite faithful and quite faithful congregations active in love, then there would be no need at all for this diverse, multicolored association system, both alongside and outside the congregation; The united and orderly loving activity of the various congregations would then provide all that is necessary, and the ecclesiastical teaching office with the administration of the means of grace ordered by God would then not stand in the background, as it were as an idle spectator of the works of the associations, but at the center of the congregational activity. As it stands now, it is no wonder that several times from the midst of the associations, and probably also from the mouths of these and those pastors, the words are heard: "the ordinary means (namely, the means of grace) are no longer sufficient." Likewise, the inner mission is called "a representative of the church" from time to time. So it is quite natural, especially in view of the prevailing condition of the above-mentioned pastors and their congregations - for like the shepherd, like the flock - that many emotional and spiritually sick Christians turn with haste and zeal to these and those associations of the so-called inner mission, as to the extraordinary "contemporary" means to promote the kingdom of God and to ward off in the right effective way the torn damages and corruptions.

Fourthly, in connection with this extra- and side-church association system and its unhealthy multiplicity, two things are not only to be deplored, but also to be strongly disapproved of and punished. One is that many of the pietistically and unionistically minded pastors involve themselves in this association system and even act as leaders and directors of the associations or as outstanding members and devote a lot of time and energy to the purposes of their associations and take both away from their congregations. This, however, is obvious unfaithfulness in the God-ordained direction of their actual office and profession; for they are called by God to feed Christ's sheep; and it is absolutely inconceivable that even smaller congregations would not take up their full strength and time if they wanted to be faithful in their pastoral office before God; for with the public preaching and rite of the sacraments, not everything is done that the Lord commands them to do. They should also, according to his example, seek the lost, bring back the lost, heal the wounded, care for the weak; they should, as faithful and wise stewards, give each of their household members his due. Furthermore, they should diligently study the holy scriptures and the books of orthodox teachers for the godly direction of their equally sweet and difficult and responsible profession and have God's word ready to hand for special cases in doctrine and defense. Where would they have surplus time and strength to promote their special purposes as members or at the same time leaders of these and those associations, in which they act against the word of God, which says 1 Petr. 5, 2: "Feed the flock of Christ, as you are commanded"?

The other and even worse thing is that pastors in Germany who are already in office and well gifted leave their congregations and enter the service of the so-called inner mission out of a flight from the cross and other wrong motives. But what do they do in this? As disobedient and self-willed servants, they throw away their Lord's calling.

They unfaithfully leave the sheep commanded to them by the arch-shepherd for faithful care and protection and bought by him at a high price, and choose a job and service for this or that person in need of help, even if it is not commanded to them by the Lord and, moreover, amounts to a temporary human contract between them and ikren professors. They give the equally enthusiastic or frivolous ministers, as they themselves are, a bad example to follow them in their breach of faith, and at the same time a heavy annoyance to the more serious servants of the church and to every Christian of this disposition.

It is very characteristic what an "outstanding representative of the inner mission" who had left his pastorate answered to the question: "What gives him so much satisfaction in this activity? His answer was: "that I always have to deal with Christian people.

What is the summary content of this answer other than: Shying away from the cross and fleeing from all kinds of evils from above and below? From above, for example, the pressure of the state-church regiment with its innumerable decrees, laws and edicts, tables and lists, and the inhibition of all free movement within the church. From below, however, the evil of the mass of unbelievers and unconverts, whom the fugitive Gesell probably had in his congregation and with whom he, precisely as an unchristian, did not like to deal, as is clearly evident from his answer. - Truly a good fighter and follower of Jesus

Christ! Oh, how would we poor sinners like it if the Son of God had become man only in order to be on friendly terms with the already existing believers in Christ of the old covenant, e.g. Simeon, Hannah and others, and to enjoy it? Could that evil-answering deserter from the ecclesiastical army himself have his morbid faith, if Christ had done so? Did He not preach to the lost sheep of the house of Israel, who had no shepherds? Did He not go after many a hundred lost sheep as the good shepherd until He found them, for example, Mary Magdalene, the adulteress, the sinner, Zacchaeus, and finally the thief on the cross? And did He not also command His under-shepherds the lost sheep, the unbelieving and unconverted, to convert them by virtue of His word through repentance and faith from darkness to light and from the power of Satan to God, to receive forgiveness of sins and the inheritance together with those who are sanctified by faith in Christ? But he, this "outstanding representative of the so-called inner mission", proves to be an unfaithful shepherd who flees from the field and the cross, who, rejecting his profession, prefers to work together with the association Christians without a profession and to avoid the fight with the devil and the world.

And indeed, it is very much to be worried that this answer, which testifies to a terrible blindness, is not so isolated, but is given in the name of almost all these defectors from the service of the church. For, as it seems, even in ecclesiastical circles this defection is not punished with the right seriousness and called sinful cowardice and disloyalty, shame and disgrace, but at most lamented. For the lamentation and sighing over the

Pressure of the state-church regiment from above and over the raw, unruly, apostate mass of the people from below is now the prevailing agenda among the pietistic and unionistic-sick preachers; But almost no one has the courage, even within the Lutheran national churches, to break the unworthy fetters and to break the sordid bonds with which they are held captive and gagged against Scripture and confession by their state-church superiors, and to leave the prison of the state church, be it alone; For through their guilt they have no congregations, or at least parts of them, behind them, which, well equipped by them through faithful teaching and defense according to Scripture and confession, would have the same courage as witnesses to leave this prison, whose doors are open to them, with them for the sake of confession and conscience.

Summa, to what does the so-called inner mission in Germany with its dazzling and dazzling associations bear clear witness?

First of all, of the deadness of the Christian congregations, as such, in the state churches, which lack the spiritual life to show themselves alive in the works of faith and in the labor of love, and to ward off, as far as possible, the multiple misery and ruin that do exist, and to remedy many a need and evil to the best of their ability.

On the other hand, the incompetence and inadequacy of the pathological-pietistic pastors to work a thorough awakening from the sleep of sin and a righteous conversion through the powerfully gripping and penetrating preaching of the divine word, according to law and gospel, and through faithful pastoral care of the individual, and thereby to produce a healthy congregational life, in which the word of God reigns and the orthodox church confession has power and validity.

Thirdly, the inner mission in Germany testifies in an indirect way to the enslaving coercion and pressure of the prince popes and their state church authorities, in which a congregational life governed by the Word of God and in accordance with the church confession cannot arise and the congregations of their area are kept in servile subjection and constant immaturity.

Fourthly, it also provides evidence of the cowardice, fear of man, bellyaching or false reverence of even the better-minded pastors against their secular sovereigns, who therefore lack the courage of confession and witness to throw off this unworthy yoke.

Truly, even in the larger cities, this multiple and manifold mass misery would not exist to the degree it does today, and especially the terrible apostasy from God's word and the Christian faith would not have seized and still seize so many who are still baptized, if just the preachers, For there is no mention here of the obvious or hardened Christ-deniers of all kinds in the pulpit, as thieves and murderers - if only the preachers who confess Christ were true believers and faithful to their confession, in short, preachers who proclaimed God's word to the poor people, even if in all simplicity, but nevertheless "with proof of the Spirit and of power.

But these Christian-minded and even Lutheran pastors, mostly without proper division and connection of the word of truth according to law and gospel, preach more in an emotional or oratorical, or workmanlike, or unionistic way about their texts from the holy scriptures in their congregations. And there is

Of course, it is no wonder that no congregations can grow out of such an evil and pathologically preached word of God, which, according to their ruling tribe and core, would be rightly believing and at the same time rightly faithful, faithful to the confession, active and strong in the demonstration of brotherly and general love in a manifold and persistent way.

There would also be a healthy congregational life to remedy or alleviate in an orderly way this and that evil and distress; and in the connection and in the interlocking of several such congregations, according to the general love, even more could be done for this. This, however, can only take place in free churches; for such orderly cooperation on the basis of the ecclesiastical confession is usually opposed everywhere by the state church, as, for example, the so-called Protestant congregations in Bavaria must first obtain permission from their Catholic king to raise collections among themselves even for the mission of the heathen. Is this not shameful and disgraceful? But the royal Bavarian Protestant pastors are used to the yoke and do not take offense at it. Yes, this church is so spiritually degenerated and sunk into servile subservience that a few years ago its General Synod asked His Majesty, the Catholic King, in the deepest devotion, to continue to govern it most graciously as its most gracious head bishop and to appoint and transfer the Protestant pastors.

Indeed, if our poor old fatherland, which has been so terribly afflicted by God's judgments on so many occasions, can still be helped against the terrible damage and corruption in the ecclesiastical and civil community, it could only be done by God's grace restoring strong and faithful preachers, as they were abundantly found in the century of the blessed Reformation and somewhat later in the Lutheran Church, that God the Lord would once again give powerful preachers who are faithful to the confession, as they were to be found in abundance in the century of the blessed Reformation and even a little later in the Lutheran Church, and that the Lord would urge the poor people to a repentant turning away from sin and to a faithful turning to Christ in heart and mind. Then, guided by the eye of wisdom and in a healthy ecclesiastical way, brotherly and general helping and improving love would pour out abundantly and put an end to the morbid, meager patchwork of the so-called inner mission and its unchurchly and extra-parochial associations.

Rebirth through Holy Baptism.

The frightening blindness of the General Synod, which calls itself Lutheran but is not Lutheran at all, is once again clearly shown by an article in the "*Lutheran Observer*" about Holy Baptism. The writer claims that in John 3:5: "Unless one is born of water and the Spirit, 2c." the word "water" does not refer to holy baptism. This is nothing new. Before him, this mighty testimony of the power of baptism had already been in the way of other baptismal enthusiasts, and they had tried to prove that by "water" something else was to be understood, e.g. the love of God, Christ, the Holy Spirit, the tribulation, the death of the old man, the Word of God, and the like. The writer decides that by the "water" the word of God is to be understood. He does not provide the proof. We therefore go

We will not go further into his matter. We only want to share a few passages with our readers to show them what kind of voices are allowed to be heard in the so-called Lutheran General Synod, how they ignore the Lutheran Catechism and the Augsburg Confession, how ignorant they are regarding Luther and Lutheran doctrine.

In the Catechism, Luther says, "Without God's word, water is bad water and not baptism; but with God's word, it is baptism, that is, a gracious water of life and a bath of new birth in the Holy Spirit." These words cannot be said more clearly. A child learning the Catechism can see that these words are meant to say that we are born again through baptism. The General Synodist writer cannot or will not see it; he thinks that Luther does not teach a rebirth through baptism, but "that the power to rebirth the soul is in the Word of God and Holy Spirit, because he (Luther) declares that baptism without the Word of God is mere water. Since mere water cannot "give birth" to the soul, baptism cannot give birth to it." Certainly the dear readers will be amazed at such blindness. Certainly the youngest among our readers will say: "Yes, mere water cannot bring the soul back, but baptism is not mere water, but water that is included in God's commandment and connected with God's word!"

Even more briefly, the writer finishes the words of the second article of the Augsburg Confession: "if they are not born again through baptism and the Holy Spirit." He writes: "We have shown from the Catechism that the regenerating power is not in baptism; therefore we conclude that Luther and Melanchthon teach the same doctrine in the Augsburg Confession." Truly excellent proofs and beautiful conclusions! One can hardly believe his eyes.

Of the wide words we only mention the following: "The doctrine of rebirth through baptism is a remnant of Pabstism. Luther and Melanchthon were too well acquainted with the Bible and had too much religious experience to have taught such a doctrine. There is as little power in baptism to work regeneration as there is in the Lord's Supper to work forgiveness of our sins."

It is inexplicable that such people can still call themselves Lutherans, since if they were honest they would have to call themselves Calvinists, Methodists and the like.

It is inexplicable that a pastor who calls himself Lutheran does not even know Luther's doctrine of baptism, that in view of the many innumerable testimonies of the same in his writings he dares to deny him the doctrine that we are born again through baptism.

Let us hear some of these glorious sayings of Luther.

In the sermons on the 3rd and 4th chapters of John, it says about chapter 3, 5: "One should treat the holy scriptures with reverence and great fear. But this is not done by the ruffraff and insolent spirits, for they are bold, as it says in the 2nd epistle of St. Peter in the 2nd chapter, for they do not take God's word for anything but the word of men. But do not be sworn to God's word. If thou understandest it not, give him the glory, and say, I will wait till I understand; and do not act as a coiner who made tribulation or temptation out of the water in this place, though it be true that in the holy

Scripture and in Psalms quite often water means temptation. But in this place it does not have to be understood in this way, because Christ speaks here of baptism, of the right and natural water, which otherwise a cow drinks, of which baptism you otherwise hear in the sermons about baptism; and therefore water is not only called affliction here, but quite natural water, which has God's word with it, since through the Holy Spirit or through the whole Trinity a quite spiritual bath is made out. So here he also adds the Holy Spirit and teaches us to look at baptism, that it is a spiritual, even a spiritual water, in which the Holy Spirit is and works, even the whole Holy Trinity is present; and then the person who is baptized is called born again, as St. Paul said to Tito in the third chapter. Paul to Tito in the third chapter calls baptism a bath of regeneration and renewal of the Holy Spirit; and in the last chapter it is said that whoever is baptized and believes shall be saved; and here in this place Christ says: Unless one is born again of water and the Holy Spirit, he cannot enter the kingdom of God. Therefore, God's words cannot be changed. We know indeed that baptism is natural water; but when the Holy Spirit is added to it, it becomes something more than mere water, namely, a true bath of disciples, a living bath that washes and cleanses people from sins and death, and washes away all sin." (Erl. Ausgabe, Vol. 46, p. 266 f.) "Why then will we not do honor to our dear God and believe his words, when he says that we are born again

through baptism, and through the grave enter into eternal life and become blessed, since we are still sinners, when we cannot grasp or understand it with our reason, and feel nothing more than the water and the sound of the Holy Spirit, that is, hear his word? (Ib. p. 282.)

In the church postilion he says about the verse mentioned in the sermon on the gospel of Trinity Sunday: "Therefore notice from this text how he gives such praise and power to baptism, which he calls water, in clear words, that the Spirit is present and man is born anew through it. For all false doctrine and error against this doctrine of faith and baptism are hereby put to rest. First, the papists and their like, who seek righteousness and salvation by their own works. For here you hear that nothing can and does come of man's own merit or holiness, brought about by the old birth of blood and flesh, or by his own choice and conceit; but it must be another birth, through holy baptism, since man can do nothing to it, but by divine will and grace is given the Holy Spirit through the outwardly preached word and water, which are father and mother to this new birth, through which man becomes new before God, pure and holy, an heir of the kingdom of heaven. On the other hand, the Anabaptists and the like pretend to teach to seek the Spirit apart from or without word and sign, by special revelation and effect from heaven, without means, and even to despise baptism, as if it were nothing more than water in vain. Hence they are wont to blaspheme: What can a handful of water help the soul? Christ clearly says that with such water is the spirit, and that one must be born again of water; which he says of the true natural water, that John the Baptist baptized with,

and he also commanded his disciples to baptize. Therefore St. Paul also calls baptism a water bath, by which the church of Christ is cleansed; item Titus 3:5, a bath of regeneration and renewal of the Holy Spirit. Yes, Christ here orders the words thus, and puts first and foremost the water, then the Spirit, to show that one should not seek the Spirit without and apart from the outward sign, but know that in, through, and with the outward sign and ministry the Spirit wants to work; so that both remain together, and from the water through the Holy Spirit, or from the Spirit with and with the water, man is born again. Otherwise it is true that if the water were alone, without the Spirit, it would be and do nothing more than other water or bath, and would certainly not be a new birth. That is why it is called not only born of water, but also, along with the water, born of the spirit. From this you see here further that baptism is not such an unnecessary thing, as the Anabaptist blasphemes, that one may well dispense with it and leave it pending, or save it until one grows old 2c. Or that baptism is of no use to young children, because, as they drool, they cannot understand it.... Christ certainly does not want to exclude the young children from this, but has also included them in this sentence, if they are to enter God's kingdom, so that baptism may be administered to them, for he also wants them to be born anew and to work in them; as he elsewhere calls them to be brought to him, and says that those who are brought to him shall have the kingdom of heaven. If then they are to come to Christ, they must not be deprived of the means and signs by which Christ also works in them" (Erl. Ausg. Vol. 12, p. 407 f.).

Dear readers who own Luther's house postilla will also want to read the excellent remarks he makes in the sermon on Trinity Sunday about the aforementioned saying. (Erl. Ausg. Vol. 4, p. 157 f.)

May these testimonies have the effect on you, dear reader, that you will rejoice and boast more and more of this delicious teaching of the Word of God and of the Lutheran Church, even if it is considered by the apostate Lutherans to be an old-fashioned one of which one should be ashamed before the fashionable Americans. G.

Reading orthodox scriptures and interacting with orthodox experienced Christians.

are, next to the diligent use of the holy scriptures and listening to the sermon, not enough to recommend to every Christian who wants to taste more and more "the good word of God and the powers of the world to come" (Hebr. 6, 5.). In a sermon Scriver therefore gives instruction and stimulation for this with the following words:

"Before I leave this reminder of the love and constant use of the Word of God, I must add this, that because God has awakened the spirit of many of His servants in these last times, that they have, through printing (which is a noble gift of God, but now much abused according to the custom of the world), communicated to the Church their glorious knowledge and heavenly wisdom, which the good God has given them, to the church, a believing and God-loving soul will do very well, if, according to the advice he has received, he chooses to read with his confessor or another enlightened and experienced Christian those who are full of spirit, juice and strength, who have the

To present the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit warmly and sweetly, to clearly explain the baptismal covenant and the salvation of Christ given therein, to thoroughly demonstrate the glory and blessedness of the children of God from the Word of God and to present them for consideration, praise and magnify the spiritual and heavenly goods for Christians, often deal with the union and fellowship through Christ JEsu with God, are full of comfort and sweetness, and comfortingly lead souls to the enjoyment of their Christianity and God, to the joyfulness of faith, and to the foretaste of eternal life, with which, praise be to God forever! the Evangelical Lutheran Church is blessed and gifted above all others." Immediately before, Scriver tells of a dying matron, to whom, according to 2 Peter 1:11, the entrance to the eternal kingdom of our Lord and Savior JEsu Christ was abundantly presented, and adds, "that her pastor gave her the following testimony: "This matron loved the Holy Scriptures above all things and practiced them daily; she also read Luther's church postilla diligently and sought especially therein the little stars which reveal our salvation. When she found something special, she laughed and said with great amazement: "Oh, what words are these to me! She quickly learned them by heart and said: "God's word belongs in the heart, God's daisies belong in the paradise of our heart; when they are there, they produce fruit, they refresh tired souls and give heavenly joy.

For instruction and stimulation Scriver says further: "I further advise that a holy soul, who would like to taste the goodness and sweetness of God in the spirit, diligently inquire and seek to become acquainted with such Christians, whom the most loving God has already graced with this grace, that they may gladly deal with them, hold holy and edifying and comforting conversations with them, so that they may have news of them from their own experience. One would like to call such people the scouts of the land of the living. Whoever wants to know about them, let him consult them. They can be compared with Moses, who, after returning from the forty days' contact with God, brought back a shining face, for these do not bring a bright shining face from the secret communion with God, but a burning and shining heart. Of the ungodly mouth, the Scripture says that it is like an open grave, full of abominations and giving off a fierce stench, but the godly mouth compares it to a spring that lets streams of living water flow. Of the ungodly tongue it speaks that it is inflamed by hell, but of the believer it pretends that it flames and shines from the heavenly fire. Both will be explained by experience. For what a godless tongue sometimes arouses in the hearts of the young and others is often heard with sadness, and many a pious heart has to do all its life to dampen and extinguish the sparks that are thus given to it, because they often flare up against its will. On the other hand, one also knows what a tongue shining and flaming with heavenly light and fire can arouse for a sweet rut. Urbanus Regius, a famous and godly teacher in the previous (16th) century, when he was called from Augsburg to the duchy of Lüneburg

On the way, he called in on Mr. Luther, who was staying at Coburg at the time, and spent a whole day in holy and godly conversation. He was often heard to say afterwards that he had never had a happier day in his life, especially since he had heard from his own mouth what he had read earlier in the writings of this noble man of God with great benefit and pleasure, and had learned that the Scriptures could not be compared with living speech

(Inserted.)

"The blood of JEsu Christ.

An event from my life."

This is the title of a booklet written by a former Roman priest in Spain, in which he himself describes his strange conversion story. We give the same as it is communicated in German by Pastor Fliedner in his "Blättern aus Spanien". The story reads as follows:

In 1869, I was walking along Preciados Street in Madrid when a gentleman approached me, offering me a small booklet with kind words. I asked him what this tract was about, and he answered me briefly: "About the Blood of Jesus Christ. I looked at the cover of the booklet and read the title: "Certainly, there is a Savior, even for you"; but before I had time to read more, another gentleman, who had been watching us, came up and said in a sharp tone: "These are Protestant books, and if you read them, you will be excommunicated immediately." Since I did not wish to fall victim to excommunication, I quickly tore the heretical book to pieces and threw the torn leaves from me as I entered Alcala Street; I was half rejoicing as I walked on that I had just escaped the curse that threatened me and had not read the book. But, although I felt no desire to know its contents, the word with which that gentleman had given me the little book was constantly ringing in my ears: "The blood of Jesus Christ. Without knowing it, he had awakened old memories within me, which now came before my soul with new power, the whole story of a crime, a condemnation and a hanging, as I will tell it briefly. It was in 1865, a year before, a suitcase sent from the station of Valladolid to Alar del Rey was handed over to the Tribunal of Old Castile, because in it was found the body of a man who had lived in Zapico Street in Valladolid, and the following year two women were sentenced to death, who were referred and confessed to having carried out that murder. Among the various clergymen who were chosen to give comfort to these women was myself, and I was with them in the chapel for two nights and the day on which they were to be led to the gallows. (Those condemned to death are taken to a chapel in the last days; therefore, in Spain, "he is taken to the chapel" means as much as with us: "the rod is broken over him, his death sentence pronounced.") Since these executions were public, this event is well known to the inhabitants of Valladolid and many miles around; but what happened in the chapel and on the road to the

They do not know what happened on the gallows, and I will tell them how I experienced it. The second night that I spent in the chapel with one of these criminals, known as "the Navarrese," she was filled with horror at her terrible crime and at the thought of falling prey to the justice of the living God a few hours later, without having had time to atone for her guilt through good works. I must mention here that she had confessed a short time before. So I tried to give her spiritual encouragement by talking about her confession and saying that she was now offering her life for the atonement of her guilt, and I also referred her to the complete absolution that I could give her at the moment of her death. It seemed as if her conscience was satisfied with this for a short time; but then she began to doubt again whether "with all these things" she would really obtain God's forgiveness. "What shall I do to blot out all my sins?" was her constant question. Her anxiety grew; there was no time to lose; for the new sun, which went out over the earth, must shine in the middle of its course upon the corpse of this unfortunate.

I had not heard her confession myself; I could do nothing but give her new comfort; but the day was coming, and with it her terror grew. Her soul thirsted for deliverance from her guilt; it was no longer the thought of her death, but of eternal damnation that frightened her. She herself enumerated all the pious sisterhoods to which she had belonged; she repeated to herself all the promises of various indulgences she had received; but she felt that all this brought no peace to her soul. After vainly trying everything to give her peace and consolation, and enumerating what I knew only to soothe and refresh the anguished soul, I said at last, without knowing myself the full meaning of my words, "And the blood of JEsu Christ, does it count for nothing to us?" "Yes," she replied, grasping at it like a sinking man at a straw, "the blood of JEsu Christ will count for something for me." "I believe," I told her, "not something, but everything will count for it. For the blood of JEsu Christ, the Son of God, makes us clean from all sin." "Is that true?" she asked between fear, doubt and hope. "Yes," I answered, "for so the apostle John tells us in the name of God."

"O, why did you not tell me this before?" she exclaimed. "Because if this blood makes me completely pure, I fear nothing more." I myself was pleased at the calm which now spread over the features of the criminal; but after a while of silence she said again, "The blood of JEsu Christ can wash all sins clean; but what must I do to make it wash me clean?" "My daughter," was the answer, "look up to JEsu on the cross and make the words of JEsu, with which he breathed out his spirit, yours: 'Into your hands I commend my spirit.' Thus died JEsu, so die thou also; in God's hands no evil shall befall thee."

The criminal got up from her chair, threw herself to the ground, and cried out, "The blood of JEsu makes me completely clean; into your hands, O LORD, I commend my soul, that you may wash it completely clean."

It was eleven o'clock in the morning, and we left the chapel to go to the gallows. When we arrived at the Casa del Sol, I noticed that the murderess was again uttering words full of despair. "I

have sinned," she cried, "and I come before God's face with my stains, what shall I do?" I came closer to her and said, "Juana, you shall do nothing, but the blood of Christ everything!" And as if with this word all her peace returned, in which all her happiness lay, she exclaimed: "His blood makes my soul completely pure, into His hands I commend my spirit; I will not cease to call it until I die."

All this was clear to me again on the day I tore up that booklet. If I had seen that woman die in peace through the power of the blood of Christ, why did I tear the book, at the reception of which I heard these words: The blood of Jesus Christ? I felt remorse for my rash action and returned the same way through the street of Alcala. The leaves of the booklet I had torn to pieces had long since been blown away by the wind; but I still found its red cover in a corner, picked it up and read the title again: "Surely there is a Savior, even for you. Again I thought of the words with which it had been given to me: "The blood of Jesus Christ," and asked myself the question: "Either I deceived that poor woman at the gates of eternity when I praised this blood of Jesus Christ to her, or I told her what I really believe myself. No, no, I did not deceive her. I told her what I myself believe, that it saves completely. Why then, in regard to my own salvation, will I not accept for myself the blood of Jesus Christ, which makes clean from all sin? And did that woman go to purgatory? Did she not die with the cry on her lips: Jesus, receive my spirit? Why should he receive it? That he may leave it stained, as before? Oh no, JEsus is not one who turns away from those who come to him. We commend our souls to him, that he may cleanse them from all evil. And cleansed and justified in faith in him, we can no longer go into torment, but must go up to peace in the fellowship of God."

I could not get rid of these thoughts; they drove me a few weeks later to attend a Protestant service. And by God's providence, the first sermon I heard was on the same blessed words: "The blood of JEsu Christ, His Son, makes us clean from all sin." That was the beginning of my conversion. And praise God! What I once said to that woman only from my memory has now become the reason for my daily joy.

Report on the Middle District Synodical Assembly.

What a wonderful blessing a true, evangelical synodal assembly brings with it, how the coming together of preachers, teachers and congregational delegates serves to promote the Christian knowledge of the truth, to strengthen one another in the faith, to strengthen brotherly harmony, to maintain unity in the spirit through the bond of peace and to stimulate good works in love, this will also have been experienced anew by all the synodal members in Fort Wayne with God's help. According to God's will, we should encourage one another and build one another up, 1 Thess. 5:11. The Holy Spirit encourages us in the letter of St. Jude v. 20: "But you, my beloved, build yourselves up on your most holy faith, through the Holy Spirit," who

The Apostle calls us to Hebr. 10, 24: "Let us take care of ourselves among ourselves with encouragement to love and good works. And it cannot be denied that also through the common cooperation in synods is practiced and put into practice what is commanded and put to the heart of all believing Christians in the words of the Holy Scripture mentioned above.

It was again an important and equally instructive as well as comforting subject, which was discussed in detail on the occasion of this year's synod of the middle district, namely: "Holy baptism in its relation to the Christian life". During the discussion of the theses, which are available in print, it was explained and proven on the basis of the Holy Scriptures that God the Lord, through the miraculous water bath in the Word, through holy baptism, not only creates new life in man, the rebirth of man, but also, by virtue of baptism, maintains the same Christian life worked by Him and leads it to blessed perfection.

How God the Lord creates and does all these things, namely, not without, but through His Word; - that we nevertheless do not, as the enthusiasts wrongly accuse us of doing, make baptism a magic means, but confess in accordance with divine truth that the water with the Word of God is a baptism, that is, a gracious water of life and a bath of the new birth in the Holy Spirit; - How, furthermore, holy baptism is a powerful stimulant and tonic for a persevering godly life and, at the same time, also a blessed comfort in our weaknesses and in all temptations, and how, finally, believing Christians can and should be certain of their blessedness by virtue of their baptism, is something about which the synodal report will give detailed instruction. Wonderful things will be read in it! That is not too much to say. For as certainly as the praise

of David applies to the sacrament of holy baptism: "What the Lord ordains is praiseworthy and glorious" (Ps. 111), so certainly does the pure, true, scriptural testimony of this sacrament belong to the glorious things that are preached in the city of God, the Christian church. Ps. 87, 3.

Unfortunately, the sects disparage holy baptism: they deny its glorious power and effect, its benefit and blessing. Because they judge this means of grace ordered by Christ with their reason, they are like children playing when they look at the sun through a glass blackened with thick soot: then, of course, nothing can be seen of the splendor and the shining rays of the sun, while it remains all the less what it is. - Blessed is he who, for his own fortification in the truth as well as for the armor against the false believers, also in regard to the fourth main part of his catechism, keeps up reading, researching and learning in the holy scriptures, but also does not neglect to make proper use of such opportunities as are presented to him in the aforementioned doctrinal treatises. Blessed is he who in these, as in all other articles of faith, takes his reason captive to the obedience of Christ and, when human wisdom tries to interfere, bravely fends it off and says: "No, reason must give way here, it cannot achieve the miracle that the Christian life owes its beginning, continuation and blessed end to baptism.

With regard to the various items of business that were to be discussed and resolved, the following were discussed, among others

the proposal of the honorable synodal conference recently assembled in Columbus, O., concerning the establishment of state synods and a collective theological seminary for consultation, i.e. decision-making, and submitted it for detailed discussion. The Synod unanimously approved the first sentence of the proposal (see "Lutheran", Aug. 1, 1879) and decided to discuss this matter, the importance of which was not unrecognized, at the next annual meeting. May the Lord our God be kind to us and also promote this work of our hands for the glory of His name and the welfare of the Lutheran Church in our country.

Present were 71 voting and 19 advisory pastors, 5 professors, 54 school teachers and 68 deputies. There were 6 pastors, 1 professor, 8 school teachers and 6 deputies absent. The election of officials had the following result: President: Pastor W. S. Stubnatzy. Vicepräses: Past. I. H. Niemann. Visitor for Southern Indiana: Pastor Th. Wichmann. Treasurer: Teacher C. Grahl. Secretary: Pastor G. Runkel.

G. R-I.

Brief report on the negotiations of the Iowa

Districts.

With hearty thanksgiving to God, the newly formed Iowa District held its meetings at the congregation of Mr. Pastor L. Crämers at Fort Dodge, August 20-26. The opening sermon was preached by the Rev. Allg. President, Rev. Schwan, on Ephes. 4, 3-6. The subject and parts of this delicious sermon, which will appear both in the "Lutheran" and in pamphlet form, find: The right ecclesiastical union. 1. its nature. 2. its origin. 3. how it is maintained.

Almost all pastors of the district had appeared. 13 pastors and 1 teacher were excluded. It should be mentioned as especially gratifying that 17 congregations joined the synod.

In the morning session of the second day, the election of officials was held. The result was: Rev. L. Crämer to Fort Dodge, presiding officer; Mr. Past. Bräuer to Warfield Township, Bremer Co, vice-president; Mr. Past. I. Fackler of Lyons, secretary; Mr. Rademacher, teacher, Fort Dodge, treasurer. The meeting then proceeded immediately to the discussion of the "paper on some of the principal duties which a synod has if it is to rightly bear the name of an Evangelical Lutheran Synod." But now, dear reader, don't expect me to share with you all the wonderful and delicious things that we heard during the proceedings, even in the main. That is not possible. Everything was extremely important, instructive, delicious and edifying. I will only hint at a few things. After some introductory remarks, the honored Mr. Thesensteller gave a short historical overview of the origin of the individual symbols. Then, with great seriousness, it was clearly explained how necessary it was that one professes the symbols, and that without any restriction. We do not put the symbols in the place of holy scripture, nor do we put them above or beside it, but we profess them because they agree with the word of God. The importance of the synod keeping watch over the faithfulness of its members was also made clear by an example. When If a villain had poisoned all the wells of a region, and now someone would come from far away and tell the people, that would certainly be a great labor of love. But now the false prophets poison the well and source of eternal bliss, the Word of God. To expose such soul murderers is indeed a great labor of love.

Furthermore, it was explained how the synod relates to the individual congregations; namely, that it does not have the slightest right to order the congregations to do anything, but only the duty to take care of the congregations in an evangelical way.

Then it was discussed of what great benefit and blessing the synod is for preachers and teachers, and how it should be arranged so that through it all members in particular are encouraged in the knowledge of the truth and strengthened in the faith.

In the 5th thesis it was shown how the members of the synod should behave towards each other, namely that they remain in love. Where there is no love, the teaching cannot remain pure. - In the 6th thesis it was indicated that the highest purpose of the synod must be to promote God's glory.

In short, it is best if everyone acquires the report. It has been written out almost word for word by Mr. Past. Fackler has written it out almost word for word with the greatest diligence. —'

During the afternoon sessions, which were not spent on doctrinal discussions, business items were taken care of. The Fort Dodger Missionary Society placed its office in the hands of the Synod, as Fort Dodge is no longer the geographical center for mission in Iowa. The main field for the mission is now

more in the southwest part of the state. Synod decided to turn the matter over to a commission of three 'who live near the mission field. It shall also be left to them to determine the headquarters for the recently ordained traveling preacher, Mr. Rev. A. Alexander, should be determined. The Synod recommended Council Bluffs, the Key of the West, as the most likely favorable item.

Concerning the office of visitor, the Synod decided that it would be best if our dear Praeses, Rev. Crämer, take over this office alone for the time being, so that he has the opportunity to get to know his area thoroughly. If he is unable to visit one or the other congregation, he should assign the visitation to the Vice-President or to another pastor skilled in this task. The pastors in the vicinity of Fort Dodge were cordially requested to send Mr. Rev. Crämer, who must now often be absent from his congregation, to help out as much as possible.

With regard to the decisions of the Synodal Conference, the Synod decided the following: That we heartily agree that state synods be formed and that a common seminary for preachers be established. The remaining six points are to be discussed next year, God willing.

The Synod approves that the travel expenses of the electoral college be paid from the Synod treasury.

Concerning the construction of a teacher's residence in Fort Wayne, Synod decided that we have no objection if the Board of Supervisors wishes to undertake the same under favorable circumstances.

The Synod recognized the need to hire another teacher in Addison to teach English and music in particular, since the professors now employed could not possibly handle this enormous workload with all their diligence and loyalty.

Resolved that an adjunct instructor be hired in Springfield for the proseminary.

It was decided that both our dear, faithful Father Brunn and the family of the blessed Rev. Ruhland be recommended to our congregations for support, the latter especially for their return journey to America.

The fund for infirm and sick pastors and teachers was identified as the one most in need of support at the present time. Therefore, in an afternoon session, a collection was immediately raised for this purpose. It amounted to P39.36.

To our previous president, Mr. Past. Biltz, and our previous visitor, Rev. Büniger, were given the warmest thanks by the Synod.

Next year, God willing, the synod will be held in the congregation of Mr. Rev. Brewer's, Warfield Township, Bremer Co. to be held on the Wednesday after the Holy Feast of Pentecost, May 19, 1880.

To the ecclesiastical chronicle.

I. America.

The notorious Purcell, by the pope's grace bishop of Cincinnati, who is known to have deprived large numbers of largely impecunious people of their possessions through a shameful bankruptcy, has recently announced that he approves the establishment of a life insurance company to which only Catholics are to belong and which forms a branch of the company "The Catholic Knights of America". According to its statutes, upon the death of the insurer, the survivors of the insurer will receive 2000 dollars. However, this money must also be paid to anyone the deceased may have designated in the insurance certificate. By this clause even the appearance is taken away, as if one wanted to help his own with his insurance, and fraud and assassination open door and gate; not to think of the shameful usury, on which every such company is necessarily built.

W. [Walther]

II. foreign countries.

A Christian judgment on the German regional churches with their princely so-called head bishops can be found in the ecclesiastical paper published by Pastor Meeske, called "Concordia". In the number of July 1 we read there: It is outrageous, even in the Church of God, to speak of the "Emperor", of the "Prince of the Land", as "the Lord's Anointed", as if he were the Messiah, the Savior, on whom the Church of God's salvation depended, and that one "speaks of indignation" against "the Lord's Anointed", if one does not want to sacrifice faith and good conscience to papist people in the Church. In the face of such shameful idolatry and denial of our Lord, who bought us, we must always repeat and confess anew that the princes and powers of the earth as such have no business in the house of God, neither to command nor to forbid anything, but that Jesus Christ is our Lord, our Head, our authority and no one else. And because of this, it is unpleasant if some still want to let the sovereigns rule the church like their domain with the secular sword. Such an attitude should have long since been abandoned, not only by all Christians, but even by all honest people. But there is a lack of true Christian seriousness, of true Christian integrity everywhere. And so people everywhere abandon the truthful doctrine and sacrifice their good conscience, and in the best case let themselves be stalled with empty words and try to stall others with them. j What - I ask - is left for the truthful Christians, who

If a person does not want to make himself part of the "abomination of desolation in a holy place," does he have any other choice than to separate himself from such an incorrigible being? Or is it not an "abomination of desolation in a holy place" if, as Past. Diedrich, Past. Ruhland, Past. Hörger, the Missourians 2c. have now often and many times proven and the national church cannot deny nor deny, deniers and blasphemers of our Lord JEsu Christ and his holy gospel are left in public office, yes, other and more desolators and destroyers of the house of God are employed, yes, often quite with ostentation?! Yes, even more, instead of giving these people a trial according to God's word, they protect them and give the trial to those - and, God be lamented, they also find their judges for it - who do not remain silent as mute dogs to such ungodliness, but punish them duly with God's word. I say: Whoever is able to keep silent about such things, even to allow sand to be thrown in his eyes and to be fobbed off with empty excuses, is not worthy to be called a Christian any longer, and unworthy to publicly lead the ministry of the gospel of God. Here all dodges are of no avail, no matter how learned they may be and how many abuses of God's name and His holy word they may be adorned with. If, for example, the Saxon, Hanoverian, and Hamburg Lutheran churches are too weak and corrupt that they can no longer purify themselves from open deniers of Christ and destroyers of the name of Jesus, then one should confidently and in God's name withdraw from such unpleasant circumstances and let the Lord continue to rule confidently. To the shame of many Lutheran regional churches, even the Uniate Regional Church has lately taken pains to remove at least one of the many hundreds and thousands and to deny some others the public preaching ministry, while even those whom the Uniate Regional Church no longer likes still apply for offices in apostate Lutheran regional churches and sometimes even get them. Every fiber stirs, every drop of blood revolts against it in a Lutheran or a righteous Christian. To exhort people to "patience" in such cases is unbearable. No, there is no patience at all for "thieves and murderers," but they must be put down at all costs. And if you cannot bring it to that, then you must spend by the Lord's command. - Patience can be had temporarily with weak, challenged, ignorant people, 2c. People, but with insolent destroyers of the house of God you cannot have patience for a minute. Every soul that is perished by them, and perishes of its blessedness, shall be required of your hand, that you should be afearred of it, and not intercede for the poor sheep of Christ. Oh, once your soul and the souls of others are burning on your conscience, could you then still speak of having patience with "thieves and murderers" in the house of God! It is better to die on the gallows and on the wheel than to remain silent about the fact that Protestant unionists are left in a Lutheran parish office.

Sunday celebration. The Stuttgarter Son? tagsblat! reports: "In Emden, the bakers were asked to sell freshly baked coffee bread on Sunday. But they refused and declared, relying on their divine right, that without a night's rest from Saturday to Sunday there could be no question of celebrating Sunday, and they did not want to be deprived of it.

A Lutheran Free Church in Antwerp. Two years ago, the Lutheran congregation in Antwerp had a vacancy for a pastor. In order to bring a rational pastor into the vacant position, the unbelieving members of the congregation sought to bring in the many young people of German descent who were living in Antwerp as merchant servants and the like, but who did not care for the church out of unbelief.

to buy membership and the right to vote for 5 francs (equal to one dollar) into the congregation's coffers. And with their help, an unbelieving pastor was indeed elected by majority vote. The Christian-minded members of the congregation then proposed to hire a second pastor of their faith from their own resources at the same church. But this was refused to them by the rationalistically minded majority of the parishioners. So they constituted themselves into a congregation of their own, first called guest preachers from Germany, who preached in the church belonging to the Lutheran Norwegians, and now, despite the great sacrifices this required on their part, they finally proceeded to the appointment of a permanent preacher.

Met.

When an honorary tailor had spent an entire evening telling annoying stories about absent respectable people, and finally said in his apology that he was just an old German heart that could not stand injustice and did not mince his words, one of the people present replied: "No, you are just a fly that has to throw everything under the bus and yet is of no use to anyone."

Advocates - Respect.

During a house search, the police in Paris found the following letter from an advocate to his client: "Sir! I regret to inform you that all my efforts to reduce your sentence have been in vain. You have been sentenced to 5 years in prison for knowingly committing perjury. Please accept, Sir, the expression of my highest consideration. Yours, N. N."

Death notice.

Mrs. Justine Gönner, widow of the former I. I. Gönner, Rector at Concordia College in St. Louis, passed away gently and blessedly on August 18.

Altenburg.

F. Köstering.

Ordinations and introductions.

By order of the Reverend President Strafen, on the 9th Sunday after Trinity, Candidate F. Step er was ordained and inducted into his field of work by the undersigned with the assistance of Pastor H. Erck. W. C. Schilling.

Address: Rov. I'. 8to^6i-.

Lox 63rd Oolb^, Hlai-kdkon Oo., ^Vi8.

By order of Praeses Biltz, on the 9th Sunday after Trinity (August 10), Candidate L. C. Nie- meyer was ordained and installed in his congregation at Fontanelle, Iowa.

Address: Lov. L. 6. Hionio^or,
Lox 264 I'ontansIIo, ^äaii- Oo., Iova.

On behalf of President Wunder, Candidate C. Baumann was ordained by the undersigned on the 9th Sunday after Trinity in his previous branch congregations near Sidney and Philo and inducted into his office. E. Martens.

Address: Lov. 0. Lrcumunn.
Lox 166. 8i<tno^, Ollnmpai^n Oo., IU.

In accordance with orders received, Candidate Bro. Siebrandt was ordained and inducted on the IOth Sunday after Trinity, August 17, in the midst of his congregation at Plainfield, Ill, by the undersigned, assisted by Rev. W. Uffenbeck.

Address: Lsv. 8iobran<It,

Lluinüald, "ZViU Oo., IU. .

By order of the Reverend President Biltz, on the 7th Sunday after Trin. Mr. Pastor E. I. Frese was installed in his new congregation at Omaha, Nebr., assisted by the Norwegian Lutheran Pastor Hilmen and the Pastor A- Baumhöfener by the undersigned.

Address: Lov. L. "I.
^aolcson 8dr. bstv. 11t.Ii <L 12tk 8U'S., Omrillu, Hebr.

On the first Sunday after Trinity, Candidate Friedrich Pennekamp was ordained and inducted by the undersigned in his congregation at Topeka, Kansas, by order of the Reverend President Biltz. W. Zschoche.

Address: Lov. I'r. Lonnkamp.

Lox 499- loptzk", LansL8.

Rev. Aug. Leuthäuser of Stanton, Nebr. having accepted a regular appointment from Christ Lutheran congregation at Norfolk, Madison Co. Nebr. was inducted into the midst of his congregation by me on Aug. 3, as the 8th Sunday after Trin. by order of the Rev. Pres. Western District. Jacob Hoffman."

Address: Lov. Doutünou^i-,

Xoi-iolk, Llaäioon Oo., Robr.

By order of the Reverend Presidium, Candidate P. G. Schwankovsky was ordained by the undersigned in his parish at Baden, St. Louis, Mo. (August 24) by the undersigned in his parish at Baden, St. Louis, Mo., under the assistance of the Rev. I. P. Fackler.

Address: Ltzv. L. 6l. 8ollivanlcov8Ü^,

Laäon, 8t. Doui8, Llo.

By order of the honorable Presidium of the Northwestern District, Pastor I. I. Oetjen was installed in his new congregations on the 9th Sunday after Trin. (Aug. 10) with the assistance of the Rev. I. I. F. Leyhe introduced to his new congregations by E. Thee I.

Address: Lov. Oo^so,

Rioüiorä, Oo., j)Vi8.

By order of the Presidency of the Western District, Rev. B. Sievers was installed in his congregation at Cape Girardeau, Mo., on the 9th Sunday after Trinity, the IOth of August, by the undersigned, assisted by Revs. Grupe and Birkner. F. Köstering.

Address: Lov. L. 8i "vor8,

Onptz 6lirarätznu, Llo.

Church consecration.

On the 8th Sunday after Trinity, the church of St. Paul's Parish in Martinsville, N. I. was consecrated, significantly enlarged and adorned with a beautiful new steeple. I., was consecrated. In the morning Pastor Großberger preached, in the afternoon Pastor Feiertag. The dedicatory prayer was offered by the undersigned. Fr. Heid.

Mission Festivals.

On the 8th Sunday after Trinity, my Trinity Lutheran congregation in and around Caldwell, Gage Co, Nebr. celebrated its second mission festival. Festival guests appeared from Mr. Pastor S. Meeske's congregation and from my other preaching places. The Collecte was P18.02 and was half for heathen and half for inner mission. C. H. Lentzsch.

On the 8th Sunday after Trinity, the congregations of Pastors Buszin and Drögemüller in Arensville, CaSs Co., Ill, celebrated a mission festival with active participation of the neighboring congregations. In the morning Pastor Hallerberg preached on general mission, in the afternoon the undersigned on heathen mission. The collection was \$107.86. Bruno Mießler.

Our school teachers' seminar.

At the request of the supervisory authority of this institution, the undersigned hereby gives notice that Professor Selle has been assigned the functions of Director and Pastor Große in Addison those of President of the institution on an interim basis by the said authority. C. F. W. Walther.

Display.

The tuition for students of Concordia College at Fort Wayne, whose parents are members of congregations of our Synod, is reduced to 48 dollars for the next school year, to which must be added 10 dollars for heating, lighting, medical treatment, student library and gymnastics, and these 58 dollars are to be paid to Dr. H. Dümling in the following installments: at the beginning of each of the first three quarters of the school year 15 dollars, at the beginning of the fourth 13 dollars.

Fort Wayne, Ind, August 23, 1879.

On behalf of the supervisory authority and the teaching staff
G. Chic.

Announcement.

Notice is hereby given to the congregations of Northern Illinois that an orphan festival will be celebrated at Addison next September 28. The evening before, the deputies of the last General Assembly are to assemble at 7 o'clock in the orphanage. These, as well as other guests, are requested to notify teacher B artling 8 days in advance. I. M. Große, Secretary.

Conference - Displays.

The Fort Wayne Preachers and Teachers - Conference will hold, s. G. w., its next regular meetings from Tuesday morning, the 23rd, to Thursday evening, September 25, at LoganSport, Ind. H. W. Querl.

The Southern Michigan Pastoral Conference will hold its meetings from October 9-13 at the undersigned's church in Monroe. Timely registration is requested. Wm. Hattstädt.

The Southwest Indiana Districts - Conference will meet, s. G. w., September 30 to October 2, at the home of Rev. Saupert, Evansville, Ind." G. Mohr.

The Wisconsin Pastoral Conference will meet, ^ G" w.^ September 26-30 at the congregation of the Rev. I. Daib at Oshkosh, Wisconsin. You should register at least 14 days in advance with the local pastor and avoid arriving by night trains.

H. Sprengeler.

Incoming to the Middle District Coffee:

For the synod treasury: From ? Nützel's congregation in Columbus H5.30. ? Meyers Gem. in Adams County 22.77. ? Kühn's Gem. at Minden 6.10. ? Jungcl's Gem. near Jonesville 8.50. From limbs from ? Steinbach's Gem. at Fairfield 20.00. ? Niemann's church in Cleveland 185.00. ? Jor Gem. in Lo-gansport 11.30. ? Rupprecht's congregation at North Dover 2.00. Dessen's congregation in Indianapolis 26.90. ? Niethammer's congregation in La Porte 14.13. Lindorfer's teacher in Cleveland 4.00. ? Tramm's congregation in Vincennes 9.60. Teacher Conzelmann in Indianapolis 2.00. ? Reichhardt's parish in Avilla 2.00. Mr. Joh. Lunz in Wapakoneta 5.00. ? Werfelmann's parish in Neu-DettelSau 15.00. ? Dirmers commun. at Ridge 2.65. at Florida 1.75. at Archbold 1.50. Mr. Joh. Leininger Sr. 1.00. ? Steiger's Gem. in Adams County 10.03. ? Zschoch's Gem. in Marion Township 30.00. Rector Schick in Fort Wayne 4.00. ? Seemeyer's Gem. in Willshire 16.00. ? Sallmann's Trinity Gem. 7.10. Dessen's St. Jacob's Gem. 2.00. ? Sallmann in Fairfield Co. 4.00. ? Mohr in Jnglefield 2.00. ? Bühl in Massillon 2.00. ? Schäfers Gem. in New Boston 3.40. ? Schumm in Kendallville 2.00. Teacher Treichler in Cincinnati 2.00. ? Schrlssemann's parish in Reynolds 6.00. ? Hußmann's Gem. in Euclid 2.00.

For the widow's fund: ? Zuckers church in Defiance 12.00. ? Bösch's Gem. in Lancaster 10.00. Mr. L. Samme-tinger in Wapakoneta 1.00. Part of the MissionSfestcoll. of the congregations in and near Cleveland 50.29. Mr. F. Schinnerer in Willshire, thank offering 5.00. Regular contributions from the ??? Meyer in Adams County 5.00. Lange in Valparaiso 4.00. Niethammer in La Porte 3.00. Hicmer in Archbold 4.00. Spiegel in Adams County 5.00.

For daS orphanage in Addison: teacher Roscher's students in Fort Wayne 2.00. Mrs. Reichbrock 25. For the institution for the Deaf and Dumb: ? Neichmann's Gem. in Wapakoneta 5.00. Mrs. L. Lange 1.00. ? Mohr's Gem. at Jnglefield 2.10. St. 1.00. By D. Hüge: Gem. at Bremen 5.38. Gem. at Troy 1.92. Filial at Plymouth 2.00. D. Hepler 25. For poor students in St. Louis: ? Schlesselmann's Gem. in Goodland 3.80.

For poor students in Springfield: ? Steinbach's comm. in Fairfield 8.00. For the Negro Mission: G. F. in North Dover 2.00. M. K. the 2.00. N. N. the 50. part of the MissionSfestcoll. in La Porte 22.67. By ? P. Swan of some children 3.00. Part of MissionSfestcoll. of churches in and around Cleveland 50.29. Ch. Hiller in Marion Township 2.00. ? Siek in White Oaks 1.10. ? Heintz Gem. in Crown Point 2.85. half of MissionSfestcoll. of congregations of ??? Schumm, Steinbach and Reichhardt 23.35. member in New Haven 3.00.

For sick people and teachers: ? Jüngel's congregation near Jonesville 14.05. Part of the MissionSfestcoll. of congregations in and near Cleveland 50.29. ? Kärroer congregation in Bielefeld 1.53.

For inner mission: ? Mertz' congregation near Brownstown (for LouiSVille) 9.20. Part of the MissionSfestcoll. of the congregations in and near Cleveland 50.28. One fourth of the MissionSfestcoll. of the congregations of ??? Schumm, Steinbach and Neichhardt 11.67. Surplus of a collection to raise travel money for needy synodicals 10.33.

For student Ruhland: Mr. Aufdmberge at Jonesville 1.00. For the emigrant mission in New York: ? Zigel's Gem. at Fort Wayne 10.00. I. Bose's Gem. at the 'South Ridge 9.10. ? Werfelmann's Gem. at New Dettelsau 8.75. A quarter of the MissionSfestcoll. of the congregations of ??? Schumm, Steinbach, and Reichhardt 11.67.

For Mrs. ? Ruhland: Dr. Sihler's comm. in Fort Wayne 51.25. ? Steinbach's church in Fairfield 12.17. ? Nunke's congreg. in Aurora 10.00. Mr. Wegner in La Fayette 2.00. Mr. Moser's 40. Von Gledern in Pomeroy 3.75. WeddingScoll. at ? Mountain 24.00. ? Myrers Gem. in Adams County 15.00. Mr. Frevrct in Vincennes 5.00. ? Siek in Weißeichen 1.00. By same, wedding collect. 1.25. Mr. G. Weidner 25. ? P. Schwan in Cleveland 1.00. Mr. A. Franke that. 1.00. Mr. I. Lunz in Wapakoneta 1.00. Unnamed in Cleveland 1.00. ? Wickmann's Gem. in Farmers Retreat 18.25. ? Kunz in Julietta 2.00. Whose congregation 8.00. Mr. F. Schinnerer in Willshire. ? ankopfer, 5.00. By ? Rup- precht in North Dover 50. Wittve Braun through ? Dulitz 2.00. G. v. H. in Cleveland 25. by ? Hassold's Gem. in Hunting- ton 1.25. Mr. W. Schmidt in Toledo 1.00. ? Kärer's church in Bielefeld 1.19. From ? Brakhage's Gem.: Marie Reitz, Cath. Zent, B. each 1.00. ? Heintz in Crown Point 25. ? Schmidt in Liverpool 1.00. Mr. I. Schmidt, Mr. K. Binder, Mr. I. G. Fischer and Wittve M. Bohn in Cleveland, 1.00 each.

For the community in Elkhart: ? Werfelmann's Gem. in Neu-DettelSau 5.00.

To the Lindemann Monument: By ? Rupprecht in North Dover 50.

Correction:

In my last receipt, under "college household" instead of "Mr. Germann at Van Wert" read: Mr. C. Ph. Germann at Van Wert. Fort Wayne, August 15, 1879. c. Grahl, Kassirer.

Entered the Coffee of the Northwest District:

For Pastor Brunn in dying: By ? Kühle H 1.00. C. Reinck in Milwaukee 1.00. ? L. Schütz in Ashippnn 1.00. ? K. F. Schulze's Gem. 3.00. ? H. A. Allwardt's Gem. 7.25. W. Schwefel 75. ? Seuel 50. Its upper gem. 5.00. ? H. Fischer's Ge. in Maple Wstrk 4.00. ? Osterhus' Gem. 8.00. ? Präger's Gem. subsequent 25. ? C. Strasen's Gem. in Watertown 15.00. ? C. Kollmorgen's Gem. in Atwater 3.15. ? F. Wcsemann's Gem. at Grafton 5.86. ? C. M. Zorn's comm. at Sheboygan 42.00. ? I. Penalties 1.00. whose comm. in Milwaukee 7.38. ? H. W. Leßmann's Gem. 2.62. Fritz Stolt, Courtland 1.00. ? E. G. C. Markworth's Gem. in Caledonia 2.00. in Manteufel 1.00. Jmmanuels Gem. in Milwaukee 11.01. ? Schumann's congreg. in Freistadt 8.50. ? A. Käselitz's congregation 5.00. ? H. F. Pröhl 2.00. ? W. Endeward's church in Boaz 2.00. ? Th. Krumfiks Gem. 6.75.

For sick pastors and teachers: Hrn. F. Arndt in Mayville 2.00. ? Seuel 5.00. Baptismal collection at H. Wachendorf 1.50. ? I. L. Daib, his teacher and congregation at Oshkosh 10.60. Mrs. Koehler there 1.00.

For emigrant mission in New York: ? A. G. Döhler's Gem. 2.23. ? Ph. WambSgan's jr. gem. in Hancock 2.50. For Negro mission: Mrs. Laubenstein in Grafton 1.00. Louis Bodc in Courtland 1.16. ? W. Friedrichs Gem. missionary feast coll. 9.00. Dankovfer of Mrs. W. B. in Sheboygan 1.00. Mrs. B. Bylinann in Allouez 75.

For armestudentin Springfield: F. Böhrig and wife in Sheboygan 10.00. ? Osterhus and Gem. in Williamsburgh 3.00. For the orphanage at Addison: Mrs. N. N. in Milwaukee 1.00. F. Böhrig and wife in Sheboygan 5.00. To -students of teacher Pritzlaff in Milwaukee 2.25.

For Inner Mission: Subsequent by I'. Schilling 2.00. MissionSfestcoll. of the congregations at Sheboygan, Wilson and Her- man 100.00. ? K. F. Schulze's Gem. 3.00. N. N. in Sheboygan 1.00. MissionSfestcoll. of the congregations of the ??? Rohrlack, Claus, and Winter 30.00. High-temperature coll. at R. Rolaff 1.96. Baptismal coll. at Mr. Hackbarth's by ? Präger 2.00. By ? A. G. Döhler, part of a mission festival coll. 13.00. Mission festival coll. in ? Friedrichs Gem. 28.00. By ? H. Sprengeler, collected in mission hours 3.15.

For the institution for the Deaf and Dumb in Norris: Women's Association in the comm. of ? Keller in Racine 5.00. Its confirmands 2.36. N. N. in Accident 1.00. Mrs. Reup in Courtland 1.00. C. Schubert in Milwaukee 1.00.

For ? Ruhland's widow: C. Reineck in Milwaukee 1.00. ? Kühle 1.00. ? K. F. Schulze 75. whose parish 3.00. Louis Bodc 25. ? H. A. Allwardt's congregation 7.25. W. Schwefel 75. Dreirnick's congregation in Milwaukee 40.00. ? Jahn's St. John's parish in Portage 6.85. St. Michael's parish in Lewis- ton 2.25. ? C. Seuel's upper parish 5.00. ? C. Seuel 50. ? H. Fischer's comm. in Maple Works 2.00. ? C. Strasen's parish in Watertown 15.00. ? M. Timmens' St. Paul 1.00. ? G. Haar in Denison 1.00. ? C. Kollmorgen's Gem. in Atwater 2.20. ? A. Rohrlack 2.00. ? F. Wesemann's Gem. in Grafton 6.00. Elisabeth Kurth in Milwaukee, G. Wollagr. das. each 1.00. ? C. M. Zorn's gem. in Sheboygan 42.00. ? I. Penalties in Milwaukee 1.00. ? L. E. Knief 1.00. ? H. W. Leßmann's Gem. 2.63. Fritz Stolt in Courtland 1.00. Zion's- Gem. in Caledonia 1.36. Jmm. congregation in Milwaukee 22.11. ? E. Aulich's congregation 1.85. ? Schumann's parish in Freistadt 12.20. ? W. F. Hitzemann 2.00. ? H. F. Pröhl's parish in Augusta 6.75. By F. Völker of ? Meyers Gem. in Frdonia and ? G. A. Fuert's Gem. in Concord 4.00 each. St. Stephen's Gem. in Milwaukee 13.00. ? W. Endeward's church in Boaz 2.00. ? Osterhus' Gem. in Williamsburgh 5.00. ? Th. Krumfiks Gem. 13.50. A. and E. D., Columbus, 3.00. ? Ad. Binwend and Gem. in Boston 10.00. ? I. L. Daib's Gem. at Oshkosh 11.25. ? H. Mare 1.00.

For the church building in Planitz: ? Kellers Gem. in Racine 7.90. For heathen mission: MissionSfestcoll. of the congregations of ??? Rohrlack, Claus, Winter and Endeward 10.00. M. Buch-holz in Germania, N. N. in Accident 1.00 each.

For synodal reports: ? K. F. Schulze 2.00. ? G. Döhler 2.00. For the synod treasury: C. Reineck in Milwaukee 1.00. ? K. F. Schulze's church 8.00. ? Keller's congregation in Racine 4.71. W. Krup from ? Seuel's parish 1.46. ? F. Ledbur's parish at Cedarburgh 3.25. ? Wesemann's parish in Grafton 2.59. M. Buchholz in Germania 2.00.

For the widow's fund: M. Buchholz in Germania 1.00. Teacher C. F. Arndt 8.00. ? I. Penalties 2.00. D. Ph. WambSgan's jr. 5.00. For student Emil Goltzsche in Springfield: ? Osterhus' Gem. 3.00.

Milwaukee, Aug. 22, 1879, c. Eiß seidt, Kassirer.

For the church building in Planitz, Saxony.

From the parish of ? Blitz in Concordia, Mo., P9.50.

For the German Free Church:

From ? E. O. Lenks Gem. in St. Louis 35.00.

I. T. Schuricht,
Treasurer of the General Synod.

Incoming to the Coffee of the Western District:

For the synod treasury: From ? Lenks congreg. in St. Louis P5.00. From Drieinigkeits-Distr. there 9.40. Coll. of congreg. drs ? Bräuer in Marfield, Iowa, P5.00. ? Lukers Gem. in Dickinson Co, Kans, 3.50.
 For inner mission: From Jmmanuel's Distr. in St. Louis 8.32. ?.. Kleist's Gem. in Washington, Mo., 4.00. From Dreieinig.-Distr. in >st. Louis 4.65. Loan refunded by ? W. Rabe 45.00.
 For Mrs. ? Ruhland: By ? I. Roschke at Pirce City, Mon., 1.00. Fritz Fricke, Washington, Mon., 1.00. F. Nothdurft by ? Lohr, Jackson, Mo., 10.00. ? Thurner, Iowa City, Iowa, 1.00. Wittwe Kuhlmann, St. Louis, 1.50. By a Nng. in ? Döscher's Gem. in New Orleans, 5.00. From N. N. through ? Biltz, Concordia, Mo. 1.00. Wittwe Holschen by ? Büniger, St. Louis 5.00. Mrs. Caroline Westermann through same 5.00. N. N. in Blumenau, Col. through same 1.00. Mrs. Geisel in St. Louis .50. N. N. there 1.00. Mrs. N. N.

vaself.10.

For the Deaf and Dumb Institution: Hochz.-Coll. bri Mr. Ludwig by ? SieverS, Cape Girardeau, Mo., 8.25. ? A., D. Krämer, Humboldt, Kans., 2.50. For ? Halboth's Gem. in Elkhart, Ind: From ? Michels, Franklin Co., Mon., 1.00.
 For ? Schwemley's parish in Ford County, Kansas: From N. N. in St. Louis 1.00.

St. Louis, Aug. 22, 1879. E. Roschke, Cassirer.
 With heartfelt thanks to God and the kind givers, the undersigned certifies that he has received the following gifts of love to support his community:
 From ? Pipe varnish H2.00. ? Bösche 1.00. ? Endres' Gem. at Braver Creek, Nebr., 5.00. ? I. v. Brandt's Gem. at Blue Earth City, Minn., 1.10. ? Huges' Gem. at Bremen, Ind. 8.78. ? Niethammer's Gem. in La Porte, Ind., Oct. 15. ? Karrer's Gem. in Maple Station, Ind., Oct. 1. ? Lange's Gem. in Valparaiso, Ind., 5.00. ? Neichmann's Gem. at Fryburgh, O., Oct. 7. ? Heintz's gem. at Crown Point, Ind. 2.00. ? Lehner's gcm. at New Haven, Ind. 6.95. Mr. W. Schwier at Fort Wayne, Ind., 4.00. ? Friedrich's Gem. in New Orleans, 5.00. ? Strasens Kreuz-Gem. in Milwaukee 3.00. ? Th. Pissel 9.00. ? Adams Congregational Church in Glasgow, Mo. 3.75. ? Hair in Hanover Township, Iowa, 1.25. B. Mesenbrink 50. O. Rabe, W. Holz, H. Branscke each .25. Aug. Schultz 50. ? Rohe in Detroit, Mich. 1.00. Mr. W. Sauer there 2.00. ? G. B. Lange's Gem. in Dearborn, Mich. 11.00. ? Mallon's compound in Magnolia, Iowa, 2.00. ? Schöch's Gem. at Port Hope, Mich., 11.00. ? Lükers' congregation at Onaga, Kans., 5.20. ? Graves' Gem. in Meriden, Conn., 6.25. desgl. for happy delivery, from Mrs. N. 5.00. ? Dahlke's Gem. in Reserve, N. I., 2.50. ? G. Markworth's Gem. in Wyandotte, Mich. 5.60. ? Kuehn's Gem. at Belleville, Ill., 6.64. ?
 Elkhart, Ind., Aug. 21, 1879. M. Halboth.

Received for the Castle Garden mission:

From ? Böttcher \$1.00. From the piggy bank of little Chr. Schilling 1.00. Mrs. Bartels 3.54. Chr. Kästner 50. By ? Jor' 1.00. ? Geyer 2.60. Mrs. Lösch 1.00. H. Günther 50. Kern 26. by Kassirer Simon 11.60. by Kassirer Bartling 10.50. ? Seeger 1.10. ? E. Friedrich 1.00. High-time collection at Hollmann by ? Wolf 3.60. I. Gieringer 1.70. ? Hertrich's community 2.00. Fr. Herin 1.00. Fr. Licht-tenberger 1.00. ? I. Horst 1.00. C. Loptien 25. F. Natschke 25. H. Karstens 2.75. By Kassirer Schuricht 12.69 and 20.09. By Kassirer Bartling 20.25. By Kassirer Grahl 50.78. Mission Festival Coll. of the congregations in and around New York 50.00. Likewise at the Mission Festival of the "Missouri and Ohio" congregations in Pittsburgh 154.61. I. Vomier 1.00. ? I. L. Hahn 1.00. ? P. Beyer 5.00. W. Damm 2.50. N.N. 2.50. W. Frye 2.00. Kindtani-Coll. bri Weisold .50. Desgl. at Bu- row .80. C. Ruppel 1.15. women's missionary society at ? Fry's congregation 10.00.
 New York, August 15, 1879. I. Birkner, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Middle Districts)

have been received:

1. contributions:

From the gentlemen ?? C. E. Bohe 88.00. H. W. Lothmann 6.00. I. Lehner 5.00. I. G. Schäfer, C. F. Steinbach, H. Sieger, A. K. W. Th. Sieck, F. R. Tramm, G. Mohr, L. Duitz, C. Böse, H. Schlesselmann, Dr. W. Sinner, A. Saupert, W. Zschecho in 4.00. C. Sallmann, G. Schumm 3.00 each, G. Heintz, I. P. Aarrer, G. Reichardt, G. M. Zucker, G. Grüber, F. W. Pohl- man 2.00 each. Of the gentlemen teachers: I. Hafner 5.00, F. W. Mosta 4.00, H. I. Hesse 3.00, I. W. Müller 2.00.

2. gifts:

By Mr. ? I. G. Sauer from Wittwe Spree" 5.00. Wittwe M. Meier 1.00. By Mr. ? A. K. W. Th. Sieck of his parish on Taylors Creek, Collecte. 4.50. By I. Sattler at La Fayette, Ind. 5.00. By Mr. ? C. Sallmann of his St. Jacobs congregation at Sugar Grove, 2.00. By Mr. ? I. G. Schafer of Bro. Mulzer 1.00.
 Indianapolis, Aug. 16, 1879. M. Conzelmann, Cassirer.

For poor students received with heartfelt thanks from Mr. H. Bockwoldt in Boone, Iowa, \$1.60. Through Mr. ? Hilgendorf in Belle Creek, Nebr., from several members of s. Comm. 7.00. By Mr. ? Kleist in Washington, Mo., from the worthy women's club of his community 10.00. C. F. W. Walthner.

Changed addresses:

T. Mreiss.

Lox 215. vanviUo, III.

8. oolckmann, 1907 Llensrck Street, 8t. Donis, i>lo. Itev. T. 8er,

LinZsville, Lnltniore Oo., L4ä.

Printing house of the "Luth. Concordia-Verlag."

How one who recanted the pure doctrine rose again from his fall and became a faithful confessor and defender of it.

Jacob Spreng, also called the provost, preached the pure doctrine of the gospel, as it had been brought to light again by Luther, in the city of Antwerp as early as 1519. Erasmus wrote to Luther in that year: "There is in Antwerp the prior of an Augustinian monastery, a true Christian, who loves you above all; he was once your student, as he boasts. He preaches Christ almost alone among all; the rest preach fables of men or seek their profit."

Nothing else is known about his youth except that he was born in Ypres and was already with Luther in Erfurt. From Antwerp, he obtained the degree of licentiate of theology in Wittenberg in 1521.

His monastery church in Antwerp was so crowded that it could hardly hold the crowd. This crowd aroused the anger of the servants of the Antichrist. And unfortunately, these godless people succeeded in persuading the dear man to recant. But thanks be to God, who raised him up again from his fall. Probst himself has described his sad case. Our report is based on this account. But it happened with the same thus:

In 1522, he was lured to Brussels by the professors of Louvain. The instrument chosen to carry out this plot, the devious councilor Franz von der Hut, said to him: "You shall not be afraid, nor doubt anything, nothing bad is in store for you, you are called to do well, and if you wish, your lodging will be in my house and you shall be cared for as a brother. His friends told him against going, but he did not follow their advice; he trusted the beautiful words of the councilor.

Now in Brussels his enemies held council over him and imprisoned him. He made representations against it and said that it was dishonest to imprison someone who had come here willingly. But it did not help, they protected the emperor's order. Franz von der Hut comforted him with a sneer: "You will not be burned, because you wanted to die."

St. Louis, Mo., Sept. 15, 1879.

No. 18.

wait for your command. Then fear and terror came into Probst's heart. Sleeping and waking, he thought of nothing but the fire. In addition, the decision of his case was delayed and a cry arose in the city: "The heretic who seduced the people in Antwerp has been brought here to be burned. At a colloquy held in the Barfüßerkloster, his adversaries wrote down his answers to the questions put to him. After a few days, they asked him to sign several articles that they had written without his knowledge as his own. He signed. These articles, they said, they wanted to show to the emperor. He offered to go to the emperor himself. They did not take him up on it, they even tightened his imprisonment, he was not allowed to talk to anyone, he was not allowed to write or receive letters.

After Christmas they brought him the imperial order demanding revocation from him. He wanted to know what he should recant. The answer was: "Everything you have written. There was much talk back and forth, he resisted as much as he could, but they stuck to the fact that one should not dispute with a heretic, that he had seduced Antwerp and praised Luther, who was condemned by the church. They had written the formula of recantation themselves. He was frightened when he heard it read aloud (they would not let him read it himself, nor would they give him a copy). He humbled himself before them, knelt down and begged them with tears to have mercy on him; he said that he was in God's and the emperor's power, they should do with him as they wished, but he could not do the recantation, it was against his conscience, against God and against Christian truth. Now they wanted to put him in a dark dungeon, but the mild-mannered chancellor offered to keep him in his house with 4 guards.

On January 24, he, who had already become so fainthearted, was again threatened with severe imprisonment. At noon he was supposed to eat, but tears were his bread. After dinner, the chancellor negotiated with him regarding the recantation and explained to him that nothing else was in store for him but death. Probst explained that it was against his conscience to recant, that some of the articles were not drafted correctly. The chancellor replied: "Against

If you do not call out, you will give yourself and the city of Antwerp, which you have seduced, into a great misfortune." "When I heard this," Probst himself relates, "I was frightened and desired that I should be put in an eternal dungeon; indeed, I humbly desired that I should be judged with the sword." But he was told that his request was in vain, that it had been decided that he must recant or burn. Soon after, the priests agreed to degrade him (deprive him of his priestly dignity) and hand him over to the secular authorities to be burned. His friends now besieged him and exhorted him with tears to recant. "So I was," he wrote himself, "challenged by my friends. Satan did not leave it at that, that he challenged me inwardly with pusillanimity of faith and outwardly with terror and blasphemy, and how I was alone without all help. Item, he stretched out his hand and hit also the secret places of my conscience and conscience with these envious, deceitful and dangerous scruples and said thus: How, if some people have not understood your sermon rightly or you have not preached carefully, so that some have been misled by it and have abused Christian freedom? So I was afraid, since there was no fear, yet I did not know that I had ever preached wrongly. I know that, less I said, because the evangelical truth requires it. I was also cruelly challenged as to whether I had been chosen by God for salvation, and whether I did not have great strength in me to overcome death, sin and hell. Then I fell and lay down. Item, I had no counsel nor help to rise; therefore I yielded to their counsel, and said I would be instructed, and comforted myself that it would not come to my enemies to such a triumph."

When his friends realized the success of their unfortunate pestering, they were happy. The chancellor and others came to hear what he intended to do. He declared that he wanted to revoke everything by which Antwerp or others had been seduced by him, as they say.

Now his enemies became even more bold and demanded complete revocation. No plea helped.

They told him he had to recant everything or die. "And when I," he writes, "could not escape, neither with supplication nor otherwise, and was half fallen before, I despaired altogether, and yielded with my mouth, and (as God knows) not with my heart, to do the revocation according to their will."

As much joy as they felt about it, they were not satisfied with a secret recantation in front of some officials and a bishop, but he also had to do it publicly. He was to preach and read out the retraction. He agreed. He himself wrote about it: "A large assembly of the people came to the sermon, because they had been offered a sum of money for it. There I stood to mock all the people and a large crowd of monks stood around me. So I began to preach: O Lord God, You have turned Your face away from me and I have been afflicted. With this I showed (who had said earlier in my effort: I will never fall away) that I would now recant the truth out of sorrow and pain. For God left me alone and deprived me of the light of his presence, which I needed to confess the truth. My enemies feared that this sermon would move the people, so they attacked me and gave me the Revocation as a child, which I read under duress, contradicting with my heart, but lying to myself with my mouth. Item, it became a rumbling in the people, so that few people heard what I said. There were also the most noble enemies of the Gospel (the mendicants), who came here with joy in a procession. With this I have pleased all the papists, but in the pious Christians I have grieved the spirit. Christ, our gracious Lord, forgive me for this, and grant that I may replace it with constant confession. Amen."

He was sent to Ypres. There, after some time, he began to preach the word of God again, and the people ran to him again. The mendicant monks raved and raged, and they told his case; but the people paid no attention to their clamor. The guardian of the monastery sued him before the prepositus of the city. But he would not accept a complaint, but said, "As long as he does not preach against the Gospel or the Scriptures, I will not forbid him to preach."

However, the enemy did not rest, he was captured again and sent to Bruges. The aforementioned Franz von der Hut was again helpful in his capture. From Bruges he was taken to the city of Brussels, "which," as Probst says, "is a flesh bank for Christians. Here he was again severely beaten and told that he was worthy of being burned."

Probst now declared: "Why do you forgive so long? You may take my body and kill it, but not my soul. I am ready to suffer whatever evil you inflict on me." The council handed him over to three henchmen, who led him through the city like a murderer, took away everything he had and brought him to a hard dungeon. He thanked God and awaited death, though still with great terror because of his sins. But he was not worried; the third night he had the opportunity to escape, but did not. Some friends of the gospel, however, advised him to flee. A Franciscan gave him the opportunity to do so. So he escaped from the hands of his enemies in the name of God.

That Probst for his case true heartfelt repentance

ge This is also shown by the letter he addressed to the Christians in Antwerp. From this letter, there are a few things that the readers will certainly read with heartfelt joy. So he begins:

"Brother Jacob Probst, a useless servant of Christ, desires grace and peace from God the Father and from our Lord Jesus Christ to all believers in Christ at Antdorf. Dearly beloved, though I am so lowly in my sins that I may not lift up my face to you, nor my eyes to heaven, because I have denied my Lord Jesus Christ and his word for fear of my death and the destruction of your city, and that before the ungodly tyrants, However, my conscience does not let me rest, and I am not ashamed to say that I have been less careful for your salvation, lest perhaps many among you be angered by my example and caused by my fall to fall away from the pure and holy word of Christ, which he preached among you through me. Though it be evil for one to exhort to constancy one who has fallen before, and a captain and hero should stand before and give his soul for his brethren; though I have lost the first victory, yet will I accept the next common remedy, and warn others from harm. Nor is this strange nor new, that (those) who should stand most conducive fall away." After giving some examples, he continues: "But therefore I say this, to mark these examples (written for the benefit of us all in general) of the fear and hope of God's judgment and mercy, that sinners may not despair that they are shepherds or sheep; again, that shepherds or sheep

should fear God's judgment, even (those) who stand, take care that they do not fall. For this purpose the high divine goodness and wisdom acts, if it lets noble people fall noticeably, so that they know that each one must stand for himself." In the following, he continues to speak about the wonderful government of God also in his case and then continues: "This fruit of my astonishment I wish for you, beloved, with all my strength, that you turn your eyes away from me, that I stand or fall, and that you alone firmly adhere to the word that you have heard from me, and that much more, how much more Satan rages with you through the false teachers and the world eaters, the mendicant monks. My miserable case and ungodly revocation are mine, but the teaching you have heard from me is not mine.... This case should make us wise and teach us henceforth to pay no more attention to persons, but to cling to and trust in the pure Word of God alone, and to rejoice with Paul when the truth, Christ, is preached, be it out of good or evil opinion.... Then, beloved in the Lord, I beseech you by the mercy of Christ the Lord, that you may grow and be constant in that which you have received from God's grace. And this ye have received, even I, of the Lord, which I have given you, that Christ Jesus is come into this world to save sinners; that every man may know this true and holy word, that we be not saved by our works or our strength. ... This is the glory of Christian wisdom and the riches of our faith. That by love we may deal so with our fellow men, whether they be friends or foes, as Christ hath dealt with us all, redeeming us with his rose-colored blood." .. He then warns against the papal statutes of men and concludes: "Therefore, all of you," he says.

Dearest in Christ JEsu, hear this Duke and Master, and follow him continually, and pay no attention to the Pope's or the bishop's bulls (if they are contrary to them), for they are nothing but water bubbles. And I desire that the Lord Jesus Christ, our Duke, Light and Salvation, may teach you and protect you in all spiritual wisdom and keep you pure and innocent until the last day, and may soon tread Satan under your feet. Dear brethren, pray for me and for all who preach the Word of God. The grace of Christ be with you. Amen."

This is certainly a glorious, heart-warming confession of a fallen man. From then on, the dear provost showed his gratitude for the grace that had been granted to him and faithfully served the one who had raised him up again. Let us hear some more from his life.

After a successful escape, he went to Wittenberg to Luther, whose housemate he became for some time. Luther counted him among his loyal friends. When he reported to the preacher W. Link in 1523 that he would come to his wedding with several friends, he listed our provost among them. In 1534 he asked him to be godfather to his little daughter Margarethe. He was in correspondence with him until his death.

In 1524 we find Probst in Bremen. Here Heinrich von Zütphen, with whom he had already worked together in Antwerp for the pure doctrine, had already preached the gospel for two years. Luther was delighted with this victory of the gospel and Probst's appointment to Bremen.

Not much is known of his 38 years of activity in Bremen. First he was pastor at the Frauenkirche, then superintendent. When Heinrich von Zütphen, who had accepted a call to Meldorf in Dithmarschen, soon died here as a martyr, Luther sent a letter of consolation to the people of Bremen in 1525 and wrote, among other things: "Let Jacob Probst, your preacher, together with the others, be in your command, to whom God may give strength and grace with you all, that you may remain with the doctrine sealed by Henrici's [Heinrich von Zütphen's] blood, and where God demands it, cheerfully follow him. Amen." (Erl. A. Vol. 53. p. 354.)

When the Roman customs were abolished in the cathedral in 1530, Probst had to preach the first sermon there. He was one of the authors of the Bremische Kirchenordnung. It was also sent to Luther for review. In a letter of Sept. 7, 1533, he wrote to the Bremen City Council: "I have received and heard your order through your sent preacher along with ours, which we like almost [very] much." Finally, he remarks: "You have fine men, God help that they remain with you." (Erl. A. vol. 55. p. 25.)

Probst remained faithful to the pure doctrine until his death. In the beginning he had to fight against the papacy in Bremen, but towards the end of his life he also took part in the fight against the Calvinists. The preacher at the cathedral, Albert Hardenberg, was a crypto-Calvinist who wanted to introduce the reformed doctrine. There it was necessary to fight and our provost took the side of those who were zealous for the pure doctrine and opposed Calvinism. He died blessed on June 30, 1562.

God give us all steadfastness in the faith, and grant grace to all those who fall, that they may stand again and continue in Christ.

"Be thou faithful unto death, and I will give thee the crown of life." Revelation 2:10, G.

(Sent in by Pastor F. Köstering.)

The legal and the evangelical Christian. *)

In considering this subject, it is first of all of great importance to distinguish sharply between a legal Christian and a legal man. A legal Christian and a legal man are two quite different persons, as different as a legal preacher and a mere preacher of virtue, yes, as different as a believer and an unbeliever, as a Christian and an un-Christian are. - In order that we may understand the present subject mentioned in the heading all the more surely and clearly, and so that we may prevent all confusion and the misunderstandings that necessarily follow from it, let us first draw a picture of a man of the law with a few lines, so that we may recognize from it that there is a world of difference between this and a legal Christian.

A. The Law Man.

By this is understood a person who is still outside the state of grace, i.e., who has not yet been transferred from the state of sin to the state of faith through a true conversion. He takes his name from the law because he is still under the law and its curse, in the state of law bondage. And in this respect he differs from those who still live without the law, in the state of carnal security. For his conscience has been aroused by the law and its threats, and has startled him out of his false rest and carnal security, so that he is now afraid of God's wrath, and for fear of God's wrath is on guard against these and those gross outbursts of sin. But his fear is not the timidity of a pious child before a loving father, but the fear of a dissolute servant before the well-deserved punishment of his angry master; it is not a heartfelt fright before sin, but a fear of hellish fire. He would just as gladly, as the sure man of the flesh, accomplish the sin, if only hell would not follow it as punishment. His fright is therefore not a heartfelt repentance, since one is frightened about himself and his causeless ruin, but only a superficial emotion, whereby the desperately evil damage of his heart remains completely hidden from him. Hence it is that the man of the law falls into all kinds of outward exercises in order to find peace from the threats of the law and from the accusations of conscience. For the law drives only to self-acting and self-doing; it can do nothing more. But man will never be able to cope with this and he will not find peace in his self-acting. For in himself he has no power to fulfill the demands of the law, and the law does not give him the power to do so. The more he strives to do enough for the law by his own efforts, the deeper its sting penetrates his conscience and fills him with servile fear of God. Instead of man in this state humbling himself under God's mighty hand, confessing his complete inability, and as a poor sinner taking refuge in Christ and begging for help, he would have to be a sinner.

This subject was discussed at a small conference and at their request the result is given here. The sender is well aware that his work is very imperfect; however, it could perhaps give a Christian cause for further reflection on this subject, which is so important for practical Christianity.

K.

If a man of the law seeks grace and forgiveness of sins from God for his own sake, he is far too proud and arrogant for that, still wants to fulfill the demands of the law with his own actions and deeds, appease his agitated conscience, turn away the threatening wrath of God from himself and accept salvation from God as a reward for his obedience. Hence it is that a man of the law is more difficult to convert than an obviously godless man, as experience teaches us with the Papists, Methodists, etc., as such.

The man of the law is doubly unhappy in his servile state. As long as he deals with the works of the law, he remains under the curse and does not come to rest and peace. His self-acting is a fight against God, who wants to convert him. The fact that he was startled out of his carnal security was an effect of the preceding grace that wanted to lead him to conversion. Because he has now fallen on his own initiative, this is a sign that he has rejected the grace that wanted to convert him and has become a self-righteous man out of a carnally secure one. But in this state he is just as wretched as he was in that. His conscience testifies to this over and over again and does not let him rest, no matter how eagerly he tries to satisfy it by all kinds of external exercises. A war arises in him between the law and sin; not a war, as it is also in the believers and is described by the apostle Rom. 7 and Gal. 5, but a war between the law and sin. The law does not want to let go of its demands, nor can it, as long as man cannot hold a perfect righteousness against it; and sin does not want to give way to the law, nor give up its dominion, nor does it do so, as long as it is not overcome by another power than the law has, and is not pushed from its throne. But the man of the law (because he does not know Christ) has neither perfect righteousness, by which he could silence the law, nor the power (because he does not know the power of grace) to overcome sin and take away its dominion. And so the man of the law is frightened from two sides, and he finds himself in a state of bondage that is quite terrifying. If he does not get out of this state by letting the Holy Spirit reveal to him the secret of the gospel, namely that Christ is the end of the law, and that whoever believes in him is righteous, he finally develops a hatred of God and his law, and he wishes that there were no God who gave commandments and whose wrath he had to fear. This is what Paul also means when he writes Rom. 4, 15: "For the law only causes wrath." Admittedly, this is not the fault of the law (for the law is holy, right and good), but the fault of man. An old teacher says: "Water is always such that it cools all heat; but if hot lime is poured on it, it makes it all the more furious and burning. And so Paul is to be understood when he says, 'The law only causes wrath.'"

From what has been said, this much can be seen: The man of the law is recognized primarily by the fact that he does not accept eternal life as a poor sinner as a gift of God in Christ, but wants to earn it by his works and demand it from God as a reward for his obedience. Thereby

He must now be able to grow and shine in outward virtues. He prays a lot in his own way, as the old Pharisees did, goes to church regularly, abstains from external work on Sunday, practices strict discipline in his home, does good to the poor and leads an austere life; but under the thick shell of external works there is no core, I mean faith in God. His works are not an outflow of faith, but only Egyptian brickwork, i.e. glad service. He often shows great zeal in one thing, but when it comes to a meeting, it is obvious that it is nothing. Because God has not yet comforted his heart, i.e. because he has not yet found forgiveness for his sins, he does not walk the path of God's commandments with joy. He walks within certain limits that his own will has set for him, and he does not get beyond them. In all his works he basically seeks only himself and his honor. Even in the preaching of the divine word he does not seek the comfort of the gospel (for that is only for poor sinners), but the praise of his works. In short, the man of the law is a bitter enemy of Christ and His holy gospel.

B. The legal Christian.

A legal Christian is a person in whom Christian knowledge and Christian life are found, who stands in faith and who does what he does in faith. But he is still weak in knowledge and faith, and as a result, a morbid, legalistic nature still prevails in him. With his conscience, he cannot yet get over some things that God has made subject to Christian freedom, similar to those of which Paul writes in the 14th chapter of the Epistle to the Romans. Similar to those of whom Paul writes in the 14th chapter of the Epistle to the Romans, who considered the Old Testament prohibitions on eating to be binding even in the New

Testament; who likewise did not recognize that the Sabbath had ended and all days were made equal, but kept one day before the other; who in general considered many things to be common in an unnecessary way, and now became saddened, disturbed, confused, took offense and annoyance when they saw their stronger brothers using their freedom, and so on. Such are called legal Christians, because they, unconsciously and out of insufficient knowledge, still stand in a legal being. To this class often belong the newcomers, i.e. the new converts or beginners in Christianity; but in any case a legal Christian is not yet to be counted among the fathers, but only among the children in Christianity, even if he were already an aged old man.

From this summary description of a legal Christian it can already be seen that there is an essential difference between him and a person of the law. This can be clearly seen in the following parts:

1. the legal Christian has not only been disturbed in his false rest and carnal security by the law and has been startled out of it, never the man of the law; but he has also been led by it to the recognition of his original sinful ruin and to a heartfelt newness and sadness about sin; he has become a poor sinner.

- 2) The legal Christian has also recognized alive that his wickedness is desperately evil, and that he can never be justified before God by works, whether they be works of his own choosing or works of the law; therefore he does not deal in works as the legal man does, i.e. does not seek salvation or rest in them,

peace and blessedness. He not only realized that he was a poor sinner, but also that he could not save himself.

The legal Christian humbles himself as a poor sinner under God's mighty hand and takes refuge in Christ alone, the Savior of sinners, and for his sake seeks and believes and finds grace and forgiveness with God; whereas the blind man of the law labors in his dead works in order to be able to claim blessedness as a reward from God, yet he remains under the curse of the law and under the guilt and dominion of sin.

The legal Christian, according to the new man, no longer serves God with a legal mind, as the former, but with a childlike mind; he walks the path of God's commandments with pleasure and joy; his works are a fruit of faith and a testimony of gratitude to God for the salvation given to him.

(5) In short, a legalistic Christian, though weak in some respects, is a truly believing Christian, and therefore a blessed man; whereas the legalistic man is a totally unconverted man, faithlessly under God's disfavor, and therefore unblessed.

That a legal Christian is a true Christian and differs essentially from a legalist, we have seen. But it is also undeniable that between a legal Christian and an evangelical Christian there is not an essential, but nevertheless a noticeable difference. There is no essential difference between them - as little as between a child of God in the old covenant and a child of God in the new covenant, with regard to their state of grace; - and yet, just as there is a noticeable, not to be misjudged difference between these two, so also between a legal and an evangelical Christian. The distinguishing characteristics are, among others, the following:

1. A legal Christian is scrupulous about himself, especially in the use of means; he is afraid that if he does or does not do this or that, even in means, he will lose the grace of God; he is easily despondent when he feels that in a serious struggle against sin, it will stir in him all the more violently, and if he has made a mistake, he wants to despair and sometimes even thinks that he has committed a sin against the Holy Spirit that cannot be forgiven; He often makes great efforts to learn to recognize his sins more and more deeply and to awaken in himself a greater sadness about them; he likes to listen to such sermons and prefers to read such books in which repentance and sanctification are predominantly urged with great earnestness; he is very attached to his feelings and easily makes his state of grace dependent on them; he also often still shows a great self-will, as for example Peter did when he was a young man. Peter, for example, when he did not want to admit that the Lord should wash his feet, and so on. *)

2) In regard to God, a legalistic Christian, in so far as he is still in a legalistic nature, is fearful, easily frightened when God hides his face from him for a moment; is easily inclined to think God is a harsh and merciless Lord; especially in misfortune, he easily thinks God is angry.

It goes without saying that not all of these characteristics are found in all of them. with him and let him feel and notice his disfavor; easily makes false concepts of God and his ways, and incorrect conclusions and applications from certain Bible verses; is often still filled with outdated prejudices and erroneous opinions in matters of Christianity, and so on.

(3) In regard to his neighbor, especially to his brethren, a legalistic Christian easily becomes poetic and quick to condemn, and this shows quite clearly that he is still in a legalistic nature. Whoever has not been converted as he has; whoever does not think, act and walk as he does, he easily breaks the rod over him and casts doubt on his Christianity. He does not make a sufficient distinction between person and sin, between things that are sin in themselves and those that only become sin through abuse, between sins of weakness and wickedness, and so on. He also often still lacks the heartfelt compassion that so splendidly adorns an evangelical Christian, and the love that believes, hopes and tolerates everything. This often shows itself so quite clearly in cases of church discipline. If a person who has fallen into sin does not immediately show himself ready to repent, he should be quickly expelled from the congregation. In his home rule, a legal Christian is not only strict, but often harsh, almost to the point of cruelty. With regard to the conversion of others, he is often zealous and unreasonable, takes the opportunity to work on such a person, thinks (unconsciously) that he has to do something about it, and so on.

If we now ask for the cause of the legal nature, it is to be found partly in the weak knowledge in general, partly and especially in the lack of clarity about the difference between the law and the gospel;

sometimes a remnant of unrecognized spiritual arrogance also lies at the bottom. The legal Christian also lacks sufficient experience in Christianity, deeper self-knowledge, the gift of examination and distinction between nature and grace, in short, the perfect manhood in Christ. Other external and internal causes also contribute to a lawful nature in Christianity, e.g. a melancholy temperament inclined to melancholy and profundity (run, grace does not cancel nature), likewise a servile upbringing experienced from youth, serious misfortunes that have affected the man, violent internal temptations in the first times of revival, serious sins before his revival, and the like.

C. The Evangelical Christian.

An evangelical Christian is such a person who has also been under the law for a certain period of time and has been broken by it and made a poor sinner. For no one can become an evangelical Christian unless the law has first accomplished its purpose in him. Via Sinai it goes to Golgotha, and through the law to the Gospel. Only a poor sinner can become a truly evangelical Christian. It would be a great deception to imagine an evangelical Christian as a person who, without having experienced the condemnatory power and effect of the law, has come to the gospel and become an evangelical Christian. Such a Christian does not exist in reality on earth. That is why we say: An evangelical Christian is such a person who has also once been under the law and has not experienced its

He felt the thunderbolts and lightnings with terror in his heart. But he did not stop there, but after he had recognized that he was a child of death according to the law, and that he could not fulfill even a single letter of it with his works according to its true spiritual meaning, he took refuge in Christ, the mediator and guarantor of the human race, who in the place of the sinner rendered all obedience to the law and fulfilled it perfectly, and who now offers his perfect fulfillment of the law to the sinner in the gospel and appropriates and seals it to him by grace, through faith.

An evangelical Christian is therefore a man who, as Paul says, does not deal in works, but believes in him who justifies the ungodly, and to whom his faith is counted for righteousness. In this he is like a tree planted by the rivers of water, which bringeth forth his fruit in his season, and his leaf fadeth not away; and whatsoever he doeth prospereth. But he does not deal in works, that is, he does not seek in them merit, comfort, or righteousness before God. For since he has everything by grace through faith in Jesus that is necessary for righteousness before God, how could he still deal with works in the sense that he would earn something with them? But for this very reason, because he has everything by grace, he now also does good works voluntarily; because God has so mildly comforted his heart, he now also runs the way of God's commandments with joy. His works come from faith and are done out of gratitude to God, who has done so great things for him. But he lives by faith alone, and even in his best works he says, "Lord, your eyes are after faith." In short, an evangelical Christian takes his name from the Gospel, in which he lives and weaves as in his element. The way on which he walks to heaven is that of faith in Jesus. He sings with the poet:

In me and my life there is nothing on this earth; What Christ has given me is worthy of love.

Thus, though under many temptations from within and without, he goes his way cheerfully in faith, and speaks to God even in the greatest melancholy and sadness:

I am your dear child, in spite of the devil, the world and all sin.

That **NUN** such an evangelical Christian differs noticeably in some respects from a legal Christian cannot be denied. This difference can be perceived in the following and similar pieces:

1 An evangelical Christian, although he strives with right holy earnestness for everything that is true, that is honorable, that is just, that is chaste, that is lovely, that is good, yet he does not move with legal timidity in the outer forms of Christianity, as a legal Christian does. The latter makes a conscience of it, e.g., to jerk off his boots on Sunday, to take off his beard, to hold a conversation about earthly things, to greet an unbeliever, and the like. And a legal Christian sometimes does even more anxiously, e.g., with regard to kneeling at prayer, with regard to the use of spiritual drinks, and so on. But an evangelical Christian does not attach much importance to such things, for he knows that God looks at the heart.

2. an evangelical Christian, although he is very careful in the use of the means things, so that he can keep his freedom

He has a conscience made free and wide by the gospel, and stands in freedom, so that Christ has set us free. Therefore he does not let his freedom be judged by another's conscience, and he does not easily judge another's freedom according to his conscience, but says with the apostle: "I have all power, but not all is right. And: "Every man stands or falls by his Lord." On the other hand, a legalistic Christian very easily falls into false conscience-making, making his narrow conscience the standard of another's conscience, and judging his freedom uncharitably. He should consider that if another person allows himself to do things in accordance with Christian freedom that his conscience would never allow him to do, he may not judge another person for that reason.

3. an evangelical Christian, no matter how sincerely he hates sin in himself and others, nevertheless has a heartfelt compassion for others, especially for weak brethren who have been overtaken by Satan and have fallen deeply. He makes a wise distinction between person and sin; demonstrates great patience and long-suffering in cases of church discipline, and thus shows that he really lives in the Gospel, which alone makes man capable of loving much after he has been forgiven much. A legalistic Christian, on the other hand, very easily judges the heart of a fellow Christian, and he feels a certain glee when one whom he had often warned in vain finally comes to a deep fall.

(Submitted.)

God's gracious protection in a great danger to life.

Some time ago, when a friend found me reading the "Lutheraner", in which the sad end of our dear Pastor Ruhland was described, and we talked about the wonderful ways of God, he said: "I remember that God graciously protected you several years ago in a great danger to your life; write down this story and send it in for the "Lutheraner", it will certainly be a joy and a comfort to many readers.

Now here is the story.

It was around the year 1856, when the Mississippi River was frozen almost to Cairo, I came one day to the Mississippi to get some things. Since a steamboat was frozen at that very place, one of the travelers urgently asked me to take him and his family, consisting of his wife and 2 small children, off the boat. In spite of all efforts, no carriage could be driven out and so I decided, especially at the request of the poor woman who was expecting her confinement every day, to take her to her home, a distance of some 80 miles. The journey, although connected with some detours, was a happy one. On my way back, about 23 miles from my home, a farmer gave me a false report that I was driving up a steep mountain to shorten the way a little, but when I reached the top, I found that I had no way out. In order to look for a way out, I tied up my horses. In the meantime, the sky in the west was covered with clouds, so that it became pitch dark in a short time and I could only find my horses again with a lot of effort. A further journey was not to be thought now and thus I decided

I decided to spend the night with a farmer who lived at the foot of the mountain. After putting the harness in the wagon, I took my horses by the bridle and carefully descended the mountain. I was about halfway down the mountain when suddenly my lead horse stopped and tried to pull me back rather than follow me. Since I was now of the opinion that some wild animal was lying nearby, I fastened my horses to a nearby small tree and took a step forward, striking my hands and shouting. At that moment there was a flash in front of my eyes and I thought I saw the eyes of the wild animal. With that moment my consciousness was gone, for some hours after, as I found out later, when my consciousness returned, I found myself lying on the ground, wondering how I had come to lie down, since I knew nothing of any falling; but my astonishment increased when, after I had risen, I felt behind me not horses but a cold wall of rock, and since in that time the clouds had cleared away and the sky had cleared up, I saw that I was standing before a high wall of rock. Knowing now what had happened, concern for my horses drove me up the rock again in a roundabout way, and having untied the same and freed them from their perilous position, I had first climbed a little way up the mountain; and after thanking God on my knees for the gracious preservation through the protection of his holy angels, I called aloud until the farmer living near came and fetched me down together with the horses. I examined myself and found not the slightest injury. I found out that I must have been unconscious for at least 3 hours, since I had gone up the mountain between 5 and 6 o'clock and did not get to the farmer until about 10 o'clock. I ate very little, being concerned about concussion of the brain or abdomen, committed myself to the protection of God, and slept gently until the next morning. Since it was now broad daylight, my first walk was to the rock that was so fatal to me, and I could now see the danger I had been in. The height of the rock was some 30 feet, at the foot of it stood like a spit 8 to 10 feet in the height a broken sugar tree, around it lay large pieces of rock and between these was a single narrow free space about 3 feet wide and 7 feet long, which a pig used for his camp. That I must have fallen in there, I saw from the fact that my crusades were lying there, which I had carried on my arm and which I had lost. The farmer was also surprised that the old sow, a very nasty animal, as he told me, had not done anything to me, which probably lay there, since 2 small dead pigs were still lying there, presumably crushed by me. However, I thought: the angel of the Lord, who protected you when you fell, also prevented the raging sow from damaging you in your helpless state.

Some time later, when I told this story to my brother, he asked me: "What do you think the flash in front of your eyes was when you fell from the rock? When I explained it naturally in my answer, he said: No, that was the figure of the angel of the Lord, who saved you from being crushed on the rock. I did not contradict him at all, because even if I had not seen the figure of the angel, I am firmly convinced that the angel of the Lord protected me during this fall.

A jumper jumping down from this height in broad daylight would, if not break his neck and leg, at least damage himself very significantly. To the Lord alone be all honor and glory.

That this story, like all stories of this kind, of which there are many, may give the dear reader cause to give thanks to God for all gracious protection in all hardships and dangers, wishes from the bottom of your heart your least brother in Christ. E. B.

To the ecclesiastical chronicle. America.

Orphanage in Addison, III From the 16-page "Report on the German Lutheran Orphanage in Addison" before us, we see that it is in a flourishing condition. The orphanage society has paid off part of its debt and built a new building. There are now 83 children in the institution. From the interesting report we take the following story of the conversion and blessed end of an English boy. It reads as follows: "On the second Easter afternoon, April 14, 1879, the postmaster in A. had lain down on a "lounge" in his office to read, and had fallen asleep leisurely. When he awoke, an English boy of seven years stood before him, and looked with great attention at a picture hanging on the wall. The boy was no longer unknown to him, since he had come to the post office several times before. His father, an American, died when he was still very young, and his mother, also an American, later remarried to a man who would not tolerate little "Frederick" in the house. So the poor boy was cast out of the parental home, had to seek his shelter in English families, and was soon here, soon there. A few weeks before Easter this year he came to A., and out of compassion found a lodging with a German doctor, whose wife is an American. They sent him to the district school, and occasionally to the post office to pick up mail. He was a lively boy with lively eyes. - The picture he looked at in the post office on the second day of Easter was a beautiful painting, "The Resurrection of Christ," by the well-known painter Wehle. The little boy's eyes lit up with joy at the beautiful picture, and

eagerly he asked the postmaster who the man was who was rising up. The postmaster answered: "It is our dear Lord Jesus Christ. But he did not know him yet, and he asked briskly again, "Who is the man?" Now he was asked if he had not heard of the *Savior*, to which he answered after a moment's reflection: "I was once in a Sunday school, and there they always sang about a *Savior*." The postmaster told him, "That's the man in the picture." But he told him more about the dear Savior, as well as he could, and about the following: Jesus Christ is the dear God. He came from heaven and became a little child so that all people, even little children, might be saved. He loved us so much that he allowed himself to be beaten to death for us sinners. Then he was laid in the grave, but on the third day he rose from the grave and put death to death. And if we must die now, we shall not abide in the earth, but shall also be raised up again by him." Now the boy looked at the image with even greater wonder and blessed joy. He then broke out repeatedly into the words, "*Jesus Christ.-Jesus Christ.-I like this man first rate.*"

When he was about to leave, he turned back again and asked, "But who is the man with the two

Wings?" The postmaster told him: "This is an angel who rejoiced at the resurrection of Christ, so that he came to the tomb and proclaimed to all the people: "Do not be afraid of death, the Lord Jesus has risen from the dead. The boy left, and the postmaster did not see him again in his office. But let us hear what the merciful Savior did to this child, who had been bought with His precious blood. It was on May 2, when Pastor G. came to the postmaster in A. in the evening and told him, full of praise and thanksgiving to God, that he had just baptized the English boy at the doctor's; the boy was very sick, but not at all afraid of death, and had absolutely demanded to be baptized; the doctor's neighbor had called him. Now the postmaster also remembered the conversation with him on Easter Day and now told the pastor. One now certainly asks: who then drew the boy's attention to Holy Baptism? As far as one could learn, he talked a lot with German neighbor children about his Jesus, whom he had now become so fond of, and they also told him about baptism. In particular, a girl and a German Lutheran neighbor are said to have reminded him of the saying: "He who believes and is baptized will be saved." In short, the little boy soon became deathly ill and now he himself desired holy baptism. It had been arranged that Frederick should be taken to the orphanage at Addison when he was better again. But this was not necessary; on the 4th day, May 6 of this year, the Lord Jesus took him to heaven. At his funeral, the German hymns No. 415 and 412 in our hymnal were sung, but the sermon was preached by Pastor G. in English on Ps. 16:6, because several Americans were present. His body was buried in an English family churchyard near B., according to the English agendas of the Lutheran Ohio Synod. Thus, the merciful God led this English boy among stock German Lutherans, so that he got to know his son Jesus Christ, was baptized and died blessed.

As is well known, the **Presbyterians** teach with Calvin that God from eternity, according to an unconditional counsel, predestined one part of mankind to blessedness and the other to damnation, that Christ died only for the elect. The other day a Presbyterian preacher in Ohio asked his presbytery whether a Presbyterian preacher was not allowed to preach that Christ died for all men, that God wanted all to be saved. The committee to whom this question was referred reported that the confessions of their church did not permit this. The preacher then broke away from the presbytery.

Methodism. In Brooklyn, Methodist laymen have formed a society to counteract the practice by which bishops transfer preachers and take away from many a congregation a preacher whom it would so much like to keep and put another whom it does not want.

Explanation.

In the supplement to No. 80. of the "Echo", a newspaper published in Albany, there is an article, signed: "An evangelical preacher", who, what wicked, diabolical wickedness is able to accomplish in lies and blasphemy by godless people, can hardly find his equal. Since this supplement is not only sent to our parishioners by mail, but also published by the notorious 2c. Bersch threw it over the fence into the courtyard, but, as we have heard, it has also been sent to our pastors, so the undersigned congregation feels compelled to make a brief statement regarding this article of shame.

In the year 1867 a case was brought before an English justice of the peace in the next town by an English woman against an English Baptist preacher for sins against the sixth commandment, which found its end by settlement. By retelling the shameful story, the name of our pastor was mentioned instead of the name of the proven perpetrator. When the people who had run away from us because of our teachings heard about it at that time, this disgraceful story, which now ran under a different name, was true fodder for their mouths of lies and blasphemy. They made sure that it spread like wildfire through the entire local area with all kinds of additions. Our community did not want to tolerate this any longer. It wanted to have peace from these people, who now formed a kind of unruly congregation and let themselves be served by runaway subjects as preachers. We will keep silent here about other wickednesses they have committed. Some of them are already standing before their judge.

So then, on New Year's Day 1868, the congregation instructed the Board to take legal action against all those who would not keep their blasphemous mouths shut. Two libel cases were filed against two persons, which were to come to trial at the Court in the fall of the same year. One case came forward. The defendant was asked to bring in the evidence to support his claim. However, he sought only to prove that he had not made the statement in question. The judge instructed the jury to agree on the following three questions:

1. whether the defendant really made the statement in question;
2. whether he did them with malicious intent to harm the plaintiff;
3. whether the plaintiff would really have suffered damage as a result, and what compensation in money would have to be given for this. - —

By the short thickening of the jury the first two questions were answered with "yes" and the defendant was sentenced to one cent and all costs on the third point. As an aside, it should be noted here with regard to the third point that outstanding advocates, e.g. W. Holman, remarked that according to the laws of "Indian" only in the case of men - not in the case of women - there can be talk of material, not moral damage. We make this remark not as if we had grieved over it, but to point out the vile lie in that article, as if the jury's verdict on the third point had been based on an assessment of the plaintiff's character in terms of money.

As far as the second case is concerned, it should be noted that the case against this man was withdrawn, namely 1) out of special consideration for him. In the meantime, God had taken this man into his court with regard to his family and afflicted him so horribly that it moved everyone to heartfelt pity. Secondly, because the necessary things had been done in the first case. Of course, our congregation paid the costs incurred in this case until then. We also did not let our pastor pay a single red cent in this matter.

As for the nail story told in that essay, it should be noted that it is a rather silly lie plucked out of thin air. Our opponents here are masters in the work of lying and we can only laugh heartily at every new lie, to which this one belongs.

As for the case of church discipline that occurred here years ago, it should be noted that the man in question confessed his deep fall to his God and the congregation with many tears, and begged and received forgiveness from God and man. -

But that and how this case is retold after eight years reveals a godless Pharisee's heart. No Christian man brings sins, which have been taken away by righteous repentance and washed away with Christ's blood, before another again. Only a true devil in the skin can do that!

It would not occur to us to make this statement if the article had gone out in the "Echo" under the name "Bersch" and had only been distributed here. But since this person, who has become morally bankrupt here, hides behind the name of a newspaper writer, even if only known in certain circles, and the latter is happy to announce that he has found a very interesting correspondent in him, we believed that a brief word was necessary once and for all in order to preserve the honest name of our pastor to the outside world.

St. John's Lutheran Church in Farmers Retreat, Ind,

by its Executive Board: Heinrich Keßler.

Gerhard Bosse.

Wilhelm Wulber. Wilhelm Neutrup. Samuel Ellerman. Wilhelm Schulenburg. Heinrich Dönselmann.

Description of a Christian house father

from

The old Nikolaus Hermann, a school teacher in Jáchymov, put it into rhyme in 1560.

A Christian householder should not "think" of everything, how he is able to feed his dear wife and children with God and honor, that he provides them with daily bread, and what is necessary for the body's need, for this is also done by the Jew and the heathen, who deny Jesus Christ. Much more is due to a father who bears a Christian name, and to whom God has given his children, that they may live with him forever.

Therefore a Christian does not leave it at that, that kitchen and cellar are supplied. But this is his highest diligence, how he instructs his children, so that they learn to know God rightly and have his commandment for their eyes.

He spares no pains and effort, teaches and admonishes them late and early. And especially on the feast day, when he may have time to spare, they must show him finely what they have learned during the week; he lets them say the catechism, as it is set in questions, and what they have learned from the sermon, that he listens to. And sings from it a hymn of praise to Christ the Lord, to praise and thanksgiving, and thus brings the Sunday to a proper celebration and rest.

So the Sunday was kept right, if the time was spent in such a way.

A mission box.

At the end of a missionary lesson, a pastor took out various boxes and said: "Whoever wants to have a box to collect for the mission, let him come forward. I advise you to put something in it every week, if possible, and at the end of the year bring the boxes back to me. If there is a lot in it, it is good; if there is little, it is also good." Immediately various hands reached out for the boxes and the pastor noticed how a pale 11 year old girl, sitting at the side of a pale young man, whispered something in the ear of her father, who shook his head sadly.

"What does your child want?" asked the priest. "Oh, he also wants a little box; but what should he throw into it? I am only a poor blacksmith's apprentice." "Well, just give your child this little box. If he can throw something into it, it's good, and if he can't throw anything into it, it won't do any harm." Beaming with joy, the child took it. After a year, the blacksmith sat again in the missionary hour, even paler than before. Three weeks ago his wife had died, three days ago his 12-year-old daughter. The boxes were delivered, and the blacksmith came to the pastor at the end of the hour, who tried to comfort him and said: "Here is the box, this is the last legacy from my child. 52 kreuzers must be in it: for every week I gave him a kreuzer, which he regularly threw into the box, the last still on his deathbed." It was opened and counted, but there were found 52 kreuzer and a penny. The father was startled. "Where did the child get the penny? I never gave him one, nor did my wife. Should it have taken it?" Sadly, the poor man walked away. A bitter drop had mixed itself into the otherwise unclouded memory of his deceased child. Sullenly he sat down in a corner of his desolate parlor. Then a lady entered, who had often visited the child during his illness. She noticed that, apart from the pain of loss, something else was bothering the father. When she learned the cause of his upset, she could hardly contain herself with excitement. "O God, what a child you have had! Think, the last time I visited the child in your absence, I noticed that he was in a fever and suffering great thirst. At that time I gave him a penny and said: "For that let me buy you again such a nice big apple (an orange), it will refresh you. And he threw this penny into the box without saying a word about it.

Ordinations and introductions.

On the ninth Sunday after Trinity, Candidate Friedrich Rohlfing was solemnly ordained and inducted by the undersigned in his congregation with the assistance of Pastors Th. Mießler and W. Uffenbeck. F. I. Biltz.
Address: U "v. Dr. liouün^,

Candidate Fr. v. Strohr was ordained and inducted in the midst of his congregation on the 12th Sunday after Trinity by the undersigned on behalf of the Honorable Presidency of the Iowa District.

Address: Uev. Dr. v. Ltrobo,

Du Dszotto 6o., Mo.

I. Stretch Foot.

MonticsIlo, ckones Oo., lorva.

In accordance with the order received, on the 13th Sunday after Trin. (September 7) the Candidate of Theology G W. Müller was ordained and inducted by the undersigned at Trinity Lutheran Church in Town Jackson, Washington Co. F. Wesemann.

Address: Usv. O. 'VV. Muetlor, ckuokson, ^Vasdinxtion Oo., ^Vis.

In accordance with the commission received, Candidate C. F. Weidmann was ordained and inducted by the undersigned in the midst of his congregation on the Tenth Sunday after Trinity, with the assistance of Rev. Băpler, who preached the introductory sermon. The undersigned preached in the afternoon.

Ordination and sermons were in English, since many in the congregation do not understand German. Pastor Weidmann will therefore have to preach in English. G. Ernst Friedrich.

Address: lisv. 6. d. ^Voickmsnn.
6ox 11th Moss Doint, .Jackson Oo., Miss.

By order of the Most Reverend Presidency Eastern District, Rev. I. Her was installed at St. Paul's parish, Kingsville, Md. on the Uth Sunday after Trin. by the undersigned. H. Grätzel.

By order of the Presidium of the Western District, Pastor C. F. I. I o h a n n i n g was installed into his new office by the undersigned on the 11th Sunday after Trin. with the assistance of the Rev. G. Tönjes. C- E. Günther.

Address; Rsv. 6. D. ck. ckotranninZ,

Dole Dump, õonton 6o., Mo.

Church consecration.

The newly formed Immanuel congregation at Waterloo, Iowa, dedicated their nice little church (20 by 40) to the service of the Triune God on the 12th Sunday after Trinity. Pastor Brauer said the dedicatory prayer, the undersigned preached the dedicatory sermon, Rev. Rabe the afternoon sermon. May God bless this building and prepare many stones for His spiritual temple. L. Dornseif.

Mission Festivals.

On the 10th Sunday after Trinity, the congregations of Pastors Osterhus, Kuchle, Strafen Jr., Löber and Sprengeler celebrated their annual mission festival in Milwaukee, Wisc. In the morning Pastor Allwardt preached on inner mission, in the afternoon Pastor Kuchle on outer mission. Pastor Bading of the honorable Wisconsin Synod gave a lecture on mission history. The collection was \$200.42, of which one-fourth was earmarked for external missions, the remainder for internal missions. H. Sprengeler.

On August 24, the congregations at Buckley and Woodworth, Ill., within the congregation of the undersigned, celebrated their second mission feast. The collection amounted to \$42.83.

Buckley, Ill., G. Blanken.

With the participation of Pastors Gehrmann, Gößwein, Graf, Kowert, Oetting, Wangerin and their congregations, my congregation celebrated this year's mission festival on the 2nd Sunday after Trinity. In the morning, Pastor I. F. Bünger preached on negro missions, in the afternoon Pastor Gößwein on inner missions. The total collection was \$75.15.

Effingham, Ill., L. Frese.

Sunday, 31. August, the congregation in Staunton, Ill., celebrated a joint mission festival with four neighboring congregations, which was well attended. Two sermons on missions by Pastors Bergen and Brauer, Jr., and a talk by Pastor Hansen on the history of missions in older and more recent times, once again strengthened and fortified us in the work of the Lord. The collection was \$19.00, which was divided equally between the Negro, emigrant and inner missions. Rooster.

On the 12th Sunday after Trinity, 31. August, the congregations of Bethel, Morgan Co., Ill., celebrated this year's mission feast with the participation of the neighboring congregations. The following preached: in the morning the undersigned and in the afternoon Rev. I. Drögemüller of Arenzville, Ill. The collection was \$52.51.

F. P. Merbitz.

On the 12th Sunday after Trinity, the Lutheran St. John's congregation at Alma, Wabunsee Co., Kansas, celebrated a mission feast. Pastor G. Polackson preached on external mission, Pastor F. Müller on internal mission, and Rev. C. H. Lüker gave a missionary lecture. The collection was \$34.50 and was designated for the Kansas Mission. H. C. Senne.

The fifth Niagara Mission Festival was held on August 26 at St. Johnsburg, N. Y., with active participation of the sister congregations. In the morning Rev. In the afternoon, Pastor Krafft gave a lecture on the history of missions and the Christianization of the Bulgarians. Proceeds of Collection \$79.10 (half for inner mission and half for negro mission) F. W. Schmitt.

On the 9th Sunday after Trinity, the congregation of the undersigned, with the participation of the congregations of Pastors Hügli, Moll, Schwankovsky, List and Arendt, celebrated a mission feast near Detroit, where in the morning Rev. Schwankovsky preached on external mission and in the afternoon Pastor Markworth on internal mission. The collection amounted to \$68.70, of which \$48.70 was given to our local deaf-mute institute, the rest to the fund for inner mission in northern Michigan.

C. H. Rohe.

On August 31, the five Lutheran congregations in Jackson County, Indian Territory, celebrated their third mission festival. Pastors Th. Wichmann and H. Jüngel, Sr. preached in German, Pastor C. Dreyer in English. Collection: \$84.75.

C. Kretzmann.

Candidates - Wahlanzeige.

It is hereby announced that the following gentlemen have been nominated as candidates for the vacant directorship of our school teachers' seminary:

1. Mr. E. A. W. Krauß, formerly pastor of the congregation belonging to our synod in Cedarburgh in the state of Wisconsin, presently pastor of the free Lutheran congregation in Sperlhof near Wilferdingen in the Grand Duchy of Baden, with 6 votes;
 - 2nd Mr. H. Engelbrecht, pastor in Chicago, Ill., with 2 votes;
 3. Mr. H. Hanser, pastor in Baltimore, Md., with 1 vote.
- The deadline for protests against the candidacy of one of the above-mentioned persons by those entitled to do so expired on October 15. St. Louis, Mo., Sept. 15, 1879.

C. F. W. Walther.
d. Z. Sec. of the Electoral College.

To the message.

Mr. Wilhelm Balzer, formerly a teacher in the Williamsburgh congregation (Pastor Zucker), has **not been a** member of the Missouri Synod for some months, because he is a teacher in a Reformed parochial school and for other reasons.

New York, August 1879. fr. king,

d. Z. Visitor of New York Districts.

Conference - Displays.

The mixed Dubuque Conference in Dubuque, s. G. w., on October 7 and 8.
Subject of the discussion: "Doctrine of the profession". Conference preacher: Pastor I. Klindworth. Registration desired.

L. Dornseif.
2015 "Iaouison 8tr., vudulzus, lov".

The Central Illinois Pastoral Conference will meet from Tuesday morning, the 14th, to Thursday noon, the 16th of October, at the church of the Rev. F. P. Merbitz at Beardstown, Ill.

You should register in time with the local pastor.

E. A. Sieving.

The Northern District Conference of the Synod of Illinois a. St. will meet, s. G. w., October 14-16, at the congregation of the undersigned at Beardstown, Ill.
Timely registration is requested.

F. P. Merbitz, Sec.

The Winnebago teachers' conference will meet, s. G. w., Oct. 2, afternoon 3 o'clock, at the school of Mr. Grüber, teacher, at Oshkosh, Wis.

W. Engelbert.

The Dubuque Localconference will meet this time on October 7 at the home of the Rev. F. C. Besel in Gut-tenberg, Iowa. I. I- Oetjen.

The South Illinois Districtconference will meet Thursday, October 16, at Echester, Ill.

From St. Louis, the cheapest way to travel here and back will be by steamer "Elliot", as the Anchor Line Co. will undoubtedly transport the traveling pastors at half price (H2.00 here and back) if used in St. Louis. The steamer will leave St. Louis Tuesday, Oct. 14, evening 4 o'clock. The guests are to be received here. Return trip Wednesday, Oct. 22, afternoon 2 o'clock.

All those who are able to come should notify the undersigned in good time by postcard. This should also be done by any guests from other districts. I. A F. W. Müller.

The Community Lutheran Conference of North Ohio will meet, s. G. w., on 3<>. Sept. in Cleveland, west side. - Registration is desired. I. H. Niemann.

The Southeastern Indiana Concordia Conference will meet, s. G. w., for its session this year on Tuesday, October 7, forenoon, 9 o'clock, at the church of Mr. Rev. Köpplin at Lawrenceburgh, Dearborn Co, Ind. The members of this conference will all assemble and notify the local pastor of their attendance in due time. Aug. Eberbach.

Incoming to the Middle District Coffee:

For the synod treasury: By I. Niemann in Cleveland H1.00. By k. Fischer's congreg. in Seymour 9.97.
For the building fund: k. Nützel's Gem. in Columbus 7.77.
For related Mrs. ? Ruhland: Mrs. R. in Cleveland 5.00.
For the community in Elkhart, Ind: k. Zagels Gem. at Fort Wayne 11.50.
For Inner Mission: ? Lothmann's church in Akron 5.00. I. Fischer's Gem. in Seymour 1.48. Mr. C. Westenfeld at Fort Wayne I.M.
For sick pastors and teachers: Mr. C. Westenfeld 1.00.
For poor students in St. Louis: k. Weyels Drei-eingekleibem in Darmstadt 6.70.
For the deaf and dumb institution: Mr. C. Westenfeld 1.00. Mrs. Dr. Sihler in Ft. Wayne and Mr. Fricke the- for debt repayment 5.00 each.
For the orphanages: Mr. C. Westenfeld for Addison, St. Louis and Boston 1.00 each.
For the widow's fund: for in LoganSport, contribution, 5.00, whose Gem. 17.00. Mr. C. Westenfeld 1.00.
Fort Wayne, August 31, 1879. C. Grähl, Kassirer.

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For the Deaf and Dumb Institution in Norris, Mich, the undersigned has received with heartfelt thanks since May 12 of this year the following calves: By Mr. k. Schroeder in Mount Olive from N. N. from sr. Wem. P5.00. Coll. to Hrn. D. Bremers Gem. in Iron Moutain, Mo. 3 00. by Hrn. Kassirer Bartling from the Illinois Distr. 19.12, 29.00, 14.75 and 14.15. Coll. from Mr. D. Düver's parish 5.00. By Mr. D. H. Weselob in Cleveland, O., from I. Burdorf 3.00. From the parish of Mr. D. Arendt in Fraser, Coll. on occasion of the confirmation of a deaf-mute, 29.84 (of which 10.00 specifically for clothes for poor pupils). By Mr. D. L. st in Roseville 5.25 as coll. on the occasion of the wedding of I. Gramdo. By Mr. D. Stock in Adams Station, Ind. from three unnamed 3.00 spec. for deaf-mute orphans. By the children of Mr. Kaufmann at Skeboygan, Wis. 2.25. By Mr. Kassirer Simon of the Northern District 48.43. Surplus of a coll. at the last synodal meeting at Detroit 1 03. By Mr. D. Büggemann at Dorn-stadt, Ind. coll. sr. Comm. 9.00. By B. B., D.-O. Allouez, Mich., 5.00. By Mr. W. Stein in St. Clair, Mich., 1.00. By Mr. k. Partenröder in Bay City, Coll. sr. Wem. 18.50. By Hrn. D. Stuft in Luzerne, Iowa, by Hrn. K. Meyer and Br. Volz, each, 1.00. By Hrn. W. Damm in Pckin, Ill. 2.50. By dcns. of N. N. 2.50. By Hrn. Kassirer gravel of the Middle Distr. 81.40. By Hrn. D. Mueller in Willow Creek, Minn. 5.00 Coll. sr. Gem. by Mr. D. Doeher at Forestville, Wis. 13.00 Coll. sr. Gem. by Allg. Cassirer Schuricht of the Western Distr. 20.10.

My account showed an excess of 3.25, the **donor** of which I do not know. Whoever has given me such an amount should kindly let me know by postcard. From the Women's Association in Belleville, Ill. received 8 pairs of stockings, 2 quilts, 3 sheets, 6 towels. From the werth women's club in Grand Rapids, Mich. 6 pairs of stockings. 2 quilts, several aard of new stuff and quite a few worn out garments.

Norns, Aug. 27, 1879.

G. Speckhard.

In support of the first German-Luik. congregation U. A. L. at Siour City, Iowa, the following further gifts of love were received by the undersigned: By D. Bever's Gem. at Pittsburg H32.50. D. A. D. Kramers Gem. at Humboldt, Kans., 3.18. at Independence, Kans. 4.35. D. E. Hoyr's Gem. at Platville, Wis. 4.00. by the treasurer of the northern district, Mr. I. S. Simon, 28.00. I. H. Bar trls Gem. at Bockville, St. Louis Co. Mo. 5.30. By teacher O. Strinmey.r of Zions - Mein. at New Orleans. 17.00. By Mr. D. E. Adam 13D. By Mr. Kassirer H. Bartlina 24.00. By Mr. Kassner C. Eilsfeldt 8 25. D. Janzows Wem. zu Frohna, Mo., 16.60. By Mr. Allgem. Kassirer I. T. Schuncht, from D. Gräbners Gem. in St. Charles, Mo., 14.40 and from D. P. Weselohs Gem. 3.00. I. by D. Nützel from the Gem. at West Ely 4.50. By D. G. Ph. Brenner from the Gem. to Osdkosh, Wis., 5.25. By D. E. Bangerter from the Gem. to Peoria, Ill., 3 00>. By D. C. Fruecke from individual members sr. Wem. 10.75. By Mr. Kassirer I. T. Schuncht from 1crt Western District 18.80. D. I. H. Halmer's gem. at Bird H.U. Mb. 5.45. D. Mallons gem. at Magnolia, Iowa, 5.00. D. I. F. Büngrer 2.00. By Mr. Kassirer I. Birkncr 2.00. By Mr. Kassirer H. Bartling 7.20. D. C. A. Gräbers Grm. in Merren, Cohn., 113 0. D. Tb. Maitfields Gem. in Manson, Iowa, 2.00. D. C. F. W. Brandt 2.00.

With heartfelt thanks to God and the invited givers on behalf of the memrinde

Sept. 1, >879.Br

Eisenbeils, Rev.

For the Preachers' and Teachers' Widows' and Orphans' Kaffle

(Western Districts)

have been received:

By D. G. Stöckhardt 4.1.00

1. contributions:

Don of the Gem. drs D. Mallon in Onawa and Magnolia, Iowa, 3.00.
St. Louis, Aug. 18, 1879. E. M. Große, Kassirer.

2. gifts:

For poor students received with thanks from Mr. Cassirer Bartling 402.00, and from Mr. Cassirer Birkner 11.50, both items by Mr. Cassirer SchurichtC. F. W. Walther.

For Mrs. D. Ruhland thanking cold: By Mr. D. Lenk from the BethledemSgem. in St. Louis H41.50, from the worthy women's association of the same Wem. 10.00. I. T. Schuricht.

Cold for Stuv. HuSmann by Mr. D. C. Zscboche of Mr. W. Griebel n. 415.00. Günther.

Books display.

Proceedings of the Twenty-fourth Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio, and other States, Domirii 1879.

This report leaves seven the press. It contains doctrinal discussions on an important subject, the sacraments. Unfortunately, the Synod could only discuss 2 theses, because it had to deal with 3 cases in addition to other matters. These are: "I. It is true that in the Holy Scriptures there is no passage in which the word sacraments is used. **It is** only an **ecclesiastical** expression. But since the whole of Christendom calls baptism and the Lord's Supper sacraments, it is easy to see from their nature what can rightly be called a sacrament. II. Since Holy Baptism and Holy Communion are sacraments Baptism and Holy Communion. Since Holy Baptism and Holy Communion **1. are ordained by God Himself** according to the Scriptures. Scripture, in which **2. certain earthly elements** are incorporated.

3. since these acts are accompanied by **evangelical promises of grace** from God, a sacrament in the proper sense of the word is only that which has these three characteristics." The report is 30 pages long and costs 10 cents.

Fourth Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio and other States, Domini 1879.

It has already been stated in No. 13 of the "Lutheran" what the Illinois District of our Synod has discussed in its last session. This little will probably not be sufficient for most of our readers. It is therefore news to them that the complete synodal report is now available. It is only necessary to recall the subject of the doctrinal discussions. It is the important doctrine of the certainty of the state of grace. Who would not like to read about it in detail? The report is rather extensive (104 pages) and therefore costs 25cents.

Memorial of Faithful Witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Ebr. 12, 1. 2. third bundle. With 7 pictures. Zwickau in Saxony. Printed and published by Johannes Herrmann. In commission with Heinrich I. Naumann in Dresden 1879.

The dear readers already know from the advertisements of the first two bundles what these books offer them, namely life descriptions of faithful witnesses of Christ and descriptions of especially important church events, in which the witnessing muilh of our fathers revealed itself quite gloriously. In the advertisement of the second bundle it was said: "Even in Germany, this wonderful book is warmly recommended in various Christian magazines. It deserves this recommendation. A Christian reader will hardly find more faith-stirring and awakening historical accounts in other books."

The present volume contains 1. the city of Magdeburg during the Schmalkaldic War, a doctrinal and comforting picture for us in the present time and national turmoil; 2. persecutions of the Lutherans in Silesia in the 17th and 18th centuries; 3. the persecutions under Charles Emmanuel II, Duke of Savoy; 4. a beautiful confession of Lutheran confessors in Venice, from 1542; 5. Wilh. Hoseus, a Lutheran martyr; 6. Lutheran martyrs; 7. Dr. F. Albanus; 8. Ant. de Sandoval; 9. Jacob Reihing (Jesuit, is converted); 10. Dr. M. Chemnitz; 11. Dr. Jac. Andrea; 12. Nic. Selnecker; 13. Dav. Chyträus; 14. Andreas MuSculus; 15. Dr. Jac. Heilbrunner; 16. Dr. Job. Gerhard; 17. Job. Heermann; 18. the poet's cloverleaf at Heidecksburg Castle. The accompanying pictures are foliarnde: Luther's living room in Wittenberg, the Heidecksburg in Rudolstadt and magnificent portraits of the theologians: M. Chemnitz, N. Selnecker, I. Heilbrunner, I. Gerhard and I. Heermann.

All 3 bundles contain 39 articles: Life descriptions, martyr stories and descriptions of important church events, along with 23 pictures.

This volume contains 336 pages and costs P1.25 hardcover.

The first two volumes are also still available and cost \$2.25 bound in a volume, \$1.25 individually.

Please contact our general agent Mr. M. C. Barthel in St. Louis, Mo.

A new book for conversion and entertainment.

Illustrated Animal Life. For school and home.

With special reference to American animals by Dr. Hermann Dümling, Professor at Concordia College, Fort Wayne, Ind. With 14 colored plates and many woodcuts. - Milwaukee, published by Geo. Brumder. 1879.

A work with the above title has just been published. It is the second volume, forming a whole in itself, of a work that was already published in 1875 and was advertised in the "Lutheraner" at that time and recommended in the warmest way. This first volume contained the description of the **mammals**; the new one now contains the description of the birds and their life. It is with great pleasure that we inform our readers of the appearance of this volume

as well. The same advantages that distinguished the book on mammals from other works dealing with the same subject, also distinguish this book on birds. Since the great majority of writings on natural history in this day and age are written by non-Christians, indeed, a large part of them by enemies of Christianity, in which the authors give expression to their unbelief and their hostility against Christianity, indeed, in part, against all religion, a Christian can

Such writings, however much instruction they may contain, cannot be read without hurting his Christian feelings and cannot be given to the inexperienced and unfounded youth with a clear conscience. Therefore, we Christians cannot thank God enough that the author, who is a fundamental scholar in his field and a believer in his heart, has continued to present Christian readers with a description of the world of birds, which not only contains nothing offensive to Christian feelings, but also provides the reader with material on every page to admire the power, wisdom and goodness of the Creator, even in this part of His kingdom of power, while the book nevertheless strictly preserves the character of a work of natural history. However, it is by no means only the Christian spirit in which it is written that distinguishes it from most other writings of this genre, it is also the selection and the way of treating its subject. It serves as rich instruction as it does pleasant entertainment, and combines with scientific thoroughness an admirable simplicity of presentation, so that even the less educated reader can follow the author and, since the book gives so much of the most interesting historical material, every reader will read it to the last page with increasing pleasure. A special merit that the book has for us here in America is the careful consideration that the birds native only to America have found in it. The 14 splendidly colored illustrations specially designed for the book, each taking up the size of a page, and the many neat woodcuts added to the text not only decorate the book, but also give it a not inconsiderably increased value by clarifying the descriptions made. There you have, dear Christian parents, not only a delicious book for your young people who love to read, which you can confidently give into their hands, but whose reading in leisure hours will also serve you for the most pleasant instruction. It contains XIV and 264 pages in large octavo and costs \$2.00 in a beautiful gold decorated cover. It can be obtained at the address: Llr. Geo.. Li-umder, Hlllrnvukvo,
W.. [Walther]

An old prayer book in a new dress.

Dr. Johannes Lasseniu's Biblical Incense, read together from the Holy Scriptures in such a way that, with the Holy Spirit's own words, God-living souls can talk to God daily in prayer about all kinds of concerns, along with salutary preparation for the confessional and Holy Communion. St. Louis, Mo. published by F. Dette. 1879.

This is a new reprint of a prayer book, which differs from other good prayer books primarily in that the prayers it contains consist almost exclusively of Bible words. In addition to morning and evening prayers for each day of the week, as well as confessional and communion devotions, the booklet contains prayers in the most diverse concerns of Christian hearts. The author is known. It is the godly old theologian Johannes Lassenius, so rich in Christian knowledge and experience, born in Pomerania, once in the last years of his life preacher and professor in Copenhagen in Denmark. Therefore, this prayer book does not need our praise. In relation to it, one must say both: the work praises the master, and the master recommends the work. Whoever is familiar with the magnificent "82 Trost reden an Angefochtene aller Art von Lassenius" published by Mr. L. Volerning in St. Louis in 1861, also knows what an excellent divine scholar the latter was. On the first XVI pages of our prayer book there is a witty dedication and address to the Copenhagen German congregation and a short biography of the author. The prayers themselves comprise 280 pages in small octavo. The price of the book, bound in pressed canvas, is 60 cents. It can be obtained from the publisher, Mr. F. Dette, 710 Franklin Ave, St. Louis, Mo. W. [Walther]

To the postilion of Heßhusius

I have had the portrait of Heßhusius made and the same will be sent free of charge to the owners of the Postille on request.

I. Dette,
710 Franklin Ave., St. Louis, Mo.

Changed addresses:

Rev. 8th Oraet^{el}, 8t. ckosvpks, Baltimore 6o., Llä.

Bev. Ilerm. Lodert, IUontrose, 6o., III.

B. I'. Asmer, 50 Äleelrrnie 8tr., (llevelgock (^V. 8.), Oülo.

?astor ^V. D. Fleier, Orimmitselmu, Baetrsen, (Aerman[^].

Printing house of the "Luth. Concordia-Verlag."

Scottish Martyrs.

Before Calvinism arose in Scotland, in the second quarter of the century of the Reformation, only the Lutheran doctrine was preached there. The first to preach it, as early as 1527, was a young man of royal lineage, Patrik Hamilton, who had learned it from Luther in Wittenberg and taught it for a short time in Marburg. He was also the first to seal his confession with his blood.

"With the blood of the martyrs the church field is fertilized." This is also evident here. When the news of Hamilton's death spread through the country, many people became eager to learn the doctrine for which a cousin of the king had died. But it did not remain with the mere acquaintance; a large number of laymen, priests and monks experienced the divine power of the gospel in their hearts. The Bishop of St. Andrews, Jacob Beaton, threatened some of them with the stake to frighten the rest. "Most gracious lord," one who heard this threat answered him, "if you have the men burned, it must be in the dungeons; for the smoke of Hamilton's pyre has infected with heresy all those who have breathed the fragrance of it." Even the king's confessor, Seaton, preached with bold enthusiasm that "no man can purchase the forgiveness of sins, and make satisfaction to the justice of God; there is no other means of being blessed, but the undeserved divine grace, which will forgive the believing sinner." He was expelled and had to flee to Berwick. - Great is the number of Lutheran martyrs who did not love their lives unto death. We will tell about some of them:

David Straiton was a man of rough mind, and generally known as a despiser of all religion. As he owned some fishing boats on the Angus coast, the Bishop of Murray demanded a tithe from his fishery. Straiton became so incensed at such a request that he ordered his men to throw every tenth fish they caught into the sea. He then told the bishop, "Will you

If you have your tithes, come and take them from the sea yourself. Immediately the bishop sent him a threat that he would be brought to trial for heresy. "Heresy" - this was an unknown thing to our Straiton; for he had never been concerned about such things. But now he felt like inquiring what heresy actually meant. He turned with this question to Johann Erskine of Dun. The Lord blessed Straiton's dealings with this man and made a repentant sinner out of the reprobate. However, he still lacked the courage to confess openly before men. The Lord led him to this as well.

Around this time, the newly published English translation of the New Testament had also found its way into Scotland. A copy of the precious book served several families. At the quiet hour of the night, the friends of the gospel used to gather in a private house, and when they thought they were safe from scouts, they took the book of God out of hiding. One read aloud, the others listened with silent devotion. One day Straiton, who could not read himself, went with a like-minded man to a lonely place in the open field to have the New Testament read to him. There it happened that he read the words of our Savior: "But whosoever shall be ashamed of me and of my words among this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Marc. 8, 38.). **These** words bowed Straiton to the earth; he fell on his knees, stretched up his hands to heaven, and begged the Lord for forgiveness of his weakness. "O Lord!" he pleaded, "I have been ungodly, and justly thou canst withdraw thy grace from me; but, O Lord, for thy goodness' sake, let me never for fear of death or bodily pain deny thee and thy truth." And the Lord gave him confessional fidelity and witnessing courage. Brought to Edinburgh before the episcopal court, he steadfastly refused to recant, boldly defended the evangelical truth, and was therefore sentenced to be hanged and then burned. On August 17, 1534, he died a martyr's death in Edinburgh, for no other reason, than because he asserted, "Christ alone is the sinner's righteousness."

How boundlessly ignorant in matters of religion the Roman priests were at that time is shown to us by the martyrdom of Thomas Forrest. He was vicar of Dollar and was led to the holy scriptures by the books of the famous church father Augustin, and through them to Christ. Now he considered it his task to proclaim the grace of God in the gospel to the congregation, whose salvation was entrusted to him, and to acquaint the desiring hearts with the holy scriptures. But he was not allowed to work for long, because his Lutheran attitude was not unknown to the godless and ignorant bishops. In 1538 the Bishop of Dunkeld called him to account in the following way: "I hear that you preach every Sunday to your parishioners about the Gospel and the Epistle. It is too often to preach every Sunday, for if you do, people think others must do the same. It is enough, if you find any good epistle or gospel that proclaims the rights of the holy church, to preach on it; but the rest you may leave aside." Forrest answered, "My lord, I have read both the Old and New Testaments, and all the epistles and gospels, and could find nothing bad among them all; but if your lordship will show me the good and bad epistles and gospels, I will henceforth preach only on the good, and leave aside the bad." Then the bishop cried, "Thank God, I have never known what is the Old or New Testament; nor do I want to know anything but what is in my missal, and if you, Forrest, do not give up these vagaries, you will regret it when it will be too late."

The vicar replied that he considered it his duty to act as he did and that he was not afraid of any danger. The result of this conversation was that he was summoned to appear before the ecclesiastical court for the crime of "expounding the mysteries of Scripture to the common people in their native tongue. In the short examination, which was held with him for the sake of form, he invoked in his defense the word of the

In the words of the apostle Paul: "I will rather speak five words with my mind in the church, that I may instruct others also, than ten thousand words with tongues" (1 Cor. 14:19). When asked where this was written, he replied, "In my book, which I have in my pocket." Thereupon the accusing clergyman sprang upon him, tore the New Testament from his pocket, showed it to those present, and exclaimed, "Behold, he has the heretical book in his pocket, which causes all the confusion in the church." Forrest was condemned to death by fire and burned at the stake with his will. With four other martyrs, he testified to the truth of the gospel by his death at Edinburgh on February 28, 1538.

The year 1539 is particularly rich in testimonies of the violence of the Romans, as well as of the confessional fidelity of the lovers of the Gospel. The story of the martyrdom of Kennedy and Trunks is a splendid proof of the power of grace, which can triumph even over timidity and over the love of life found in youth.

Alexander Kennedy of Glasgow was a very gifted youth and belonged to the higher classes. He had just left the happy days of youth and had not yet reached the age of eighteen when he was called to examination for heretical opinions. His fellow sufferer was Hieronymus Rüssel of the Capuchin Order, a man of gentle nature, lively mind and full of good knowledge. When Kennedy heard the sentence passed on him to be burned alive, he was at first terrified by the prospect of such an early death and showed himself inclined to recant. But he soon regained his composure through the divine strengthening of grace. He fell on his knees and thanked God fervently that He had saved him from apostasy. Then he cried out courageously: "Death, now I despise you! Come what may! I praise God. I am ready!" The Archbishop of Glasgow was so moved by this performance that he wanted to spare the life of the youth, but the monks prevented this.

Trunks, who was also condemned to death by fire, shouted to his persecutors: "Now is your hour, and yours the power of darkness; now you sit as judge, and we are unjustly accused; but the day will come when our innocence will be shown and you will recognize your blindness to your eternal ruin. Go ahead, and fill the measure of your wickedness!" On the way to the judgment, Trunks thought that his young fellow-sufferer was still not entirely without fear, and therefore encouraged him by the following words: "Brother, fear nothing; he who is in us is greater than he who is in the world; the chastisement we suffer is short, and will be light; but our joy and consolations will never have an end. Let us therefore fight against the terror of death with joyful courage, in order to enter our Lord and Savior by the same narrow way that He has gone before us. Death cannot conquer us, for it has already been overcome by Him for whose cause we suffer." Arriving at the judgment seat, they both knelt down and prayed. Then they calmly allowed the executioner to fasten them to the stake. The angels carried their souls to their home, to eternal rest.

The most ferocious persecutor of the Lutherans was David Beaton, nephew and successor of the Archbishop of St. Andrews. As a reward for his loyalty against Rome and to spur his persecuting zeal the pope appointed him cardinal. Large crowds of martyrs were led to the stake by him. When King James V died in 1542, the cunning prelate had a false document drawn up which placed the government of Scotland in his hands during the minority of Queen Mary Stuart. But his plots were foiled, and the next heir to the crown, James Hamilton, who was devoted to the Gospel, became regent according to the law.

Thus, for a short time, it seemed as if the hour of victory had struck for the Gospel. In 1542, Parliament passed a law allowing all Scots to read the Scriptures in their native language. Soon the Bible was on everyone's table and became a blessing to many. Some people said: "This book has lain under my bed for ten years; how often have I been in danger for the sake of this book!"

But the peace did not last long. Beaton did everything he could to hinder this course of events, for he knew very well that if the reading of the Bible were released, it would be the end of Rome and the pope. Unfortunately, his arts succeeded in turning the weak regent away from the Gospel. The confessors of the Gospel had to leave the country and the persecutions began anew.

Four wealthy merchants of the commercial city of Perth, Robert Lamb, William Andersen, James Hunter, James Nawleson, had become fond of the message of grace through intercourse with German

merchants. Once they heard the sermon of a monk who, among other papist errors, said that no one could be saved without praying to the saints. There they talked with each other about the spiritual need of their countrymen and complained that the word of God was being desecrated by such blasphemies. The monk had noticed their dissatisfaction and came to them after the sermon and spoke harshly to them, "they should tell him what they disliked about his sermon. One of them answered him: "We did not want to contradict you publicly, but for God's sake we ask you to preach the truth of the gospel purely from now on and not to go astray and say the opposite of the truth.

The monk called them heretics and immediately ran to Cardinal Archbishop Beaton. He had the four men brought before him and after a short trial sentenced to death on the gallows. The wives of the condemned men came to the archbishop and pleaded for mercy. But in doing so, they themselves were in danger of being arrested for heretical opinions. In particular, the wife of Robert Lamb, Hellen Stirke, was accused of not having spoken of the Virgin Mary with due reverence and of not wanting to pray to her, but only to God in the name of Jesus Christ. Although she declared that "she had learned from the Gospel that the Virgin Mary, the mother of the Lord, is blessed and praised," she was nevertheless condemned to be bound in a sack and drowned. The circumstances under which this poor woman ended her life would have moved any other heart than that of a Roman heretic judge. Full of intimate love for her husband, she asked, as her last and only favor, for the grace to die in his company.

be allowed. This touching request was denied her with barbaric harshness; however, she was allowed to accompany the four men to the sentence. In spite of all the agonies, she retained a wonderful joyfulness and steadfastness, and was not only ready to die herself, but also encouraged her husband to the same courage. When he was climbing the ladder to the gallows and she had to part from him, she said to him: "Dear husband, be joyful; we have spent many happy days together, and today, when we have to die, we should regard as the most joyful of all, because now we will have joy forever. Therefore I will not bid you good night; for in the kingdom of heaven we shall be together again." After she had witnessed the execution of the four martyrs, she was ordered to prepare for her own death and was therefore taken to a nearby pond. Now her motherly love asserted itself, she begged a compassionate neighbor to take care of her fatherless and motherless children. Then, with looks full of deep pain, she took her infant from her breast and handed it over to the wet nurse she had previously adopted. But all this deep sorrow could not shake her faith and heroism. Having entrusted the welfare of all her children to the care of Him who is the shelter of orphans, the bitterness of death was gone for her, and full of heavenly consolation she died in the waters overflowing her.

George Wishart, the son of a noble Scottish landowner and brother of the Laird of Pittarow, had turned to the study of theology and distinguished himself by diligence and ability. He was called to account by the Bishop of Brechin for heretical views and fled to England, where he continued his studies for several years at Cambridge University.

In 1544 he returned to Scotland. He is described to us as a man who had much in common with John, the disciple who lay at the Lord's breast. He spent whole nights in prayer; he was gentle and mild and patient, full of humility and love for God and his neighbor; he gave not only his money but often his clothes to the poor. At the same time he was animated by a burning zeal for his Lord. He captivated the hearts of all with his ravishing, glowing eloquence.

This man began to preach the gospel in Scotland. He was expelled from Dundee, where he first preached and interpreted the letter to the Romans. This happened publicly just as he had once finished preaching. When he heard the order, he looked up to heaven in silence for a few moments, and then, with a sad face, he spoke very strange words. He said that he had wanted to comfort them, but they were driving him out of the city. "But this," he continued, "is not the means of saving you from grief and sorrow, but rather of bringing you into it. When I am gone, God will send you another messenger, whom neither pyre nor banishment will frighten. I have remained among you at the risk of my life to preach the word of salvation to you, and now that you reject me, I must leave it to God to justify the truth of my preaching. Should you continue to prosper for a long time, the spirit of truth is not in me; but should unexpected tribulation come upon you, remember what I preached to you and turn to God in repentance, for he is merciful."

From Dundee Wishart went to Ayr. When, by order of Cardinal Beaton, the Archbishop of Glasgow wished to have the fiery preacher arrested here, he found him surrounded by so many distinguished men that he dared not. But the Archbishop at least took possession of the church to prevent him from preaching. The Earl of Glencairn and other noblemen wanted to drive the prelate out of it by force; but Wishart begged them, "Let him! he will do us no harm. We will, if it please you, assemble in the market-place." This was done, and here he preached with such success that many who had hitherto been enemies of the truth were converted.

When, after the bishop's departure, the church was occupied by soldiers, his friends again wanted to force his way. But he appeased them again by reminding them that Christ was as all-powerful in the field as in the church, and that he himself had preached more often in the desert and on the shore of the sea than in the temple at Jerusalem. He then went out into the field with the assembled crowd, stood on a hill, and preached for three hours.

In the meantime, his words were fulfilled in the city of Dundee. It was severely afflicted by the plague. When Wishart heard this, he said, "They are now in distress and in need of comfort, and perhaps the hand of God will now move them to honor and glorify his word, which they held in low esteem for fear of man."

The oppressed inhabitants received him with great joy. During his sermons, he stood on one of the city gates, while the infected people stood on the outside and the healthy ones on the inside of the city. The first sermon, immediately on the day after his arrival, he preached on Psalm 107:20: "He sent his word and healed them," to which he added the words of Wisdom 16:12: "For neither herb nor plaster healed them, but thy word, O Lord, which healeth all things." By this preaching he so moved the hearts of all who heard him that they did not shun death, but considered those happier who were to depart than those who were to remain behind. And when he was not preaching, he was constantly and fearlessly visiting the sick to care for them spiritually and physically.

One would think that such zeal should have disarmed his enemies. But one day, as he was descending from his place on the gate, he noticed a man at the foot of the stairs, and sensing his intention, he seized his arm, saying, "My friend, what wilt thou do!" At the same time he pulled out the man's hand hidden under his coat, in which he held a dagger. The wretch was so upset by this that he immediately confessed that he was a priest whom Cardinal Beaton had bribed to murder Wishart.

When the people heard this, they wanted to throw themselves angrily at the criminal; but Wishart took him in his arms and cried: "No, he has done me no harm, but rather good; his attack shall be a warning to us for the future!" Thus he saved the enemy's life.

When the plague had ceased in Dundee, he went to Montrose, where he preached and administered Holy Communion for the first time under both forms. One day he received a letter here, in which he was asked to visit a man who was very friendly to him and who had suddenly become dangerously ill. Wishart set out

the way, accompanied by some friends. When they had not ridden far, he suddenly stopped and said, "God forbid that I should continue this journey. Will not some of you do me the favor of riding to that hill to see what they will find there? For I fear that an attempt on my life is in progress there." With these words he turned his horse and returned to the city. The friends, however, discovered behind the hill sixty horsemen who were to capture him. That letter was forged by the Cardinal! - —

When he heard of this miraculous rescue, a certain foreboding of his approaching death took possession of him. "I know," he said to his friends, "that I shall end my life in the hands of that bloodthirsty man; but in this way it will not happen."

From Montrose Wishart went to Leith, where he arrived on 10 December 1545. He remained hidden here for a few days. But the man of faith was not accustomed to hiding from enemies. He was restless and without the usual joy of spirit, and when his friends asked him the reason, he replied, "I have worked to lead my people from darkness to light, and now I hide like a man who himself shuns the light or is ashamed to show himself before people." He was not deterred from preaching the next Sunday, but then, on the urgent advice of his friends, went to the country, where during that week he stayed alternately with several Lutheran-minded people. On Sunday he preached at Inverness and went from there to Haddington. Wishart preached in several more places, the last being at Haddington. After this sermon, in which he again spoke of his imminent death, he said goodbye to his acquaintances in a way that indicated that he did not think he would see them again, and went to Ormiston. Here he held an evening devotion with the Laird there and his family, talking especially about the blessed state of God's children, and singing the 51st Psalm with them. At midnight the hoofbeats of many horses woke them from their sleep; the young Earl Bothwell surrounded the house with a troop of horsemen, summoned the Laird and demanded Wishart's extradition. Resistance would be in vain, he declared, since the Cardinal would come himself in the morning with the regent, Earl Arran, and with a large retinue. At the same time, with his word of honor, he prayed that if Wishart would be delivered to him willingly, he would take him to his own castle and later, if it could be done without danger, return him to Ormiston. The Laird trusted this word of honor, discussed it with Wishart, and the latter asked to open the gates, saying, "God's will be done!" So he was led to the Earl's castle; but the Earl delivered him to the Regent, who again handed him over to the Cardinal and had him brought to St. Andrews.

On February 27, 1546, the Cardinal assembled the bishops and prelates present in the abbey church at St. Andrews; Wishart was brought before this ecclesiastical tribunal as the accused. Eighteen charges were brought against him: he had taught against the Mass, auricular confession, purgatory, invocation of the Mother Mary and the saints, and so on. Nothing helped him the clearest proof that his teaching was in accordance with the Holy Scriptures, nothing the great gentleness and meekness with which he defended himself; the outcome of this apparent investigation was his condemnation.

He was sentenced to death by fire. - When this sentence was passed on him, he fell on his knees and prayed for the Scottish Church in such a way that even some of his judges were deeply shaken. Nevertheless, he was led back to his prison.

The following day, March 1, 1546, he was to be burned. But the general love against Wishart expressed itself so blatantly that the regent ordered the Cardinal to suspend the proceedings until he had investigated the matter on his part; before that he would not consent to the execution. If the Cardinal would nevertheless execute the sentence, then "the man's blood should be demanded from his hands." This order was very inconvenient for the Cardinal. He feared that his sacrifice could still be wrested from his hands, and therefore he proceeded with the execution without waiting for the legal confirmation of the government.

Wishart asked the Cardinal through the commandant of the castle to be allowed to receive Holy Communion once again. The latter, however, had him answer that it would be unreasonable to administer any spiritual benefit to such an obstinate heretic condemned by the church!

The pious martyr spent the whole night in prayer. The following morning the commandant asked him to breakfast with him and his family. "Very gladly," Wishart replied, "and all the more gladly because I see that you are a good Christian and a man who fears God." As he was about to celebrate Holy Communion

with them, the martyr continued, "In the name of God, and for the love you have for our Savior, I beseech you to be a little silent until I have made a brief exhortation, and said the prayer." Now the table was set with a white cloth, bread and wine were brought, whereupon Wishart briefly and clearly explained the benefits of Holy Communion from Luther's teaching. Then he spoke about the suffering and death of the Lord, exhorted those present to mutual love and the sanctification of their lives, blessed the bread and wine, first took communion himself and then distributed it to the others. Then he closed with a prayer and said that he did not want to eat or drink anything more in this life. "For me," he added, "another cup is now prepared, because I have spread the true teaching of Jesus Christ. But pray for me, that I may receive it patiently as from his hand."

Meanwhile, the preparations for his execution were completed. The cannons of the archbishop's castle dominated the square and the entrances, because the Cardinal feared that the people might make an appearance to free the martyr. The windows of a castle tower, which offered the best view of the cruel spectacle, were decorated with cushions and carpets; for the Cardinal and his prelates wanted to feast in all leisureliness on the agonies of their slaughter victim!

Wishart appeared and ascended the pyre. Then he expressed his joy to the bystanders that he was worthy to sacrifice his life for the name of Jesus Christ, exhorting them not to take offense at the promises of God because of his death, but rather to be willing to suffer for the sake of this word. "I do not fear this fire, and pray that you may not fear those who can kill the body but cannot kill the soul. Some have said that I taught that the soul must sleep until the last day, but I know for certain that even today my soul will sleep until the last day.

will be with my Savior." Then he knelt down and prayed aloud for his accusers and judges. When the executioner asked him to forgive him also, he kissed his cheek and said, "See here a sign that I forgive you. Do now what is your duty!"

The signal sounded, the pyre was lit, the powder attached to his body discharged, but without ending the martyr's suffering. Then the commander of the castle called to him to be of good cheer, to which Wishart replied: "This flame has scorched my body, but not frightened my spirit. But he who looks with such pride from his high place here, to feast his eyes on my torments, will shortly be seen in the same place in as ignominious a form as he is now seen flaunting there!" - His last words were, "O Savior of the world, have mercy on me! Heavenly Father, into thy hands I commend my spirit!" Then the flames of the pyre smothered his voice and consumed his body to ashes. - —

The papal clergy rejoiced at Wishart's death. But God's judgment did not hesitate. The general indignation of the people over Cardinal Beaton's bloodlust received new nourishment through the execution of this martyr. Twelve men, among them several of high standing, united and decided to murder the Cardinal. That Wishart, who had several times defended the lives of his enemies and had nothing but love for them, did not know the least about this alliance is already evident from the fact that it was concluded only after his death and as a result of it.

On May 27, the conspirators attacked the castle while the Cardinal was still asleep. When they entered, he jumped up from his bed in despair and shouted: "I am a priest! I am a priest! You will not murder me, will you?" One of the murderers put the sword on his breast, and asked him to repent of his misdeeds; but he found no word of repentance and prayer, but breathed out his soul under the repeated cry, "I am a priest, remember! All is finished!" he breathed out his soul.

When this became known, the people gathered in front of the entrance to the castle and loudly demanded to see the Cardinal or to know what had become of him. To quell the uproar, the conspirators displayed the bloody corpse at the same window from which the Cardinal had watched Wishart's execution two months earlier.

(Sent in on request by P. Matuschka.)

Contemplation of the words of Christ

Matth. 18, 17-20.:

"If he does not hear the church, hold him as a Gentile and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Further I say to you: If two of you become one on earth, why it is that they will ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

It is certainly true that every truly believing Christian who holds the Holy Scriptures to be God's Word and eternal truth. It is certainly true that every truly believing Christian who considers the Holy Scriptures to be God's Word and eternal truth, adheres to this unalterable rule and guideline in his judgment, speech and actions, especially in all ecclesiastical and matters of conscience. Whoever, without asking, "How is it written?" or even whoever, in spite of a Christian doctrine or way of acting, is proven by the Holy Scriptures to be in agreement with it, is to be held to this unchangeable rule and guideline. Even if a Christian doctrine or way of acting is proven to him from the holy scripture to be in accordance with it, he still does not want to be satisfied, but argues against it and scolds it, he cannot possibly be a true believing Christian, but is a contradictor of the great God Himself. True believing Christians have a holy awe and reverence for God's Word; their conscience is caught up in it. Therefore, before they do something that God's word forbids them to do and is therefore against their conscience, they rather let everything pass over them. The Lord says through the prophet Isaiah: "I look upon the wretched, and the brokenhearted, and the fearful of my word. If this holy fear and reverence and the Christian conscientiousness flowing from it had not unfortunately been lost so often in Christianity, then things would be better in it, then there would not be so much strife and annoyance, so much contradiction and

rebelliousness against the right teaching of the Holy Scriptures and the teachings based on them. If this were the case, there would not be so much strife, so much dissension, and so much opposition to the correct teaching of the Holy Scriptures and to the actions of the orthodox church and its conscientious church servants based on them. But unfortunately it has come to such a point that just those who teach and act exactly according to the holy scriptures with a conscience caught in God's word are considered as such. But unfortunately, it has come to the point that those who teach and act exactly according to the Holy Scriptures with a conscience caught up in God's Word, are shouted down and hated as people who are to blame for all disputes and troubles. Even now, even in the midst of Christianity, people are calling out to those who are serious and honest about teaching and practicing according to the Scriptures. Even now, even in the midst of Christianity, people are again calling out to those who are serious and honest about doctrine and practice according to the Scriptures, as the godless king Ahab once called out to the pious prophet Elijah at the time of the Baal service: "Are you the one who is confusing Israel? Therefore the same word applies to them that Elijah said to Ahab: "I do not confuse Israel, but you and your father's house, because you have forsaken the commandments of the Lord. But all those who fight so much against the pure doctrine and way of acting, which our Lutheran church teaches and practices according to the holy scriptures, give up their teachings. But all those who fight so much against the pure teachings and actions that our Lutheran church teaches and practices according to the Holy Scriptures, and who reproach them, show that they do not esteem God's Word, that they do not have a conscience caught up in it, and that they are therefore not true disciples of Jesus, not true believing Christians. A true Christian does not even dare to question any teaching of the Holy Scripture and the Christian practice that follows from it. Even if he does not immediately recognize this or that as true and right, he is careful not to judge it prematurely and condemn it, but seeks instruction, clarity, and truth from the Scriptures. Instead, he seeks instruction, clarity and certainty from Scripture before he argues, so that he will not be found to be arguing against the Lord.

An important matter about which every righteous Christian, who willingly and gladly follows God's Word in the Christian life of the church, seeks to attain clarity and certainty, is also Christian church discipline. It is not our intention now to go through the whole teaching of this divine order, but we only want to consider it on the basis of the scriptural words indicated in the heading:

The right conduct of believing Christians toward public and unrepentant sinners who had to be excluded from the Christian community or put under ban.

Our dear Lord Jesus Christ says, as we can see from these words, that a person living in mortal sin, who does not want to listen to the admonition of individual brothers or the whole congregation, but remains unrepentant and stubborn in his sins, is to be declared a heathen and a tax collector, excluded from the Christian congregation or banished. And although this is done by men on earth, yet, according to the Lord Christ's own testimony, it is so powerful and certain, even in heaven, as if he, the great God, were doing it himself. For Christ commanded his church to do it in his name, in his stead, saying and swearing, "Verily, verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven. . . For where two or three are gathered together in my name, there am I in the midst of them." Here, then, we hear what the Lord, the God-man, the Savior and Judge of all the earth, himself earnestly commands his congregation to do. Let everyone, therefore, to whom his blessedness is dear, be earnestly warned and bidden not to sin by contradiction. "Be not deceived; God is not mocked!"

The Lord says: "Consider him" - the impenitent sinner, who does not want to listen, who does not want to convert, - "a Gentile and a publican", who is bound with his sins, not only on earth, but also in heaven, on earth indeed by men, but because by Christ's command, in Christ's order, therefore by God in heaven itself. But this word: "consider him a heathen and a publican" is a terrible word, shaking marrow and bone, because with it Christ himself declares such a man, who will not listen to any punishment, warning, admonition and request for conversion, to be a reprobate, who does not ask about God and man, who despises and rejects God's word and grace, Christ's, his Savior's, merit, the gospel of the gracious forgiveness of sin and thus his blessedness. Such a banished person is actually struck by the terrible word of the Lord: "You reject God's word, therefore I also will reject you." He is now excluded from all privileges and blessings of the kingdom of God on earth, the holy Christian church and the ministry of preaching. All this has nothing more to do with a "Gentile and publican"; for he has torn himself away from it by his impenitence and persistence in sins.

What the Savior says is also said and explained by his holy apostles. St. Paul expressly commands 1 Cor. 5:11, 13: "But now I have written unto you, that ye have nothing to do with them: For if any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber, with him ye shall not eat. Put out from yourselves whoever is evil." Furthermore, the same holy apostle commands in the name of Christ, Titus 3:10: "A heretical man" - that is, first of all, a man who errs in the basic doctrines of the Holy Scriptures and commits pernicious acts. Who would deny that every openly unrepentant sinner who does not want to hear the same judgment is also a heretic?

overthrows? Also 2 Tim. 3, 5. is commanded to avoid those who have the appearance of a godly being but deny his power.

These are clear and explicit commands from God. And what is said by this? Certainly not that they, the impenitent sinners, should be cast out of the world and the community of men, but that they should be cast out of the church and the ecclesiastical community of Christians; nor is it meant that family relations should be dissolved or disturbed by the ban, for these natural ties between spouses, parents, children and blood relatives have in themselves nothing to do with the church, the kingdom of grace; nor does the ban touch business relations, for the: "consider him a heathen and a publican", the ban, is not a worldly punishment, but the last stage of Christian church discipline, the sharpest and last means for the correction of the poor sinner; therefore also St. Paul writes in 1 Cor. 5, 5 that he delivers the bloodsucker in Corinth "to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus".

With his command: "Consider him a Gentile and a tax collector", who is to be bound not only on earth but also in heaven, the Lord Christ wants to say this: do not have such contact and fellowship with him as brothers in faith, as members of the spiritual body of Christ, should have among each other. The banished man has lost all fellowship of faith and all Christian brotherly rights, and all Christian brotherly duties, which were held against him before he was banished, have now ceased. Not only shall he be allowed, but he may also be called upon to go to church to hear God's word; for the word of God, law and gospel, is still the only salvation for him, that he may at last strike himself and repent; but he has, for example, no more right to go to the altar. But he no longer has the right, for example, to go to the altar, to be a godparent and to partake of Holy Communion; also, all further instruction, admonition, warning, punishment and consolation, in short, all personal pastoral care for him has ceased; for after rejecting all this, Christ wants to have considered him "a heathen and a tax collector," whom his Christians, as St. Paul says, should now avoid and have nothing to do with.

Christ himself commands this way of acting with terribly and frighteningly harsh words. He says Matth. 7, 6: "You shall not give the sanctuary to the dogs, and you shall not cast your pearls before swine." "Dogs are they that persecute the word." "Swine are they which, drowned in carnal lust, regard not the word." Whoever is lawfully under ban is struck by this harsh saying of Christ; the sanctuary and the pearls, namely the doctrine and comfort of the Word of God, are not to be reproached to him; such a wretched man has forfeited and trampled under foot all pastoral care. Woe to a congregation, of course, if it banishes rashly and unlawfully! But woe to the one who is banned from the register Gal. 5, 19-21 and 1 Cor. 5, 11 after vain private and public admonition because of a mortal sin!

And now consider: this behavior of believing Christians toward public and unrepentant sinners is prescribed by the one who is the merciful Savior, the one who sacrificed his life on the cross for all poor sinners, the one who, according to his great love and mercy, is earnestly concerned that sinners be saved!

But remember: God is merciful, and according to his mercy has done everything to prepare salvation and blessedness for poor sinners; but he is not a God who likes godless beings, he is holy and just, a strong zealous God who hates sin and must punish it. God is merciful, but not in the way that he wants to throw his sanctuary and pearls to dogs and sows, or to treat public and impenitent sinners like Christians and make them blessed without repentance and conversion; But God is gracious and merciful in this way, that he will kindly accept all poor sinners, will not cast out him who comes to him, will forgive him all his sins for Christ's sake, will make him righteous and blessed, if in repentance and sorrow for his sins he asks forgiveness and seeks merit by faith in Jesus Christ, the Savior of sinners.

God does swear: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked," but he says, "but that the wicked turn from his way of being and live. God's gracious will is not that anyone should perish, but it is that everyone should repent.

But whoever ignores all the warnings and admonitions of God's Word, all the reproof of the Law and the Gospel, all the proclamation of God's wrath against sin and of God's grace in Christ, the Redeemer of sins - whoever has despised all this, everything long enough and has not reformed, shall now also be shown the terrible seriousness of God, precisely by being solemnly and publicly excluded from the kingdom of heaven in the name of the great God and by being taken for a Gentile and a publican, as Christ expressly commands. And this, namely the ban, is to be the last, sharpest means to bring the impenitent sinner, where possible, to his senses, to move him to repentance, to ask for forgiveness, and thus to true conversion.

(Conclusion follows.)

Western District Meeting Report.

On September 24, the Western District of our Synod met for this year's assembly. At the last meeting - two years ago - some pieces of the doctrine of the election of grace were discussed, namely those which show quite clearly that also by this doctrine, as professed by the Lutheran Church, all glory is given to the dear God alone; for since the year 1873 the District has been occupied with the subject: "That only by the doctrine of the Lutheran Church all glory is given to God alone, an irrefutable proof that the doctrine of the same is the only true one." Of the theses on the election of grace presented to the last assembly, one important one, dealing with the right use of this doctrine, was still left. This time, then, it was excluded, and it was presented in an expanded form. The readers will certainly not be unhappy if we communicate to them the theses submitted to this year's negotiations, expressed in the words of the Concordia formula. These are:

1. "Because all Scripture is given by God not for safety and impenitence but for punishment, Because everything in God's Word is prescribed for us, not that we should be driven into despair by it, but that we might have hope through patience and the comfort of the Scriptures, Romans 15:4, there is no doubt that in no way is this the sound understanding or right use of the doctrine of God's eternal providence, that either impenitence or despair should be caused or strengthened by it. (Repetition. Art. XI. p. 707.)

2. "This also belongs to the further explanation and salutary custom of the doctrine of the providence of God unto salvation (äe äivina eleotoruln ää salutem): because only the elect will be saved, whose names are written in the book of life, how one can know, from what and whereby one can recognize which are the elect who can and should accept this teaching for comfort. And of this we are not to judge according to our reason, nor according to the law, nor from some outward appearance." (Das. p. 709.)

(3) "Neither shall we presume to search the secret hidden abyss of divine providence, but shall be attentive to the revealed will of God. (Ibid. p. 709.)

Therefore, if any man desire to be saved, let him not trouble himself with thoughts of the secret counsel of God, whether he be chosen and ordained unto eternal life, lest Satan should tempt and deceive the devout in heart. But let them hear Christ, who is the book of life and the eternal election of God for the eternal life of all God's children. He testifies to all men without distinction that God desires all men to come to him, weighed down and burdened with sins, that they may be refreshed and saved. According to

this teaching of his, they are to renounce their sins, repent, believe in his promise and rely completely on him, and because we are not able to do this of our own strength, the Holy Spirit wants to work this, namely repentance and faith, in us through the Word and the Sacraments. And that we may accomplish this, persevere in it and remain constant, we should call upon God for His grace, which He promised us in Holy Baptism, and not doubt that He will impart it to us by virtue of His promise". (Ibid. p. 718. f.)

5. "Since the Holy Spirit dwells in the elect who have believed, as in his temple, who is not idle in them, but drives the children of God to obedience of the commandments of God: neither ought the faithful in like manner to be idle, much less to resist the activity of the Spirit of God, but to exercise themselves in all Christian virtues, in all godliness, modesty, temperance, patience, brotherly love, and to do all diligence to establish their calling and election, that the more they find the power and strength of the Spirit in themselves, the less they may doubt." (Ibid. p. 719.)

We are unable to give our readers a complete report of the negotiations on these theses, since this issue goes to the press before the synod closes. A brief account, as the space of the "Lutheran" allows, would not do enough for the highly important subject. The attention of the first reader is therefore drawn to the synodal report which will soon be published and in which the proceedings will be reported in detail.

be shared. But we certainly express the attitude of all present when we say: All rejoiced in the glorious doctrine of the election of grace, as it is confessed in the Concordia formula, since it proves to be a truly divine doctrine according to 2 Tim. 3, 16. and Rom. 15, 4. whereas the Calvinistic doctrine is judged by these sayings of the holy apostle as a doctrine contrary to Scripture and godless, since it leads either to despair or to carnal security.

Another important subject, which was discussed in detail, was the inner mission. It is our district, after all, to which this highly important matter has been assigned before others. Calls for help were received from Missouri (two - from German and English Lutherans), from Kansas, Nebraska, Colorado, from the coast of the Pacific Ocean and from three southern states. The reader will soon learn more about this. The need is great, the workers are few, the treasury is empty.

It should also be noted that the District acceded to the resolutions of other districts concerning our institutions 2c. - A not inconsiderable number of pastors and teachers and congregations were exempted. G.

To the ecclesiastical chronicle.

I. America.

Concordia Seminary. After the departure of those who graduated this year (22), 64 students remained in our institution, two of whom have not returned. Newly admitted at the beginning of the new academic year, apart from one who had to take a year off due to illness, are: 29 from Fort Wayner Gymnasium, 2 from the Norwegian Luther College in Decorah, 1 from a New York institution, so that the number of students up to now is 95. In addition, there is one extraner who hears some of the lectures.

The Evening School. A German family newspaper. Published by Louis Lange. We forgot to mention that this weekly paper, devoted to instruction and entertainment, began its 26th year in early September. The paper is probably known to most of our readers. It has often been warmly recommended in The Lutheran, and there is not the slightest reason to withdraw the words of recommendation. The editor still has in mind the goal he has set for himself, to deliver an entertainment paper written in a truly Christian spirit, and it is his, as well as the editor's, serious and eager endeavor to perfect the paper even more in form and content. The external design is excellent, the content interesting and solid. We wish the magazine continued success. May it succeed in ousting from many homes, including Christian ones, the shameful Unterhaltungsblätter, Roman;eitungen, Gartenlaube, and the like, which are unfortunately still to be found in them to the shame of the Christian name. G.

Bible Distribution. The New York Bible Society distributed no less than 89,854 copies of the Holy Bible last year. Scriptures. Since January of this year, over 60,000 Bibles have been sent from Philadelphia to Australia and the islands of the Pacific. The Geneva Bible Society has recently given a copy of the Bible to every school teacher in France, that Roman Catholic country. - The Bible is currently printed and distributed in 302 languages; 216 translations have been done by the British Bible Society alone.

Sunday Schools. A bishop of the Episcopal Church of Rhode Island recently called the attention of the convention to the fact that many preachers have been distressed by the

The fact that the Sunday services were attended so little by the youth was noted by the author of the book. He laid the blame - and we can only agree with him - on the Sunday schools. The report we have does not say whether the bishop pointed out the right remedy. It is none other than the well-tried catechism exam and a Christian parochial school. These two make the Sunday schools highly superfluous. Where the latter flourish, there will be no complaint about lack of attendance at church services on the part of the youth. Hopefully, our readers will not be beguiled by the beautiful clamor about Sunday schools to give up their Sunday catechism exams and their parochial schools. G.

Aids for Methodist conversions. Because the Methodist method of conversion does not originate from the eternal Word of God, but is a human, "new measure," it too, like all human institutions, becomes obsolete and gradually loses its appeal. The Methodists in Lebanon County, Pennsylvania, seem to have been aware of this fact. Therefore they decided to use extraordinary means of help at their camp meeting. They had 15 Negroes come from afar to give performances. The Negroes are said to have solved their task well and to have performed a terrible spectacle. This new measure did not fail to draw a large crowd; it is said that about 4,000 people were present. The number of conversions or rather conversions effected at this camp meeting is not stated.

The "Spirit" of the Enthusiasts. What great ideas the "spirit" of the enthusiasts has and how it comes up with everything else, but not with what the Holy Spirit reveals in the Word: this is what Luther duly castigated in his time in word and writing. Now an American preacher even wants to have been driven by the "Spirit" to play the lottery. A preacher of the Episcopal Church in Washington, named May, says that it was as if the Spirit of God moved him to play the lottery. He did what he was inwardly driven to do, naturally by the evil spirit, which he believed to be the Holy Spirit, and - won 15,000 dollars. He was so encouraged by this success that he declared that he would continue to rely on this spirit. If his ecclesiastical superiors should not recognize the "spirituality" of his "spirit", he wants to establish himself independently with his preaching of the "gospel".

The Communists in Oneida, N. Y., who have lived not only in community of property but also in community of women, whose publications concerning the last point no one can read without blushing, and who, in spite of all this, called themselves Perfectionists and prided themselves on perfection, have, according to a public declaration of their founder and leader, abandoned the community of women and introduced marriage, but in such a way that the celibate also form a class among them. The next cause is the pressure of public opinion and the fear of judicial persecution, if the generally outlawed impurity would persist among them. Whoever knows the sect from its documents can hardly believe that there is any truth in the matter, that in fact the abominable fornication has ceased. The thought is obvious that the matter is still being carried on, but that it is given such an appearance that nothing can be done to it. G.

II. foreign countries.

Saxon Free Church. Pastor O. Willkomm of Crimmitschau succeeded the late Pastor Ruhland in Nieder-Planitz in Saxony; the latter was succeeded by Pastor W. L. Meyer, who, as reported in No. 14 of the same issue, resigned from the Hanover Free Church. Bl., resigned from the Hanoverian Free Church.

Usury. The Leipziger Kirchenzeitung reports that since July of this year, a monthly journal has been published in Kommotau in Bohemia with the title: "Der Wucherfeind, unabhängiges Organ für volkswirtschaftliche Interessen. This journal has set itself the task of combating usury in particular and of showing that usury is the main cancer of business life. We think we could do with such a paper here in America. W. [Walther]

In Rheinhessen, more than 100 members of the Protestant congregation in Wallertheim left the congregation simply because they did not want to contribute to the construction of the new church.

Suffrage for preachers. In June, the Grand Ducal Hessian Land Synod was assembled. A motion was made that if a congregation in the overwhelming majority of its members protested against a pastor who was to be installed in it, the installation should take place; but although most of the synod members were so-called "Freisinnige," the motion was rejected.

Pabst's blessing. As is well known, a certain Mr. Lesseps has collected signatures for financial contributions for digging a ship canal through the isthmus of Panama in Central America in order to connect the Atlantic and the Pacific seas by the shortest route. Last but not least, Pope Leo XIII sent his papal blessing to Mr. v. Lesseps by means of a dispatch for this quite extraordinary and, if it succeeds, highly beneficial undertaking for the whole world. Without a doubt, the pope hoped that the thing would succeed and then all the world would attribute this to his blessing. The dispatch, which the Pope had made by an Italian engineer, reads as follows: "The Pabst blesses your family and instructs me to express to you his best wishes for the success of the canal connecting two oceans." However, as soon as the Pabst's blessing was received, the undertaking went the canker way. To be blessed by the Antichrist is just a dangerous thing. W. [Walther]

Ordinations and introductions.

By order of the Reverend President Biltz, Candidate A. Bergt was ordained and introduced in the midst of his congregations on the 13th Sunday after Trinity by C. W. Baumhöfener, address: Uev. L..

8oopsr, vc>6 "s Oo., Xsdr.

By order of the honorable President C. Penalties were ordained and introduced by the undersigned:

- 1) On the 12th Sunday after Trin. Mr. Candidate A. Müller in his congregation at Centreville, Dakota;
- 2) on the 13th Sunday after Trin. Mr. Candidate I. I. Bernthal in the midst of his Salems parish in Bon Hommr and Hutchison counties, Dak.

E. F. Welcher.

Addresses: Rvv. L.. NusUor,

OorUrovillo, luraor Oo., Uuü.

Rsv. 3. Isrntüal,

8ootlnncl, Lon Ilomine Oo., Onkc.

By order of the honorable Presidium of the Western District, on the third Sunday in Trin. Mr. Candidate A. Baumhöfener, called as missionary for the State of Nebraska, and as pastor of the Lutheran Trinity Church at Grand Island, Nebraska, was ordained by the undersigned and installed in his office. F. H. Iahn.

Address: Uov. önumkoetsner.

Lox 126- Oranll IslanU, Xsbr.

By order of the honorable Presidency Western District, Mr. Candidate G. I. Bey er was ordained and introduced into his congregation at Coopers Hill, Osage Co., Mo. on the 13th Sunday after Trin. by the undersigned, assisted by the Rev. R. Häschen. A. W. Müller.

Address: Uov. 6. 3. Rs^sr,

Ooopsrs HiU, Osags Oo., >lo.

By order of the Reverend Mr. President Wunder, on August 21, Candidate Karl Schwan was ordained by the undersigned in his parish of Pecatonica, Ill, with the assistance of Pastor Brhrens, and inducted into his office.

I. E. Baumgärtner.

Address: Rsv. L.

Dsoatollia, "Winnobsgo Oo., IU.

By order of the honorable Presidium of the Western District, on the 14th Sunday after Trin. Mr. Th. Maße was ordained and inducted in the "Lutheran
Jmmanuelsgemrinde near Warrenton, Mo. I. H. Ph. Gräbner.
Address: Ucv. Dli. Our",

H'nrrsnton, Uo.

Rev. I. G. Griebel was installed in his congregation at California City, Mo. on the 14th Sunday after Trin. (Sept. 14) introduced on behalf of the
Reverend Pres. Western District byH . Wesch r.

Address: Uov. 4. (4. kriolwl,
Lalitoriüri. 6it^, Llonitsnn Oc>., Uc>.

Announcement.

After the proper time limit has already expired, a municipality may still retroactively
Mr. Director A. C. Burgdorf, of St. Louis, Mo. has been placed as a candidate for the directorship of our school teachers' seminary at Addison, Ill.
The undersigned hereby brings this to the attention of those concerned, but not with the proviso that this delayed listing could change the proper
date for the definitive election (October 15).
St. Louis, Mo, Sept. 18, 1879.

C. F. W. Walther, d. Z. Secr. des WahlcollegiumS.

One request.

All those who have relatives or acquaintances in this state (Nebraska), who are our fellow believers, but are not yet served by one of our pastors
with Word and Sacrament, I would like to request that their address be sent to me. Then, since I have been chosen as a missionary for this state, I will
visit them and serve them as needed.

I would like to draw the attention of the dear congregations to the fact that the missionary is maintained out of the treasury "For Inner Mission";
therefore, may they now also "diligently give" to this treasury, so that I am able to carry out my office. A. Baumhöfener.

Texas.

Those readers of the "Lutheran" who have friends or acquaintances in northern Texas are hereby kindly requested to inform the undersigned of their
place of residence on a postcard. The undersigned is the only German Lutheran preacher in this part of the state.

Man adressire: Rsv. I). Uirkmnnn.

Lox 322- DaUns, Dsxns.

Dallas, Tex. September 1879.

Conference - Displays.

The Conference of Pastors and School Teachers of Northern and Western Michigan will hold its meetings October 3-6 in the congregation of the
undersigned.

Timely registration is requested.

F. SieverS.

The Southern Illinois DistrictSconference will meet on October 16 at Ehester, Ill.

The steamer "Elliott" will take you here and back from St. Louis for half the price. Contact Ur. 3.1'. Lekurivlrt, Zurr., 8nxc>n^ DliUs, 8t.. Douis,
2lo. for more information.

Those living on the 111th (l. U. U. can also travel here directly by rail via Tamaroa (43 miles from here).

3. A. F. W. Müller.

Conference - Display - Correction.

The mixed dubuque conference gathers in Dy- buque, not Guttenberg. L. Dornseif.

Income to the Illinois District's coffers:

For the synodal fund: A portion of the collection at the mission festival from D. Drögemüller's congregation in Arenzy'lle and D. Buszin's
congregation in Meredosia \$8.50. From k. Ricdel's congregation in Blooming- ton 5.65. D. Fieber's Gem. at Matteson 5.00. D. Schmidt's Gem. at
Chrystal Lake 10.28. 4". EirichS Gem. at New Minden 25.00. D. Ramelwvs Gem. at Elk Grove 12.25. By Jens Johnson of ?. Kathhain's Gem. in
Hoyleton 4.00. Contributions: by teachers E. Rosen and C. E. Marr 2.00 each. (Total 474.68.)
For the synod building fund: By k. Engelbrecht in Chicago by Wilh. Wolf 5.00.
For inner mission: k. Rauschens Gem. in Dalton 8.00. By k. I. M. Hahn, one-third of the mission festival coll. of the churches in Staunton and
vicinity, 39.67. By k. Freder- king in Dwight of Wittwe Kraft 5.00. (2. \$42.67.)
For the Gentile and Negro Mission: D. Ramelow's Gem. in Dalton 2.00. By k. Engelbrecht in Chicago from M.

l. 50. Missiaⁿfest Collecte by D. BlankenS Gem. in Buckley and D. HartmannS Gem. in Woodford 20.66. By D. Wedrs in Lake Zurich by Bro. Klipp 3.00. By ? Hieber at Matthe: son by ? pupils 1.39. (S. 827.48.)
 For the Negro mission: A part of the coll. at the MissionS firm of ? Drögemüller's church in Arenzville and ? BuSzin's congregation in Meredosia 8.50. By ? L. Lochner in Chicago by H. Clausen 1.00. By D. I. M. Hahn, one-third Mis- sionSfest Coll. of Gemm. in Staunton and vicinity, 39.67. By ? Frederking in Dwight by Wittwe Kraft 5.00. (S. 854.17.)
 For the emigrant mission: A part of the coll. at the mission feast of D. Drögemüller's congregation in Arenzville and D. Buszins' congregation in Meredosia 8.50. By ? I. M. Hahn, one-third of the mission feast coll. of the congregations in Staunton and vicinity, 39.66. (p. 848.16.)
 For poor students in St. Louis: By D. Wagner in Chicago from the Women's Association 12.00. By D. Wunder das, for L. Schwartz from the Jungfr. association 15.00, for F. Herzbergert from the Jungfr. association 10.00 and from the Women's association 3.00. (S. 840.00.)
 For the college household in Springfield: A part of the coll. at the mission feast of D. DrögemüllerS Gem. in Arenz- ville and D. Buszins Gem. in Meredosia 20.00.
 For poor students in Toringfielb: A part of the coll. at the mission feast of D. DrögemüllerS Gem. in Arenzville and D. Buszins Gem. in Meredosia 25.00. By D. Schuricht in St. Paul from the Women's Vererrin 6.00. MissionSfest-Coll. by D. Blan- kenS Gem. in Buckley and D. HartmannS Gem. in Woodford 20.67. (p. 871.67.)
 For poor college students in Fort Wayne A part of the coll. at the mission festival of k. DrögemüllerS Gem. in Arenzville and D. BuSzinS Gem. in Meredosia for F. Drögemüller 15.00.
 For poor students in Addison: coll. at E. Seitz's Hochz in Freeport 5.00. Coll. at mission feast from D. DrögemüllerS Gem. in Arenzville and k. BuSzinS Gem. in Meredosia for I. G. T. Baumgart 15.00. By Mother Seitz in Freeport, coll. at E. Seitz's Hochz, for Paul Sommer. 2.00 From Frankenst. Mich. for I. M. Goldwein: at Mackensons funeral 1.75, be-? Reuters infant baptism 1.56, from Women's Club 1.69. (L>. 827.00.)
 For poor sick pastors and teachers: From k. Wagners Gem. in Chicago 10.00.
 For Pastor Brunn in Strepen: From Chicago: ? Wagger's Gem. 10.00; by ? Succop by Miss A. W. 5.00, F. D. 2.00 and A. B. 50. by k. L. Frese in Effingham from Mrs. Eden, Mrs. Oltroge 1.00 each, G. sardes 50. by Z. H. Kuh. lenbeck from D. OtmannS Gem. in Collinsville 13.70. by ? Nuoffer in Eagle Lake by Bro. Meyer 5.00. D. Hieber at Matthe- son 3.00. k. BuSzinS Gem. in Meredosia 11.00. By D. Frederking in Dwight by Wittwe Kraft 10.00. (s. 862.70.)
 For ? M. Wyneken: D. BuSzinS Gem. in Meredosia 11.00.
 For the widow's fund: ? T. I. Grolse's Gem. in Addi- son 45.69.
 For widow E. Sommer, Professor C. A. T. Selle in Addison, teacher E. Rosen das. each 1.00 and by D. Lochner in Chicago by H. Petersen 1.00.
 For Wittwe Ruhland: Through L. Beck in Jacksonville by Fraulein Emma Schindler 2.00, W. Gerbing 1.00, D. Lochner's Gem. in Brecher 3.10. By ? Krebs in Aurora, Hauscollecte 30.00. From Chicago: by D. Wagners Gem. 10.00; by ? Succop by Franz Schwan 50. and by st. Gem. 18.37; du.ch ? Engelbrecht by N. N. 2.00; by > Lochner by H. Petersen 2.00, G. Leßmann and C. Esemann 5.00 each; by ? M. Große in Hartem by Alb. Lchneioer 50, Wilh. Drechsler 2.00, W. Grote in Addison, Prof. Selle each 2.00, ? C. Schröders Gem. in Litchfield 10.50, ? NiedeS congregation in Bloomington 14.10- ? Schieferdecker's congregation in New Geh enbeck 10.17. By ? Merbitz in Bearstown of N. N. 5.00. By ? B. Miesler in Carlville from Mr. JungbaUS I. O. and I. M. 50, M. Jacobi 50. By ? Frederking in Dwight by N. N. 2.00. Mrs. Mangelsdorf in Rock Island 2.00. ? AchondachS Gem. in Venedy 17.00, ? Bergcns Gem. in Prairie Town 9.00. ? A. Greif's congregation in Chandlerville 103'0. By I. H. Kuhlensbck of ? OtmannS Gem. at Collinsville 13.70. ? Hiebers Gem. at Matthesou 5.60. ? Buszins Gem. at Meredosia 5.00, Herm. Korsmeyer 1.00. By ? G. I. Müller in Randolph from the Women's Association 9.55. (p. 8202.09.)
 For the church building in Planitz, Saxony: By ? Achen- bach in Venedy by W. Hülskötter 5.00, W. Maßmann 2.00, N. N. 1.00. By I. W. Diersen by ? Brauer's Gem. in Crete 18.15. (p. 83.15.)
 For the Free Church in Saxony: ? Buszins Gem. in Meredosia 6.00.
 For the community in Elkhart, Ind. ? Nuoffers Gem. in Eagle Lake 11.40. ? E. HieberS Filial Parish 2.25. (p. 813.65.)
 For the community in Sioux City, Iowa: ? E. Hie- bers Filialgem. 2.25.
 For ? SchwemlyS parish in Ford County, Kansas: by ? Frederking in Dwight by Wittwe Kraft 50.
 For the deaf and dumb in Norris, Mich: By ? M. Great in Hartem by F. L. White 1.00. By ? L. Frse in Effingham by H. Koboldt Jr. 15. by ? Merbitz in Beards- town by N. N. 8.00. By > B. Miesler in Carlville. Coll. at H. Hauers Hochz 3.00. From Chicago: By ? Lochner by G. Leßmann and Cl. Esemann 5.00 each; by ? Engelbrecht by Auguste Lenz & Minna Pagel 1.00 each. By ? WchrS in Lake Zurich by s. Gem. 6.00, F. Klipp 2.00. ? G. I. Müller's St. Pctr comm. in Randolph 7.00. ? Frederking's Gem. in Dwight 3.00. (S. 842.15.)
 Addison, Ill, Sept. 9, 1879. H. Bartling, Kassirer.
 To our church building from Mr. ? BlitzS community 854.00 and from ? WilleS Gem. 20.20 to have received, certifies with thanks the TrinityS congregation at Alma, Mo.

Br. Rohlfing, Rev.

Incoming to the Coffee of the Western District:

For the synodal treasury: From ? Lrks congregation in St. Louis 85.00. Trinity Distr. there 9.90. ZionS Distr. 15.00. Jmmanuels Disir. 33.40.
 For inner mission: N. N. firstling of this year's crop, through ? Berg, Perry Co., Mo., 1.00. Coll. of the comm. of ? Hilgendorf, Washington Co, Neb., 2.34. widow N. N. by ? Hilaendorf that 2.00.
 For Negro Mission: N. N. firstling offering of this year's crop, by ? Berat, Perry Co, Mon, 1.00.
 For the Deaf and Dumb institution: Mrs. Schabold by ? Holls, Centreville, Ill, 1.00.
 For Mrs. ? Ruhland: By ? Holls, Centreville, Ill, 1.00.
 For poor students: ZionS District in St. Louis 3.60.
 St. Louis, Sept. 21, 1879. L. Roschke, Cassirer.

Incoming to the coffee of the "Eastern" District:

For synodal fund: From ? Dahlke 82.00. teacher Rossegu 1.00. congreg. in Allegbeny 7.75. congreg. in Williamsburgh 9.20. AndreaS congreg. in Buffalo 8.08. Joh. Ellmann in JohnS- burg 1.00. congreg. in Paterson 8.00.
 For the widow's fund: Frauenverein in ? FreyS Gem. 7.00. Mr. Uhl in Albany 2.50. ? Bernreuther 4.00. ? Lindemann 3.00. Jod. Ellmann in JohnSburg 2.00.
 For Mrs. ? Ruhland: N. N. in Port Richmond 1.00. Women's Club in ? FreyS Gem. 5.00. Mrs. Domke in Albany 1.00. ZionS-Gem. in Boston 12.25. Gem. in Reserve 2.50. Gem. in Williamsburg 15.25. Women's Club in Lonaconing 4.00. Aug. Schmidt in Deerpark 2.00. Heinr. Scher 50. ? Sander 1.00. Mr. Kästner in Hartem 1.50. Joh. Ellmann in JohnS- burg 2.00. Of members from ? StürkenS community 24.00. women's club dcers Gem. 10.00. wedding scoll. at Mich. Wolfer- mann in Baltimore 6.10. women's club in WellSville 6.00.
 For the orphanage near Boston: Mrs. Engelhardt in Paterson 1.00. Women's Club in ? FreyS Gem. 15.00. Peter schlesinger in Baltimore 2.50. N. N. through ? Z icker 75. Mrs. Tr. in Baltimore 1.50. Mrs. Sch in Baltimore 1.22. By Heinr. Motz in Egg Harbor by several girls 2.00.
 For heathen mission: Mrs. Engelhardt in Paterson 1.00. A. G. 50.
 For negro mission: A. G. 50. Gem. in Fredon 3.50.
 For the construction fund: comm. in Olean 5.56. comm. in Alle- gany 5.16.
 For inner mission: Frauenverein in ? FreyS Gem. 103'0.
 For sick pastors, Peter Schlesinger in Baltimore 2.50.
 For the college maintenance fund: Gem. in New York 7.50.
 For the community in Planitz: Gem. in College Point 4.40.
 For the German Free Church: k. SiekerbOO. Congreg. in EllicotSville 3.50.
 For the orphanage near Detroit: JmmanuelS congreg. in Baltimore 23.28. Women's Association in WellSville 5.55.
 For poor students in Addison: Women's Club in ? FreyS Gem. for summer 5.00.
 For poor students in St. Louis: Wittve Koch for A. Rehwaltd 1.00. By ? Brömer 2.00.
 New York, Sept. 1, 1879. I. Birkner, Cassirer.

Received:

For poor students: By Kassirer Eißfeldt 811.31. 300 (for WambsganS) 13'0. From the municipality to Crystal Lake 5.00 (for Braun). Teacher Weselon (?) (for dens.) By Kassirer Grahl 15.50 and 23.65 for Goo. Isza) 6.00 u. 10.00 for Baumgart) 2.00. By ? Kühle v. Jgfr.-Ver. 10.00 (for Breuhahn). By teacher Kurz, on Mr. Baumgarts Hochz. ges. 5.81 (for student to Michigan). By teacher Wagester, on Mr. Scheufler's Hochz. ges. 5.28 and from the Young Men's Association 5.00 (for Gempel). X. A. Z. 30.00. 103'0. 13'00. 2.00. By ? los. Schmidt 11.0 > (for Goesswein) teacher Gießmann 103'0. By ? Müller, Ehester, Ills. onFaul. M. Schulze's Hochz. gcs. 10.05 (for Höck, Bew e u. Müller). By Kassirer Bart- ling 5.00. 1>>3'0. 6.25. 19.44. 16.26. 27.00 (from mission feast in Hinkley). 32.85. Jgfr.-Ver. in Adrian 5.00 >for Gempel). Women's Ver. and some other members in Rock Island 22.00 (for Otto & Riefls). Gem. Ehester 11.10 (for Höck, Bewie & Müller). St. John's Gem. in "t. Louis 8.50, 11.00, 9.00 (for Paul). St. Charles Community 3 p.m. (for Armmann). Women- Ver. in Adrian 103'0 (for Gempel). For Braun: v. ? Cousin and its Gem. 10.00. by ? L. Lochner 0.50. bon C. I. N. P. 4.00 (for Burmeister and Braun). By Aug. Tryler, Grmoa, Ills. ges. on Mr. LüderS Hochz. 5.00. Gem. Addison 15.00. teacher W'smar 4.00. by teacher Fischer. ges. on Mr. V. TummermannS Hochz. 5.00 (for Braun). ? E. Vetter 5.00 (for Kretzschmar). Teacher Weselon 53>0 (for Braun). By ? Schmidt, Schaumburg. 10.00. for Braun. by ? Mendt 3.10. by the same 1.90. by teacher Spuhler 5.25. Jungfr.-Ver. to Kendalville 12.00 (for Fleischmann & Beyer). By ? I. Friedrich, on a Hochz. ges. 7.10 (for Plehn). By Mr. A. Heinicke, yield of bequest. 20.00 u 6.00. ? Speckhard & his comm. 2.00 (for Braun). By W. Friedrich 10.00 (for Meier). By teacher Hort of the Cleveland Teachers' Conference 2.80 (for Meyer). Mrs. Gehle, Homewood 2.00. Gem. ? BeyerS, Pirrsburg, 10.00 (for Breuer). turch ? Zorn 3.00 & 7.30 (for Grade). Br. Lührs, Addison, 8.00. Wittve Ulsmann, Pleasant Riege, Ills. 6 pairs of woolen socks. Women's Associ. of JmmanuelS Gem. in Milwaukee 9 bosom vems & 2 pairs of woolen socks. Mrs. N. N. 11 bust shirts, 4 pairs underpants, 1 underjacket, 1 shawl, 1 pair gloves. Mrs. SpindUr, Albany, N. I., 2 pairs of woolen socks and 2 undershirts.
 For the seminar budget: From Kassirer Grahl 10.00. From Kassirer Eißfeldt 1.00.
 God repay all!

Addison, d. Sept. 22, 1879.

C. A. T. Selle.

For the Lutheran orphanage zum Kindlein JESu near St. Louis

Received since August 10: Subsequently to the Collecte at the JahreS-fest, by W. Happel in the Dreieinigkeits-District in St. Louis 81-50. From Karl Weikling there 10.00. From D. A. D. Kramer in Humboldt, Ks., 2.50. From the Jünglingsverein der Bethel-Gemeinde des D. E. Lenk through Kassirer Wurm 20.00. Through D. A. H. Brauer by Mrs. N. N. in Neu-Braunschweig, Ills. 1.50. Gem. of D. P. G. Schwankovsky in Baden, Mo., 2.70. H. Ellermann in Kreuz-Distr. in St. Louis 4.00. E. Schüller in Attica, Ind., 40. F. Butzke in Webster, Minn., 15. Cathedral Sewing Society in Trinity Distr. in St. Louis 14 towels, 14 pillow cases, 7 men's shirts for the Asyl-Cutr. Mrs. Barthel in Krcur Distr. 12 pairs of night pants. Johannes Seipp in Kimmswick, Mo., 5.00. W. Stein in Dreieinigkeits-Distr. in St. Louis 3 hairbcses and 2 brushbcses. Collecte at the birthday of Fr. Litt in the Christus Gem. 2.00. From der Kreuz-Gem. by Coll. Körner 4.00. From the Dreieinigkeits Gem. by Coll. Noack 3.75. by Coll. Brockmeier 4.30. From the Immanuel's Gem. by Coll. Wilhard by 2 unnamed persons 2.00. By D. E. Lenk by Mrs. N. N. 1.00. From the Zions Gem. by Coll. Goehmann 10.25. Auguste Kettler in Blumenau, Custer Co., Col., 1.00. SundayS Collectr in the Gem. at Farley, Mo. 9.50. Wedding Coll. at the home of Mr. F. Bachmann in Mt. Pulaski, Ill. 8.01. Mrs. Scholl at Centerville, Ill. 1.00. Mrs. Könemann at Immanuel's Distr. in St. Louis .50. Uncle Sam at St. Louis 5.00. By Andr. Pillack at Giddings, Ia., 5.00. Gem. of D. Demetro at Pctryville, Mo., 5.00. Mrs. Louise Schwenker at Staunton, Ill., 1.50.

Correction:

In my last receipt read: From the Women's Association in the Zion District in St. Louis 12 Mädchcnhmdrn - instead of "2".

Sincerely thanking all kind benefactors in the name of the orphans and the Board of Directors

St. Louis, Sept. 26, 1879. I. M. Estel, Cassirer.

For Mrs. D. Ruhland: From the Gem. > Th. Mießlers nawträglich 81.75. N. G. Seibel in San Francisco, Cal., 1.50. N. N. in Washington, Mo., 1.00.

For Schwenk's bark in Ford County, Kansas: from Mr. B. Schneidewind in Hillsboro, Ill., 1.50.

For the deaf-mutes in Norris, Mich. by Mr. D. P. Weseloh in Kimmswick, Mo.: by the Women's Association of sr. Gem. 5.00, by Job. Seipp 1.00. W. Stettin 50. Joh. Stettin 25. Anna Moll 25. Wilcbmine Müller .25. Heinr. Avelbeck .50. Joh. Avelbeck .25. Christine Avelbeck .25. Mrs. D. Weseloh 1.00.

ColleUe was received in the fund for needy ö glinge Michigan from the following communities: Franken-muth 821.25. Bay City 810.10. Wyandotte 86.10. Big Rapids 84.61. Grand Rapids 85.00. Town Spornan 82.00. From the Women's Club in Monroe 87.50. Childrens' scollrct at Wyandotte 82.25. Wedding scoll. at Heltzner 88.00. at L. Salvner 86.25. at H. vierter 87.25. From some women in Hermannsau 84.75. From A. Mittelberg - K2.01> A. Weiß 81.60. Fr. Fritz 81.00. N. N. 81.00. N. N. in Frankcnmuth 81.00.

Warmly thanking the charitable donors on behalf of the recipients and wishing them God's rich blessing

Jos. Schmidt.

For the seminary household and for poor students at Springfield, Ill. received: 2 pots of butter from an ungenany at Dwight, Ill.: 2 kegs of butter from ? C. H. Lukers community in Aroma, Kansas: from Andr. Rohrer at Chatham, Ill., 6 lbs. of butter: from Mr. Winsky 2 Bushel of apples: from Mr. Dalmann 1 bushel of beans. 2 gallons of fat: from Mr. Selle 8 Piv. Butter, 6 doz. Eggs: from the Women's and Young Women's Association at Dayton, Iowa, 5 bushels of endings by Mr. ? Gülker.

Many thanks to the dear donors!

G. P fa u.

Get

for Stud. Purzner H5.60 by Mr. Lehrer Jung. Collecte at the wedding of H. G. Frankcnbach near Collinsville; also received for Stud. F. Pftenhauer 5.00 from Mr. k. Mueller's congregation in Ehester, ZU., 5.00 from the Women's Association das. Gunther.

With heartfelt thanks I received from the congregation of Mr. k. Mödinger in New Orleans, La., the sum of O15.00 for our parishioners who are again affected by yellow fever. May the Lord bless all dear givers!

Memphis, Tenn., d. Sept. 10, 1879. JuliusGottschalk.

To my support from the community to Somerville received \$12.00, which certifies with heartfelt thanks Baltimore, Sept. 14, 1879. emilic, vcrw. summer.

For sick pastors and teachers received from Baltimore ("d. M.") 85.00.

C. F. W. Walther.

Corrections.

In No. 17 of the "Lutheran" read: "For sick pastors and teachers" . . from ?. Seuel's upper congregation, - instead of: from D. Seuel. C. Eißfeldt.

In my receipt list No. 18 of the "Lutheraner" I would like to correct the item: "Collecte aus Hrn. ? Düvers Gemeinde" to this effect: By Hrn. k. Düver received 5.30, u. zw.: 3.80. Collecte sr. Gemeinde in Petersburg; subsequently 1.00 from Mr. Ch. Drögemüller there, likewise from the Wittwe Drögemüller .25 and from Mr. Wilhelm Hagen .25, G. Speckhard.

Books display.

American calendar for German Lutherans for the year 1880 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishing House. M. C. Barthel, Agent. St. Louis, Mo.

Our calendar just leaves the press. It is also beautifully equipped this time and comes in colored cover. It needs no further recommendation. Those who have had the previous editions will not want to do without this one. From the rich, varied content we highlight the following: "The forgotten house Bible" - "A confessor" - "Luther as a cabinet preacher" - "Miraculous salvation by a swallow" - "The jubilee celebration" - Poems "to celebrate the three hundredth anniversary of Concordia" - "Something about marriage" - "The hidden ways of God" - "Why do we hold so much on Christian parochial schools?" - "How a city because of the adoption of a Christian school". - "How a town was stormed by the papists for accepting Lutheran doctrine" 2c. 2c. In addition, the calendar contains statistical news from the Synodal Conference: institutions, journals, the directory of pastors, professors and parochial school teachers 2c.

Price: 10 cents.

Proceedings of the Twenty-second Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio, & other States, ^, vrrro Domini 1879. St. Louis, Mo. "Lutheran Concordia Publishers." M. C. Barthel, agent. 1879.

This report has just left the press. What it contains, the dear reader already knows from No. 17 of the paper, namely, above all, the negotiations on a subject of great importance, especially for our country and for our time: "Holy Baptism in its relationship to Christian life. The report in the same number says: "During the discussion of the ... Theses, it was explained and proven on the basis of the Holy Scriptures. In the discussion of the theses, it was explained and proven on the basis of Holy Scripture that God the Lord, through the miraculous water bath in the Word, through Holy Baptism, not only creates new life in man, gives birth to man again, but also, by virtue of Baptism, maintains the same Christian life worked by Him and leads it to perfection."

Whoever wants to know the glory of his baptism, whoever needs weapons against the many baptismal swarms that surround us, should study this report diligently. It contains 73 pages and costs 20 cents. G.

A Reformation Sermon.

We hereby take the liberty of reminding you, as this year's Reformation festival approaches, that there is still a supply of a Reformation festival sermon in our print shop, which was preached by Pastor H. Sieck two years ago and handed over for printing for the benefit of the congregation in Memphis in the state of Tennessee, which was affected by yellow fever. The sermon elaborates the most timely theme with the necessary evidence: "that Luther, if he came back today, would have to come out against the secret societies just as he came out against the Pabstry." The sermon can be obtained, for the price of 10 cents a copy, through our general agent, Mr. M. C. Barthel in St. Louis, Mo. W. [Walther]

Enchiridion. The Small Catechism of Dr. Martin Luther. For Pastors and Preachers. In the translation authorized by the Evangelical Lutheran Synodical Conference of North America. St. Louis, Mo. Lutheran Concordia Publishing House. (M. C. Barthel, Agent.) 1879. bound in cloth. Price: per copy 10 cents, per dozen 80 cents.

Invitation

for subscription to the Weimar Bible Works. Well-finished edition. Second edition.

Since the fine edition of the Weimar Bible has been out of print for a long time and orders for it are constantly coming in, a reprint of this edition is to be organized, which will be completed within a year. Many have requested to obtain the Bible again by subscription; therefore, I hereby open the subscription and sincerely invite numerous subscriptions. The previous bindings and prices of this edition, namely:

single bound, price \$15.00,

bound in leather with gilt edges, price \$18.00, will remain this; on the other hand, I will meet the demand for an even cheaper edition by organizing an edition **without** pictures with retention of the family chronicle for the small price of

only \$12.00, well and strongly bound, with leather spine, canvas pages and a lock;

the same, bound in all leather with gold lace, price H 15.00.

The best opportunity to make the purchase is offered during the printing, in that payments can again be made in advance in installments, and this time in any dates and amounts. The remaining amounts, together with the cost of transportation, are to be paid upon receipt of the Bible.

Since it is desired to be able to obtain the splendid edition in the same way, I will also accept subscriptions for this during the time of printing of the above edition. There is still a small supply of this edition and it can also be obtained immediately against payment (for those who want to make a gift with it or wish to have it immediately).

As compensation for such advance payments that have reached at least half the price of the Bible by the first of June next year, I will make a deduction of

H1.00 at the Bible to -K 12.00,

H1.50 at the to \$15.00 and -D18.00, and from

O2.00 at the splendor output to O25.00.

The prices are extremely low for such a large work, lower than those of most of the mere text Bibles, which are often colported in the country and with which people are often deceived, of which they convinced themselves too late, as soon as they only got to see the "splendid edition"; because here one still has the wonderful and detailed explanations, which make up as much as another Bible, and the equipment is not inferior to the others.

About the pictures, the same Director Lindemann wrote: "Those Bibles do not seldom contain many more so-called 'pictures' than ours does, but compare them with each other. Most of the time, they are only scribbles and blotches that are offered to the people, which in many cases contribute neither to the understanding of the Scriptures nor to edification in the slightest; here you get clean works of art that were designed in chaste simplicity and are truly edifying. In sum, with this new edition of the long-proven Weimarisches Bibelwerk, the German Lutherans of America are offered a treasure that - for the same purpose - has no equal."

The value of this Bible work for every family is now well known everywhere; the many detailed recommendations that have been given to it here and in Germany are too extensive to be shared here again; whoever should not know it, however, can find out all the details from his pastor. Thus, there is again the opportunity to acquire this magnificent Bible work in the easiest way; one should only use the time and place one's order (so that I can also determine the size of the edition) immediately, either with one's pastor, teacher or with the publisher.

I'. Detto.

710 Dranklin ^ve., 8t. Douis, Zlo.

The new Luther booklet in pictures and verse.

Under this title, a beautiful booklet in small quarto has just appeared in the Pilgrim Bookshop in Reading, Pa. as "a commemorative edition for the 350th anniversary of the Small Lutheran Catechism". It contains the same after an introduction depicting deS Pabst's antichristic pomp Luther's life in 21 sections. Each section occupies only one page and comprises 3 or 4 six-line verses each with a woodcut occupying each facing page and depicting the content. The verses do not contain bombastic phrasing, but breathe Lutheran knowledge and faith. For the sake of the dear children, the author, Pastor Darmstädter, has also tried to include the most important dates and place names belonging to Luther's life, and has done so happily. The beautiful decoration is reminiscent of the Jubilee Year, for the celebration of which the booklet is published. Everything in it is so nice, clean and tasteful, that it smiles at the reader. May many hands reach for it! W. [Walther]

Changed addresses:

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The "Lutheran" is published twice every month for the annual subscription price of one dollar for the out-of-town subscribers who have to pre-pay thefeibra.

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Luther's translation of the Bible.

An address delivered on the occasion of the annual celebration of the Lutheran Central Bible Society at St. Louis, Mo.

God has given the gospel, that we may become pious; The world does not esteem such a shah highly, The greatest part asks nothing about it: This is a sign before the last day.

But we, dear congregants, rejoice in the Lord our God, and are glad of his help. Oh, what a grace of God that we can rejoice! For what must God the Holy Spirit do to us and work in us before we can boast in truth: "I delight in thy testimonies: they are my counsellors. - Let thy servant keep thy commandment steadfastly unto thy word, that I may fear thee. - And take not from my mouth the word of truth: for I hope in thy judgments. - The law of thy mouth is dearer unto me than a thousand pieces of gold and silver. - My soul longs for thy salvation; I hope in thy word! - How I love your law! I speak of it daily. - Thy word is sweeter to my mouth than honey! - Thy word is a lamp unto my feet, and a light unto my path. - Thy testimonies are my everlasting inheritance; for they are the delight of my heart. - Thy word is nothing but truth; all the statutes of thy righteousness endure for ever! - My tongue shall have its conversation from thy word: for all thy commandments are right." (Ps. 119, 24. 38.43.72.81. 97.103. 105. 111. 160. 172.) Yes, dear feast companions, we cannot celebrate a Bible feast without the sacrifice of praise of the lips for the great deed of God, that he has taken away from us the natural blindness of the corrupt heart, to see in his light the light. Only believers can give thanks for the most precious gift of God's Word. The treasure is there for the whole world, just as Christ's redemption is a general one, encompassing the whole world. But unbelief hinders possession and enjoyment! Therefore we rejoice on today's feast of the Bible also in view of the

St. Louis, Mo., 15 October 1879.

No. 20.

no longer hidden treasure of the word: "Praise the Lord, my soul, and do not forget the good things he has done for you" 2c.

But the Word of God was originally written in languages that are no longer accessible to most people today. How did we come to hear the prophets, Christ and the apostles in our dear mother tongue? On the day of Pentecost, those foreign emigrants confessed: "How do we hear each one of the languages in which we were born? - We hear them speaking with our tongues the great deeds of God!" (Acts 2:8,11) This miracle was repeated in another way by the Bible translations. With the early ignorance of Hebrew, the Old Testament was mostly used in the translation of the so-called "Septuagint". In the second century, among the various Latin translations, we encounter the "Itala" as the most widespread, at the same time as the Syriac "Peschito". The latter was superseded by Jerome's translation of the Old Testament, which, in connection with the newly translated New Testament, was held in the highest esteem as the "Vulgate" until the time of the Reformation. The "Peschito" was replaced in 508 by a translation of the monophysite (i.e. adherent to the heresy of One Nature in Christ) bishop Philoreneus. Before Luther, there were 14 High German and 6 Low German translations of the Vulgate, none of which became truly vernacular. Then the great Easter morning of the God-breathed Reformation shone forth. The sound of the trombone on October 31, 1517, revived the bones of the dead in the wide churchyard. Those hammer blows at the castle door in Wittenberg blew open the dungeon gates of the Antichrist. The rigidity of winter gave way to the life of spring. God had visited his people and sent them the promised "angel with the eternal gospel. But this "eternal gospel" itself was not yet available in a popular form for the German people. Then the Lord of hosts anointed his chosen work and equipment also for the blessed work of Bible translation. The main doctrine of the justification of a poor sinner with God by grace for the sake of Christ through faith alone appeared as something never heard before. The godly herald of this sermon does not refer to fathers and church assemblies, but to the written word. Having come to knowledge through it, from one clarity to another, teaching from it, fighting with it as the sword of the spirit, the teacher and savior of the German people needs such a translation in the hands of the people that Christ's word can be fulfilled: "Search the Scriptures" 2c. But how should the much-troubled evangelist, banished by the pope and ostracized by the emperor, find the necessary leisure for such a gigantic task? God helps wonderfully. In the safe shelter of Wartburg Castle begins the delicious work, through which Luther, if he did nothing else, became the greatest benefactor of the German people. The old prophets from Moses to Malachi emerge from the graves and change their Hebrew into German; Christ and the apostles preach the eternal gospel in German lands in German tongues. Also in view of this unspeakable good deed applies to our German people:

Now rejoice, dear Christians, and let us leap joyfully, so that we may sing confidently and all at once, with joy and love, what God has done for us and his sweet miracles;

Gar theur heS acquired.

We contemplate with each other:

The German folk treasure of the German Luther Bible. We ask here about I. History of this translation. II. Glory of the same. III. What is the purpose of this treasure?

I. The story of this translation, which we rightly call a "German folk treasure", leads us to the Wartburg near Eisenach. The bold, because strong in faith, monk Martinus made his heroic confession before emperor and empire in Worms. Through the care of his loyal sovereign, the man banished by the pope and outlawed by the emperor was saved in that castle. Here "Junker Gorge" sits before his dear Biblia, reads, contemplates and translates the New Testament with fervent prayer and faithful diligence. Had once the quiet monastery brother himself tied the Bible to the chain, and had he sighed at the stories of Hannah and Samuel: "O God,

give me such a book one day"; if years ago, with the knowledge of the word "the righteous lives by his faith," as soon as he found the golden key to that word "righteousness" after long struggles, "the gates of paradise were opened wide" for him, now he is to open these gates of paradise to others, yes, not to individuals, but to the entire German people, "as far as the German tongue sounds and God in heaven sings songs. The "Doctor of the Holy Scriptures" translated the New Testament under great inward and outward temptations. In a letter to his confidant Amsdorf, he testifies that he now learns what such translating means and why no one has been able to do it before. He feared that the Old Testament would remain untouched without the help of his comrades. If he could stay and work with one of them, he wanted to work on the whole thing from the beginning, and the German Bible should surpass the Latin one. All their work must unite for this. Yes, he thinks he must already order the lodging from Master Philippo in order to promote the translation. But God, who also called him to this work, helps him through pleading and understanding. Completed at the Wartburg, it is polished with Melanchthon's help in Wittenberg. Spalatin also had to help, for example, by giving the names and colors of the precious stones mentioned in Revelation 21 and by using them at the princely court, to which individual pieces of the translation had already been sent. Every day, 10,000 sheets are printed by three presses. 1522, September 21, on St. Matthew's Day, the work is finished, under the title: "Das Newe Testament. Deutzsch. Wuittenberg", folio, without indication of the translator, printer and year, at the price of 1-1/2 florins. Although reprinted in Basel in the same year, it is quickly out of print. - On the Friday after All Saints' Day, the fierce enemy of Luther, Duke George of Saxony, forbids the purchase and use of the same, referring to an earlier ban on Luther's writings: "Such new Germanized books" are to be handed in at the next office for a refund of the purchase price. - On Nov. 3, 1522, we find the tireless "Doctor of the Holy Scriptures" busy with the translation of the third book of Moses. He joins the crowd of other works to "bring Moses under the press" in January 1523, then the history books and finally the prophets. On December 15, 1522, the translation of Moses and a second edition of the New Testament are finished, and just one year later (December 1523) the second part of the Old Testament, the history books. In 1531 a second Psalm translation appears, and in October of the same year we find Luther correcting the Prophets under press, to which his preface appears in February of the following year (1532). After the individual translation and edition of the Apocrypha, the Biblia, that is, the entire Holy Scripture, appears in six parts in 1534. German. Martin Luther. Wittenberg. Graced with the freedom of the Elector of Saxony. Printed by Hans Lufft." This work occupied Luther so much that he did not want to write against Erasmus, since Satan wanted to call him away from this work, as he had otherwise done, to abandon what was more important and to struggle in vain with clouds and wind. In 1539, a "revision" was started with the help of Jonas, Kreutziger, Melanchthon (especially Greek), Aurogallus (especially Hebrew), Rörer as "Correcter", Bugenhagen (especially Latin), while Luther took over German, Latin and Hebrew in particular. With Jewish Rabbi

The Lutheran "Sanhedrin" has to slaughter a mutton in front of that Lutheran "Sanhedrin" so that the individual parts mentioned occasionally in the Old Testament sacrifices are known correctly. A butcher must slaughter a mutton before the Lutheran "Sanhedrin" so that the individual parts - occasionally mentioned in the Old Testament sacrifices - are properly known and named. The Bible work, completed in 1541, was not shipped until the following year (1542) due to excessive work by the bookbinders. Luther warns the buyer "to see what and where he buys, and to take care of this printing, which has gone out here this 1541st year; for I do not intend to live so long that I may run over the Biblia again. Even if I had to live so long, I am now too weak for such work!

If what has been said so far about the course of events already serves to convince us of the enormous work that was connected with this "German treasure" of the "German" people, then a brief consideration of individual difficulties may strengthen this conviction and, if this is at all possible, increase the value of the gift. Summarizing these difficulties, Luther says: "I have also undertaken to translate the Biblia. This was necessary for me; otherwise I would have died in the error of thinking that I was learned. Such work should be done by those who let themselves think that they are learned. - Oh, interpreting is not an art of just anyone ...; it requires a quite pious, faithful, diligent, fearful, Christian, learned, experienced, practiced heart. That is why I believe that no false Christian or spirit of the mob can interpret faithfully.

a.) Translating from one language into another requires not only a precise knowledge of both, but also the ability of the language into which one translates to adapt to the foreign one. Today, the German language has this ability in such a rich measure as hardly any other. But what was it like back then? Who now admires beautiful and rich farms in a well-built area, may hardly imagine the work of the "pioneer", who wrestled every foot of ground in the sweat of his face from the wild jungle and forced it away in the fight with the elements and forces of nature! Who today would see the warhorse bravely and safely under the load of the equipped rider going into the fire of battle, hardly remembers the trouble which the breaking of that animal for such a purpose caused to the first rider! A secular poet compares the language with the horse, the poet or orator with the rider. What was the German that Luther found? It was full of strength and abundance, but also full of resistance, like the jungle that had not been cleared! Full of courage and ability, but also full of wildness, like the untamed wilds! Yet the scholarly world read, spoke and wrote almost exclusively in Latin. German preaching, German singing and the like were for the most part only fruits of the Reformation! Luther had no Luther before him, as, for example, the present poets have a Göthe and Schiller! Our great "classics", first and foremost Lessing, the master of German prose, are just and grateful enough, as we will hear later, to acknowledge Luther's incomparable merit for the German language and the gigantic work and the pure gold value of his Bible translation. Yes, Luther, the Bible translator and church reformer, is at the same time the reformer of the German language. His work is a landmark of its history.

b.) The difficulty was no less great due to the lack of "philological" aids, dictionaries, grammars and the like. The present

"Theologian" has it as easy in this respect opposite the then as the buyer and inhabitant of a well-built farm opposite the species-winger and land-breaker in the jungle!

In addition c.) the difficulties, which lie in the deviating character of the biblical basic languages on the one hand and our German on the other hand! Let us listen to the creative old master of the German language, Luther, himself. He complains (Feb. 23, 1524) against Spalatin: "In the translation of Job, the tremendous grandeur of the style causes us so much trouble that it seems as if he wants to put up with our translation even less than with the comfort of his friends; or else he wants to remain forever in the ashes! Yes, the author of this book may have willed that he should never be translated." - In Uebersetzung der Propheten (begun 1527) he complains (June 14, 1528) against Linck: "Oh God, what a great and difficult work it is to force the Hebrew scribes to speak German! How they resist to leave their Hebrew way and send into the coarse German, as if one wanted to force the nightingale to leave its lovely melody and imitate the monotonous cry of the cuckoo, which is repugnant to it!"

In Koburg (1530), Luther was very busy with the translation of the prophets, but put Ezekiel aside, not only because of headaches, but more because of this prophet's great difficulty in speaking, and in the meantime took up the minor prophets, of which only Haggai and Malachi were still awaiting translation on August 15. He confesses with regard to the book of Job: "And we have often encountered that we have searched and asked for a single word for fourteen days, three, four weeks, and still have not found it at times. In Job we worked so, M. Philipp, Auro- gallus and I, that in four days we could sometimes hardly finish three lines." In the "Sendbrief vom Dolmetschen" (Letter of Interpretation) to Linck, also written at Koburg, Luther answers the papists who reproached him for the translation of Rom. 3:28: "First of all, if I, Dr. Luther, could have provided that the papists would all be so skilled in one bunch that they could translate one chapter of Scripture correctly and well, then I would have truly let myself be found humble and asked them for help and assistance in translating the New Testament. But since I knew and still see before my eyes that no one really knows how to interpret or speak German, I have left them and myself to such trouble. But it is obvious that they speak and write German from my interpreting and learning German, and thus steal my language, of which they knew little before; but they do not thank me for it, but rather use it against me! But I am well pleased with them, for it does me good that I have taught even my ungrateful disciples, as well as my enemies, to speak. "Secondly, you may say that I have translated the New Testament to the best of my ability and conscience". But "it is said that he who builds by the way has many masters. So it goes with me. Those who have never been able to speak correctly, let alone interpret, are all my masters, and I must be their servant. To Emser, who, where he succeeded, plowed with Luther's calf in his New Testament and adorned himself with Luther's feathers, he says: "However, I have had enough and am glad that my work (as

St. Paul boasts) must also be promoted by my enemies, and Luther's book read without Luther's name, under his enemies' names: how could I be more wickedly avenged!"

II. We now consider the German folk treasure of the German Luther Bible according to its glory. It consists first of all 1. in the faithful, essential conformity with the foundation.

a.) Meeting the meaning. In no passage concerning faith, salvation, blessedness or the foundation of a doctrine did Luther change the text. However, we will let Luther himself refute the pointless criticisms of literalism. On the occasion of the second publication of the "Psalter" (1531), he says: "If anyone wants to be clever and think that we have drawn the Psalter too far from the words, let him be clever with himself and let us not blame this Psalter; for we have done it knowingly and have certainly kept all the words on the gold scale and have translated them with all diligence and faithfulness and have also been enough learned people in doing so. But we also leave our previous German Psalter for the sake of those who desire to see our example and footsteps, how one comes closer and closer with interpretation; for the previous German Psalter is in many places closer to the Hebrew and further from the German; this one is closer to the German and further from the Hebrew." Here Luther states the golden principle of translation, "that not the meaning should serve and follow the words, but the words the meaning."

d.) However, Luther does not proceed with arbitrary freedom, but with possible accuracy. He confesses: "However, I have not let the letter go too freely, but have taken great care, together with my assistants, that where a word is needed, I have kept it according to the letter and have not gone away so freely. As John 6, where Christ says: -This one God the Father has sealed*; it would have been better to say in German: 'This one God the Father has marked'; or: 'This one God the Father means. But I would rather break off the German language than depart from the word.'"

2 But the above-mentioned merits could be found, and the work would still be more for the scholars than for the people. That which makes Luther's Bible a "German treasure of the people" is its Germanness. A translation is best, apart from the necessary faithfulness, when it does not give the impression of a translation, but when it appears as an original expression of thought. Our Luther Bible is such a masterpiece of German translation that one would think that God's Word was originally written in German. Just as the Word itself, spanning two millennia and originating from different peoples and men, nevertheless appears, as a result of the inspiration of the Holy Spirit, as a work from a single mold, so too our Luther Bible stands there like a firmly rooted forest tree. German strength combined with tenderness, German fullness with chastity, German beauty with simplicity, makes the German Bible, apart from its divine content, the most precious German national treasure. As Luther himself was a German from the top of his head to the bottom of his feet, so his Bible is such a German fruit that the whole taste of the German people is so much a part of it.

The fact is, that the corruption of this newspaper century belongs to it, in order not to edify oneself, apart from the divine content, at this forest stream full of water of life! But who could better instruct us about the guiding principles concerning the language in this Bible translation than its master himself? Luther says (in the already often mentioned "Epistle on Interpreting"): "I have been careful in interpreting that I may give pure and clear German! "For I wanted to speak German, not Latin or Greek. As proof of this, he himself cites *geiade Rom. 3,28*. ("alone"). "One must ask the mother in the house, the children in the streets, the common man in the market, and look at their mouths how they speak, and then interpret: then they will understand and realize that one is speaking German to them!" Thus Luther shows by Christ's word: "Weß das Herz voll ist, deß geht der Mund über" that the expression of the primer "abundance of the heart" is un-German. "What is -Ueberfluss des Herzensfür ein Ding? No German can say that, because he wants to say: it is that one has a too big heart or has too much heart. . But so speaks the mother in the house and the common man: -When the heart is full- 2c. That is well spoken in German, that I have been careful and unfortunately not allway reached nor met." Likewise he remarks concerning the angelic greeting to Mary: "You hear that well: I want to say: 'du holdselige Maria', du liebe Maria', and let them (namely the papists) say: 'Du voll Gnaden Maria.- Whoever knows German, knows well how a heartily fine word this is: 'Die liebe Maria-, -der liebe Gott-, -der liebe Kaiser', 'der liebe Fürst', 'der liebe Mann', 'das liebe Kind!' And I do not know whether the word ('dear') can be spoken so warmly and sufficiently in Latin or other languages that it penetrates and sounds in the heart through all the senses, as it does in our language!" - He then compares Gabriel's speech to Mary with that to Daniel, since according to the basic text (^nvn and nnvn V'y) it should read: -You man of desires, or 'Daniel, you man of lusts!' "O, that would be beautiful German! . . So no German knows what is said, thinks that Daniel is perhaps full of evil lust! That would be finely interpreted! Therefore I must leave the letter here and search how the German man speaks such things. so I find that the German man speaks thus: 'Thou dear Daniel, thou dear Mary' or 'thou lovely maid!'" "For he who wants to interpret must have a large stock of words, so that he can have the choice of where one thing will not sound in all places."

Having thus become acquainted in brief with the history and glory of the "German Luther Bible," which makes it a "German national treasure," the question suggests itself:

III To what end does this treasure bind us?

Here, too, Luther himself shows us the right way: "I can testify with a clear conscience that I have shown my utmost faithfulness and diligence in this and have never had any wrong thoughts, for I have not taken a penny for it, nor sought it, nor gained anything with it, so I have not meant my honor in it, God knows, my Lord, but have done it for service.

to the dear Christians and to the glory of One who sits above, who does me so much good every hour, that if I had interpreted a thousand times so much and diligently, I would still not have earned an hour to live or to have a healthy eye. It is all of his grace and mercy that I am and have, yes, it is his precious blood and sour sweat, therefore it shall also (God willing) all serve him in honor, with joy and from the heart. If the Sudler and Pabstesel blaspheme me, then the pious Christians praise me together with their Lord Christ, and I am all too richly rewarded, if only some Christian recognizes me for a faithful worker." - If Luther himself instructs us with these heartwarming, because fundamentally humble words to give glory to God alone, then let us also take to heart what this highly graced work and equipment confesses elsewhere: "Now that it has been translated and is ready, a cedar can read and master it, if someone now runs his eyes through three or four leaves and does not even bump into them, but does not become aware of the jags and blocks that are lying there, since he is now walking over them like over a bumpy board, since we must sweat and worry before we clear such jags and blocks out of the way, so that one can walk along so finely. It is good to plow when the field is cleared, but to uproot the forest and the sticks and to prepare the field, no one wants to do. There is no gratitude to be earned from the world. God cannot earn thanks even with the sun, even with heaven nor earth, nor with his son's death! Let it be and remain the world in the devil's name!

Now, my fellow festivists, we certainly do not want to be guilty of this worldly sin! How can we thank

God righteously for the "German treasure of the German Luther Bible"? Certainly first of all I. through diligent use. We celebrate a Bible festival. We praise the Bible: would it not be hypocrisy, provoking the wrath of God, not to use the Bible diligently nevertheless? We spread it and stay away from it ourselves? We carry it into other people's houses and let it gather dust in our own? Especially in home devotions, let us faithfully use our incomparable "Altenburg Bible". No book should replace the Bible! Our relationship to it is the best and most faithful standard for our Christianity.

Then let us spread the Bible! That is the special purpose of this laudable Bible Society. Our so-called "Synodal Bible" gives the best, most faithful Luther text in the dress of today's writing. Its "parallel passages" offer precious pointers. Especially let us give it into the hands of the school youth. It is a great misfortune if in school and in confirmation lessons, for example, much watered-down American editions are available even next to ours. Oh, that we would take our forefathers in their joy over the German Bible as a model! What a song of praise in thousands of voices went through the German regions when only the New Testament appeared in German! Whoever among the godly was able to do so, strived for this treasure. In the workshop, at the market, in the store, in the inn, at the distaff, at the hearth at the end of the day, this precious book gathered listening listeners. Cochläus, the poisonous enemy of Luther and the Reformation, confesses: "Cobblers and women and all the ignorant among the Lutherans, who had only learned to read a little German, eagerly read this New Testament.

Testament as the source of all truth. They carried it in their pockets and learned it by heart through frequent reading; therefore, in a few months they claimed such great scholarship that they were not afraid to dispute about the faith and the Gospel not only with Catholic laymen, but also with priests, monks, and even doctors of theology."

(„Commentatio de actis et scriptis Lutheri ad A. 1522", citirt in "Neander, Kleine Gelegenheitsschriften". III. ed. 1829, p. 163. note).

Today, the Bible is the cheapest of all books. With every Bible book we give the means to blessedness into the hand of the buyer or recipient. Faith comes from preaching, i.e., from hearing or reading the divine word. Yes, with and in every such book we bring Moses and the prophets, Christ and the apostles into the hands, homes and - God grant - hearts of the people. The awakened and awakened readers in the noisy market of life will partly find their way into our church as listening listeners, to whom our Bible gift has become a signpost and guide. If the world mocks our gift, let us not be disturbed or even discouraged. Christ reigns in the midst of His enemies. Even today He has the strong to rob. Even today, this book still contains the breath that revives the bones of the dead, the convincing, because overcoming, power that led the eunuch of Queen Candace, who read Isaiah and was then taught by Philippe, to Christ. Even today, the Lord confesses to this book, which with its divine power, strength and consolation so often overcame and overcomes even those who read and read it not with an eagerness for salvation, but with a sense alienated from God. - Leila Ada, an English Jewess, read the New Testament to strengthen her hatred of the Nazarene: she sank down with Mary of Magdala at the feet of the Crucified, and Thomas' confession became hers: "My Lord and my God! Even more recently, a Jewish rabbi in Strasbourg, reading the New Testament with the same intention for refutation, was overcome and converted, and at present lives in Orford to study Christian theology and, like the former Saul and later Paul, to confess Him whom he persecutes. - But the main blessing, dear friends, in and from the use and spreading of our Bible falls back on ourselves. Or is it not the case that the most blessed hours, the hours that enable us to do good, are when we hear and read the Word? There we taste powers of eternal life. There we see through a sweet foreboding of the delight of eternal life. Therefore, not only with the tongue, but with the testimony of life, let us obey Christ's word: "Search the scriptures; for ye think ye have eternal life in them: and it is they which testify of me."

Let your word, O Lord, be a lamp to our feet, Keep it clear and pure with us, Help us to draw strength, counsel, and comfort from it in all distress, That we may trust in it continually in life and in death.

Amen.

The gospel should be preached cheaply throughout the world. What is the fault? Not in the gospel, for it is right and true, useful and blessed. But there is a lack of people who are fit for it. (Luther, E. A. 28, 299.)

(Sent in on request by Fr. Matuschka.) **Reflection on the words of Christ Matth. 18, 17-20.**

(Conclusion.)

Now all pious Christians should beware of two things. First, that they do not consider the ban an act of ruthlessness; for how can that be ruthless which God has commanded to be done? Secondly, Christians should also be careful not to despise the ban imposed in the right divine order, and not to corrupt this sharp and bitter but salutary divine chastisement by flattering humanity. Those, however, spoil this means of discipline for God and His church who behave toward the banished person as if they did not consider him a heathen and a tax collector, who treat him as if nothing had happened, who even let themselves be trapped by him in the inn, and who drink and play with him. Such careless and unscrupulous people, who nevertheless want to belong to the Christian community, are partly to blame for the fact that the ban, as a serious means of discipline and help for repentance, is of no use to the poor banished man. And what do such blind, careless people do, who so disregard this serious holy order and appointment of God, and by their flattery only make the banished person, especially if he is rich, more and more secure and obdurate? They make themselves partakers of other people's sin, mock their holy and righteous God, and should think that God, as a strong and zealous God, will call them to account if they do not repent and seek forgiveness even for this sin, for Christ's sake. The right way to show love for a banished person is not to

consider him a brother after all, in spite of Christ's warning and that of the holy apostles, so that he can be treated like other brothers, admonished and comforted even before his repentance, still less to put oneself on a par with him and make oneself partaker of his sins; But the right way of showing love to him is to let him know that, according to Christ's command, he is really "a heathen and a publican," to be avoided, for whom all exhortation and comfort is exhausted and has ceased as long as he does not repent. The only thing that can be done for the banished person, apart from praying diligently for mercy for repentance, is to reproach him from time to time on occasion with the terrible judgment of God into which he has plunged, to testify to him that he will not come to a good end if he does not repent, and to show him a friendly disposition toward him and heartfelt sorrow over his terrible state of soul. Everything else, however, by which the seriousness of the ban is softened, is not true love and not only harms the banished person, but also offends God, who wants the ban to be kept holy and unharmed.

But what if such a banished person finally falls ill and has to die? Even then the word of Christ applies: "consider him a Gentile and a publican", and of the apostle: "you shall have nothing to do with him". This is just the sharpness of this chastening, that all pastoral care has now ceased for him, and he is excluded from all fellowship and all blessings of the church. And why and to what end? Is it because God and his church would cast him out and not accept him back into grace and comfort? Not so; but so that the banished one may know the greatness and

If a person who has been banished were to be treated like a Christian even in sickness, this would defeat the purpose of the ban. If an exorcised person were to be treated like another Christian even in sickness, the ban would thereby miss its actual purpose. From the fact that he is left as a heathen and a tax collector even in sickness and death, he should realize with horror that he is a lost man if he does not repent and seek forgiveness. Luther, who knew well how sinners must be treated according to God's Word for God's honor and their good, who also knew how to preach the gospel of grace and comfort in Christ sweetly and gloriously, writes about the treatment of such unrepentant people in holy earnest: "If thou (preacher) knowest and knowest such a usurer, that thou let him lie at death like a heathen, and bury him not among other Christians, nor go with him to the grave, where he hath not first repented" (repented)". But if you do, you make yourself partaker of his sin. For because he is a usurer or idolater who serves mammon, he is unbelieving, cannot have the forgiveness of sins, the grace of Christ, and the fellowship of the saints, nor be capable of them, but has condemned, set apart, and damned himself as long as he does not recognize himself and repent." (Erl. A., Vol. 23, p. 304.) This is just the terrible thing of the ban, about which a shudder can run over anyone who still has Christian feeling in his heart. But if we act against it and want to be more gentle and merciful than God Himself is, we blunt the sword of the spirit, falsify the medicine prescribed and prepared by God Himself, turn Christ's word: "consider him a Gentile and a publican" into the opposite, and thereby not only do not help the poor blinded man, but thereby only lull him even more into security and invite God's wrath upon us. Many a poor man in bondage would undoubtedly come much sooner to the realization of his terrible situation, to horror, fear and repentance of his sin, to repentance and correction, if all the members of the Christian community would more conscientiously obey Christ's word: "Consider him a Gentile and a publican," and be careful not to make him any safer by their dealings with him.

Only when a banished person, whether in health or in sickness, shows signs of remorse and repentance and asks for forgiveness and comfort, should the comfort of the holy gospel of God's great grace in Christ be proclaimed to him. Then the ban will have achieved its true, God-pleasing purpose, then the poor sinner will be untied from the bonds of sin and God's wrath, and through the comforting word of absolution heaven will be opened to him again in the name of God. Then Christ's gracious promise comes into effect: "What ye shall loose on earth shall be loosed also in heaven"; "Whose soever sins ye remit, they are remitted unto them." Then there is joy in heaven over such a sinner who has repented; all the righteous children of God on earth also rejoice over this.

But if this desired end is not attained, which unfortunately often happens, especially in the case of drunkards who have destroyed their minds by this vice, and if a banished man dies in his impenitence, all hope is now lost, then it applies to him as it is written of Judas: "he went to his

place." Such a one may then also under no circumstances be buried with Christian honors and church ceremonies; for even now Christ's command still applies: "consider him a heathen and a publican". The Tov has done nothing good, it is not a repentance over sin and not a redemption from the ban. A banished man who has passed away without conversion cannot possibly be buried as a fellow believer with Christian honors; for that would be to dishonor the word and name of the Lord, to place the church and the ministry of preaching in the service of unbelief, sin and the devil.

The best confession and testimony against the unbelieving, godless nature of the world, which is most pleasing to God, is without doubt that Christian congregations and preachers refuse to give them a Christian burial. Christ says Matth. 8, 22: "Let the dead bury their dead." Let those who are spiritually dead in trespasses and sins (Eph. 2, 1.) bury their unbelievers themselves. We Christians cannot keep fellowship with "those with whom we did not fellowship in life, even if they are dead. Luther says of such: "Well then, if they do not want to be Christians, let them be pagans Then the priest shall not absolve them, nor give them any sacraments, nor shall they come or stand at any baptism, nor at any honest wedding, nor at any honest burial; they shall thus keep themselves like the heathen among us, which they also do gladly. And when they want to die, no priest, no chaplain shall come to them; and when they have died ..., no disciple, no chaplain shall come to them; because they want to be heathens, we also want to keep them as heathens."

Whoever is buried with Christian honors and ceremonies still receives the testimony in his death that he was, as far as men could judge, a Christian, a lover of God and his word and church. But how can we, with a clear conscience, without lying and hypocrisy, testify to someone who in his life did not let himself be called to church by any bell ringing, did not hear God's word, did not take communion, did not pray, in short, did not want to be a Christian, that he belonged to the community of the church, even by the slightest ecclesiastical act and guarantee of a Christian burial? Would we not thereby be guilty of mockery of this sacred ecclesiastical act? Not only Christians must realize this, even unbelieving worldly people can understand it with their reason, and those who want to be honest among them also admit it. Not even a secular association, e.g. a Masonic lodge, buries with its ceremonies those who have fallen away from it or have been expelled.

Truly, we Christians owe it to the world, to the unbelieving despisers of the word and kingdom of God, that we call to their conscience, especially in this time of apostasy, not only by word, but also by deed, even by refusing a Christian burial: He who does not hear God's word is not of God. Whoever rejects God's word is rejected by God.

Therefore, whoever desires to die as a Christian and to be buried with Christian honors, let him, as long as he lives in the time of grace, work with fear and trembling that he may be saved, sighing and praying as a penitent sinner in true faith in Christ, his Savior and Beatificator:

God! Let me depart at my end on Christ's death, Take the soul to you up to your joys; Grant the body a little room By pious Christians' graves, That it may have its rest By their side!
Now is the time of grace,
Now heaven is open, now everyone still has the bliss to hope for.

May the merciful God help us all for Christ's sake through His Holy Spirit, so that we may be called to repentance by His holy, beatific Word, and be converted and made blessed, so that we may live a Christian life in the right faith and die blessedly; then we can also rightly sing at our graves:

"He has borne Christ's yoke, died and is still alive."

To the ecclesiastical chronicle.

I. America.

Methodism. The Orrmp-wsstinZg are beginning to cause more general offense. In order to cover the costs of using the railroads and rural properties, events are held to attract the irreligious people to participate no less than the religiously minded. These attractions include, for example, dancing and bowling. - At one such camp meeting in Bucyrus, O., as we read in the *Standard*, a preacher prayed fervently that a member of every anti-Christian congregation in the country might be killed in order to awaken the survivors. This caused a riot in which the camp tent was torn down and the preacher was beaten. - The famous traveling revival preacher Mrs. Van Cott recently gave rise to a very unpleasant scene in a public Methodist meeting. She had offered to bring about a religious revival in Poughkeepsie; attempted to do so, but met with little success. As the wages given her for twelve days of such work were returned by her as too small and as a gross insult to her efforts, a public statement was made in which the pastor of the Methodist congregation left the meeting, saying, "Sister Van Cott, you have attempted to separate the members of my congregation and to create disturbances here."

R. L.

A new Antichrist. All those, who in almost incomprehensible blindness do not want to recognize the pope as the real antichrist, who is mentioned in 2 Thess. 2, are now looking around in the present and future for an antichrist, who corresponds to their imaginations. Thus Napoleon III, Kaiser Wilhelm and other personalities took their turn one after the other. According to the report of the magazine, a new Antichrist was discovered by an Adventist sect in Texas. He is none other than General Grant. According to their prophecy, Grant is to be elected president in 1880. Then he will invade and conquer all of Europe, eradicate the Pabstacy, and finally fall himself. Then the millennial empire shall dawn. F. P. [Pieper]

Support within the secret societies. The support of the sick, widows and orphans is by no means the main purpose of the secret societies. Rather, as can be read in the "Manuals", they consider this to be their real task: "to ennoble and elevate the character of man, to teach him the concept that he is capable of doing good", i.e., the real purpose of the lodges is to help man to become a good man.

They are afraid to pretend that they can make themselves blessed and do not need a savior who, through his substitutionary life, suffering and death, has acquired for them the righteousness that is valid before God. The real purpose of the lodges is therefore to eradicate the Christian religion and to put in its place a pagan natural religion. Many lodge members declare that they do not want to know anything about this main purpose; they mainly like the support that the secret societies give to the sick and abandoned widows and orphans. In order to obtain this support for themselves and their members in times of need, they would have joined the societies. However, the support system of the lodges is in a bad way, as can be clearly seen from the reports of their highest officials. The "Magazine" writes: "These days, the United States Grand Lodge of the Independent Order of Strange Brethren met in the city of Baltimore. From the annual report of the officers it is evident that the aggregate income of the various Odd Fellow Lodges (6,975) in the country amounted to \$4,966,006.82. For support in cases of illness and death of widows and orphans, a total of \$1,740,405.68 has been paid out, i.e. a little more than a third of the total income. The remainder, more than three million, was used for salaries of civil servants, rent of halls, etc. Last year the ratio was even more unequal, the income amounted to \$5,122,072.15, while the support money was only \$1,705,296.71 or not quite a third of the total income. If the Lodge is a support association, then it must be an extraordinarily bad administration if two dollars are necessary to distribute one dollar to the needy. To us this seems a poor support society, into which one must pay an average of three dollars to get back one dollar as a charitable support gift." F. P. [Beeper]

The **Second Baptist Church congregation** has now been expelled - by 27 votes to 17 - from the fellowship of Baptist congregations here because, first, its pastor, Dr. Boyd, admitted the Unitarian minister Dr. Eliot to the Lord's Supper year and day ago and because he further declared that "a Jew can also be blessed without believing in Christ." - The charge that was also brought because of the often-mentioned joint service with the temple congregation (Dr. Sonneschetr's) was withdrawn, because this service had only been initiated by individuals and was not to be blamed on the whole congregation.

II. foreign countries.

The **Samoa Islands in the South Seas**, 156 in number, have concluded a trade and friendship treaty with Germany under their king Jakopo, which was submitted to the Imperial Diet for approval on June 13. The Samoans are pagans, among whom man-eating is still in use. Catholic missionaries are not to work without success; however, everything depends on the will of the unrestrained king, who keeps strict order, among other things, that his subjects may not learn to read and write before he has learned, because no one may know more than he himself. The treaty establishes mutual freedom of

conscience, faith and worship, so that the Samoans in Germany enjoy equal rights with the Germans within the existing laws, can worship, have their priests and institutions, and bury their dead according to their customs. Thus, man-eating pagans are recognized by treaty and by right as having equal rights with other Germans, and the parity of religion has thereby experienced the significant extension that not only Christians, Jews, freethinkers, but also pagans have equal rights.

The Protestant Association, which has already allowed pagans to marry with Christians, will not fail to see this as a step toward equality. The Protestant Association, which has already allowed pagans to marry Christians, will not fail to see in this a step toward equality. This is the end of the old verse:

The man-eaters alone. They must be excluded; for human love is not there, where one still eats the other.

The above can be read in the "Rigaschen Kirchenbl. No. 30.

A word from Dr. Luther against quick judging and passing judgment.

Regarding Gen. 11, 1-9, Dr. Luther says among other things: "But how is it that the Lord does not freshly lead and separate their tongues and make them astray, but rather takes counsel over it and first confirms it with Himself? What need has he of such a thing, that he should first stand as if he saw it not? Answer: The sentence is set with diligence against the free judgment. This should offend all the after-readers and the ear-blowers. Although God knew and saw all things, yet he descended to see what they did. Therefore, no judgment should be made, no matter how certain one is of the matter. One should first act on it and from it, to find out about all things, so that the judgment cannot be lacking.

This "is a necessary piece and well to remember. For this is now the third time, first in Adam, then in Cain. After this we will hear about Sodom and Gomorrah, when he says: "The cry of Sodom and Gomorrah has become much. I will go down and see whether they have done according to your cry that came before me, or not, that I may know.

And it is therefore necessary to notice, because the devil has always possessed people with poisonous tongues, that one speaks after the other, and yet so seemingly tolerates; as each one adorns his cause and makes it the best, so that those who hear it are often caught and say: It is not right in the sight of God. To prevent this, God commanded this example to be written, so that no one would be condemned, but would hear the other part first. Therefore, if a man speaks of another in his absence, no matter how holy he may be, he should never be believed so soon; so that one may beware of sudden judgments. If you ever want to believe, you may do so; but only shut up, and do not judge, go and say that it is as you have heard; do not pass judgment, for you see it for yourself.

So you should not base a thing on someone else's speech. For it is not valid for you to refer to another and say, "This one or that one said it. But if thou doest, thou shalt surely fail, and shalt soon be deceived and made a fool. Oh what misery and misfortune would remain if one did not do this! So we go and trust in man, knowing that he is a liar, as the Scripture says (Ps. 116). God himself will not judge, for he has said before, Where art thou? Therefore let us first hear what the self-guilty man says. When he is publicly overcome, then you may judge. Would to God that we had formed this in our hearts and judged according to it, that we had subdued the tongue, which causes all heartache, that it is hard to counsel again, even by true tongues." Erl. Au g. Vol. 33. p. 238. 239. F. Sch.

Inaugurations.

On the 16th Sunday after Trin. is Mr. Past. Alex. Brömer, hitherto of Paterson, N. I., was inducted by the undersigned on behalf of the Presidium Middle District m of Trinity Parish at Cincinnati, O. Th. Wichmann.

Address: Rsv. ^4lsx. örosmsr,

552 lixcs 8tr, oincünnti, o.

On the Tenth Sunday after Trinity, Rev. H. Krause was installed by the undersigned on behalf of the Honorable Presbytery of the Western District in St. John's Lutheran Parish at Ellinwood, Kansas. E. Th^ Hengist.

Address: Rsv. tl. Lrnuss.
Rox 91st Rllinwooä, Lurton 6c",. Lunsus.

In accordance with the order received, on the 16th Sunday after Trin. Mr. Past. I. Delete in the St. Johannis parish in Evford, Henry To., Ill. was introduced by the undersigned.

E. Mangelsdorf.

Address: Rsv. 3rd Dioc>8oksn, Rox 8<>0. Osnssso, 6c",. III.

Rightfully called to the rural congregation near Taylorville, served since spring from Springfield, Ill, Rev. L. I. Gehrmann was installed in his new office by the undersigned at the Austrag of the Most Reverend Presidency of the Illinois DistrictS on the 17th Sunday after Trin. F. Lochner.

Address: Rsv. D. 3. Oskrmunn.
Rox 283 Ds^Ioi-svills, Okristiun 6c",. III.

At the request of the Reverend Vice-President Frincke, Pastor Joh. Sieck was ordained in the congregation at Eden, Erik Co, N. I., on the 16th Sunday n. Trin. (28th Srpt.) inaugurated into his new office. A. Ch. Großberge r.

Address: Rsv. 3. Lisolr,

Rckon Vulis^, Rris Oc",. X.

By order of the Reverend President Wunder, Pastor Th. Pissel was installed in his new congregation in Benson, Ills. by me, assisted by Pastors E.

Gieseke and Th. Bensen, on September 21, as the 15th Sunday after Trin. ,G. Traub.

Address: Rsv. Dd. Ri88sl,

LSN8ON, -PVooZkorä 6o., III8.

On the 17th Sunday after Trinity, Pastor C. Weber, who had accepted the call of the Lutheran congregation near Victor, Iowa, was introduced there by the undersigned on behalf of the Presidium. I. Thurner.

Address: Rsv. 6. >Vsbsr,

Victor, Iow" 6c>., Iowa.

Church dedications.

On the 13th Sunday after Trinity, the Lutheran Jm- manuels-G congregation at Spirit Lake, Dickinson Co, Jywa, dedicated their little church, 18X26, to the service of the Triune God. The sermon was preached by the Rev. I. L. Crämer, President of the Iowa District, and the afternoon sermon was preached by the Rev. F. W. Grumm, in English. The consecration prayer was said by the undersigned. C. F. W. Maaß.

On Sunday, September 14, the Lutheran St. John's congregation near Sumner, Iowa, had the joy of finally being able to dedicate their "newly built" church. Pastor Rabe preached the dedication sermon, Pastor Brauer preached in the afternoon, followed by Pastor Grumm in English.

We would like to express our heartfelt thanks to the generous donors who helped to complete this church building. M. Stephan.

On the 15th Sunday n. Trin. the new frame church (28 X 40) of the Lutheran St. Jacobi parish at Vand alta, Fayette Co., Ill, adorned with a beautiful tower and bell, was consecrated to the service of the Triune God. The consecration sermon was preached by Rev. L. G. Schuricht on Psalm 84, 2. 3.; Rev. G. Mochel preached on 1 Petr. 1, 19. 21. in English.

L. I. Grhrmann.

On the 17th Sunday after Trinity, St. Jacob's Lutheran Church at Reynolds, Ind., dedicated its beautiful, spacious new church (the nave is 32X60 feet) to the service of the Triune God. Pastor Schöneberg preached in the morning, Pastor H. G. Sauer in the afternoon, Pastor Ph. Schmidt in the evening, in English. The undersigned said the dedicatory prayer.

On the 16th Sunday after Trinity, my branch congregation in Gratton, Rcnfrew Co., Ont. had the joy of consecrating their new log church (22X32) to the service of Gothic. The pastors H. W. Schröder, A. Senne and the undersigned were active. Also, on this occasion, our dear Mr. District President Pastor A. Ernst gave a heartfelt address to the congregants.

G. Wildermuth.

Mission Festivals.

On July 27, the Kewaunee and Don County congregations held their fourth community mission festival at Forestville, Wis. Cs. pastors I. John, Aulich and G. John preached. The Collecte for inner mission resulted in H41.70.

A. G. Doehler.

On the 14th Sunday a. Trin. the St. Paul's congregation at Luzerne, Iowa, celebrated its first mission feast with the numerous participation of the congregations in St. Clair Township, Concordia and Nobin, and with the participation of Pastors Brammer, Dornseif and Reinhardt. Pastor Brammer preached the sermon and undersigned gave a historical lecture. The collection, intended for heathen mission, amounted to P32.80. Ph. Studt.

On September 7 and 8, a mission festival was celebrated in the congregation of the undersigned, in which the pastors Wille, Rohlfing, Spehr, Nething, Tönjes, and Theiß participated, partly with their congregations. The latter four preached on missions in general, on Gentile missions and on inner missions. The collection amounted to P100.00.

Concordia, Mo.

F. I. Biltz.

The congregation of Strasburg, Ill, celebrated its first mission festival on the 15th Sunday after Trinity. Pastors Schlechte, Greif and Wangerin and their congregations took part in the festivities. There were also guests from the congregations of Pastors Mochtl, Frese and Gößwein. Professor Wyneken of Springfield preached in the morning, and Pastor Gräf in the afternoon. The offerings amounted to \$111.82.

Jul. Dunsing.

On September 7, the congregations in and around Napoleon, O., celebrated a mission feast. In the morning Pastor Schumm preached, in the afternoon Pastor Reichardt. Also Pastor Diemer with the singing choir and many members of his congregations, as well as Pastors Hieber and Karth took part in the celebration. The collection amounted to \$56.66. L. Dulitz.

This year's mission feast of the congregation at Mount Pleasant, Logan Co, Ill, was celebrated on the 10th Sunday after Trin, on September 14. On this occasion the undersigned preached in the forenoon, and the Dusk-r lovi, Mr. I. T. Bötticher, in the afternoon. The collecte was \$25.00. F. P. Merbitz.

On Sunday, September 11, the congregations of Echester, Ill, and vicinity celebrated their mission festival of this year at Randolph, Ill. Mr. Pastor F. Schalter preached on outward mission, and Mr. Pastor W. Achenbach on inward mission. The collecte was P82.85. G. I. Müller.

On the 12th Sunday after Trinity, the Trinity Lutheran congregation in Peoria, Ill, celebrated a mission feast in fellowship with the congregations of Pastors A. Sieving, H. Meyer, E. Bangerter, H. Witte, Th. Pissel and Riedl. Pastors A. Sieving, H. Meyer and H. Witte preached and the undersigned opened and closed the service. The collecte for inner mission was H93.72. G. Traub.

On the 13th Sunday after Trin. a mission feast was celebrated in the congregation of the undersigned on Honey Creek, Lole Co, Mo, in which guests from the two congregations of Pastors Wesche and Falke and from the congregations at "Stringtown" and Babbtown, Mo, took part. In the morning Pastor Wesche from Jefferson City preached on heathen mission, in the afternoon Pastor Falke on inner mission. The Collecte amounted to H46.04, of which \$14.53 was designated for the Seminary at Springfield, Ill, and H31.51 for the Missionary Fund.

C. Cousin.

On the 10th Sunday after Trin. my congregation U' Town Bear Creek, Waupaca Co., Wis., celebrated its first mission feast with lively participation of the neighboring congregations. In the forenoon Rev. Dicke preached on heathen mission, which was followed by a short report on our negro mission; in the afternoon Rev. Markworth preached on inner mission. The collecte was P22.35. I. I. Walker.

On the 14th Sunday after Trinity, the four neighboring congregations in this area, with a very large attendance from the congregation in Aurora, celebrated their annual mission festival within the congregation of the "undersigned" (Farmers Retreat), at which Pastor Sauer of Jackson County and Pastor Wendt preached. Mr. Pastor Eberbach gave a historical lecture. The collecte was P92.55. Th. Wichmann.

On the 12th Sunday after Trin. the Lutheran Immanuel congregation at Central, St. Louis Co. in association with the congregations of "the pastors Th. Mießler and E. Richter ei"

Mission feast. The festival sermon was preached by Pastors G. Link and H. Barteis from St. Louis. The collection amounted to O70.00, of which by resolution of the congregation OäOOO was designated for the inner, O20.00 for the outer and P10.00 for the emigrant mission fund. N. Winkler.

On the 12th Sunday after Trinity, the two churches of Pastor L. Böse and the undersigned in Defiance, O., celebrated a mission festival. The main sermon was held by Pastor H. G. Sauer on Luc. 6, 38. In the afternoon Pastor C. Böse preached on inner mission according to Luc. 10, 30 ff. The collect was \$73.12. G.M. Zucker.

The second mission feast' in Lancaster, Ohio, took place on October 1. The congregation of Pastor Herbst celebrated together with the congregations of Lancaster (Sugar Grove), two from the Ohio Synod and two from ours, a mission festival in Lancaster, O. The festival sermons were held by Pastors Herbst and Pflüger, the latter in English. In addition, suitable lectures were given by Pastors H. Schuh and H. Henkel. The total cost of the service was O61.82.

L. F. Bosch.

On the 17th Sunday after Trinity, October 5, my congregation in Bremen, Ind., celebrated its annual mission festival, in which a number of guests from the surrounding congregations took part. The festival preachers were Pastors Ernst, Sieck and Rosen Winkel. The collection was a little over H51.00.

C. F. W. Hüge.

On the 15th Sunday after Trinity, the Zion Lutheran congregation of Lincoln, Ills. celebrated its mission feast. Pastor Lochner's congregation from Springfield and Pastor Böttcher's congregation from Mount Pulaski celebrated with us. Rev. Lochner of Springfield preached of the morning, Rev. Weisbrodt of Mount Olive of the afternoon. The collect was P63.86. H. Meyer.

On the 16th Sunday after Trinity, the Lutheran congregation of Pastor Merbitz in Beardstown, Ills. celebrated its mission festival, in which many members of the congregations of the Buszin and Drögemüer parishes also participated. Prof. Wyneken of Springfield preached in the morning, the undersigned in the afternoon, and Pastor Drögemüller in the evening. The collect amounted to Oll' 1.00. H. Meyer.

On the 17th Sunday after Trinity, my congregation in Johnsburgh, Pa., celebrated the first mission festival in this area, which was attended not only by my branch congregations, but also by many other guests from the neighboring congregations in Cum- berland, Accident and Lonaconing. The festival preachers were Pastors Flockenstein, Sander and Moll.

The collection amounted to O27.21, half of which was earmarked for external missions, the other half for internal missions.

C. Lauterbach.

On the 15th Sunday n. Trin. the congregations of Pastors R. Knoll, G. Göhringer, C. Kühn and some other congregations from the neighborhood celebrated a joint mission festival at New Memphis, Clinton Co, Ills. Pastor Göhringer preached in the morning, Pastor Kühn in the afternoon. The collection was P66.00, of which P50.00 was for the inner mission and P16.1" for the emigrant mission. A surplus of O22.65. which resulted from the income for two railroad cars rented by the Bellevil festival guests, is to be used for the Negro Mission. H. Meyer.

On the last Sunday after Trin. the congregations of Pastors Seuel, Rathjen and the undersigned at Horicon, Wis, celebrated their annual mission festival. The festival preachers were Rev. Daib of the honorable Missouri Synod, and Herr Past. Köbler of the honorable Wisconsin synod. The Collecte was O56.00, of which O10.00 was designated for internal, O10.00 for external, and O6.00 for emi- granted mission. C. Holst.

The congregations of the pastors E. Mary's. M. Otto, Th Fourth, and L. Baumann, as well as that of the undersigned, celebrated a mission feast in the midst of the latter at Champaign, Ill, on the Tenth Sunday after Trin. In the morning Pastor E. A. Brauer from Trete preached, in the afternoon Pastors Otto and Mariens held missionSgeschichtliche Voi träge. The collection amounted to H72.65, which was earmarked for various missionary purposes.

Carl Brauer.

The congregation at Wellsville, N. I., celebrated its mission feast on September 28. The pastors Kanold and Bernreuther, the latter with several members of his congregations, as well as some members of the BaSswoodhill congregation, took part in this feast in spite of the very long way. The two pastors mentioned and the undersigned preached. The collection, intended for the Negro, Inner and Emigrant Missions, amounted to O36.00.

C. Inch man".

On Sunday, Oct. 5, the Lutheran congregations of Dissen and Sudheim, Cape Girardeau Co, Mo. celebrated their second mission festival. In the morning Mr. Rev. Demetro of Perryville on Gentle mission, in the afternoon Mr. Past. Bergt of Uniontown on inner mission. The collection was 467.00, of which 4-50.00 was for inner mission, 417.00 for heathen mission.

O. F. Voigt.

On the 15th Sunday after Trinity, the St. James congregation, served by Pastor Hallerberg, and the St. John's congregation in Quincy, Ills. served by the undersigned, celebrated their joint mission festival, which was also attended by guests from surrounding congregations. The sermons were preached by Professor Crämer and Pastor Drögemüller. The total cost of the event was 480.00.
Quincy, Ills, Oct. 4, 1879. A. Willner.

On the 16th Sunday after Trinity (Sept. 28), the congregation of the undersigned celebrated its mission festival on the occasion of our annual pastoral conference and with the participation of the congregation of Pastor Brenner. Pastors Sprengeler Jr. and Grothe preached and Pastor Zahn gave a lecture on the country, hardship and misery of the "Mohren" (Negroes). The collection amounted to 68 dollars and was mostly earmarked for the work of the inner mission, which is so very necessary and extensive, especially in our synodal district.
Oshkosh, WiSc. 2nd Oct. 1879, I. L. Daib.

On September 28th of this year a mission feast was celebrated in my congregation in Caledonia, Wisc. Pastors Walker and Lrßmann preached. The collection was 418.00.

E. G. C. Markworth.

On the 13th Sunday after Trinity the congregation of the undersigned at South Litchfield, Ills. celebrated its first Mission feast. Many guests from the congregation of the Rev. Weisbrodt were present, as well as individual families from the neighboring other congregations. The festival preachers were Pastors Bergen and Weisbrodt. The collection was 477.81, of which 432.81 was for the Inner Mission, 425.00 for the Emigrant Mission in New York, 415.00 for the Negro Mission and 45.00 for Pastor Brunn in Steeden. C. Schröder.

Conference - Display.

The Baltimore Districts-Conferenz will meet, s. G. w., from 11th to 13th November, at the residence of the Rev. H. Hanser, at Baltimore, Md.
Registration requested. I. G. Häfner.

Our Widows' and Orphans' Fund

has been a little overdrawn for some time, which is why about 42,000.00 is still needed until the end of the year to provide 42 widows and 70 orphans with the necessary assistance. As the Lord made the hearts of our dear Christians willing in previous years to give emergency support to the widows and orphans of those who have told us and our children the Word of God, so He will do this time without a doubt. Therefore, the undersigned does not consider it necessary to say much. We all know that it is our sacred duty to support the widows and orphans of our preachers and teachers, who have given us the bread of life, at least to the extent that they are not exposed to the most bitter hardship. And if pastors, teachers and congregations unite in this work, it will be a small matter to remedy the need.

Contributions and gifts should be sent without delay to the District Treasurer of the Pastors' and Teachers' Widows' and Orphans' Fund. "A pure and undefiled service before God the Father is that: To visit the fatherless and widows in their affliction." Jac. 1, 27.

C F. W. Sapper, currently general cashier of the above fund.

Proceeds to the Treasury of the Illinois Districts:

For the synod treasury: By ? Wagner in Chicago by Mrs. Beduhn for the Kingdom of God 41.00. ? C. Brauer's congregation in Champaign 4.80. ? Burfeindt Gcm. in Rich 11.12. By Cd. Hansgen of ? Mennicke's Gcm. in Rock Island 30.00. ? Pissels Gcm. in Benson 8.50th by ? Hallerberg, Quincy, Tdcl of the Collecte at the Missionsfest of Sr. Johannis- and dcr St. Jacobi Gcm., 10.00. By ? L. v Scheuck, part of the collection at the mission feast in Algonquin, 15.00. (Summa 480.42.)
For inner mission: By ? C. Brauer 2 fifths of the Collecte at the mission festival in Champaign, 28.90. By ? C. Schroeder, Tberl of the mission feast Colkete sr. Gcm. in S. Litchfield, 32.81. By Cd. HanSaen of ? Mennicke's Gcm. in Rock Island 11.65. Tberl of the Missionfest Collecte of the congregations in Homewood, Blue Island and New Bremen 47.50. By ? Hallerberg, Quincy, part of the coll. at the mission feast of St. Joh. and St. Jacob's congregation 10.00. By I. H. Kublenbeck, Tbest of the Collecte at the mission feast of the congregations in Troy, Pleasant Ridge and Collinsville, 5.20. By ? L. v. Schneck, part of the Collecte at the Mission Festival in Alaoon lin, 17.00. By ? Ramelow, part of the Collecte at the Mission Festival in Elk Grove 35.50. (p. 428.36.)
For the Negro Mission: By ? E. Brauer, 1 fifth of the collecte at the mission feast in Ebampaign, 14.45. By ? C. Schroeder, part of the mission feast collecte of sr. Gcm. in S. Litchfield, 15.00. By H. Koboldt, Tdeil of the Missionsfest-Collecte of ? Fiese's Gcm. in Effingham, 23.61. Tdeil of Collecte at Mission Feast of Gcm. in Homewood, Blue Island and New Bremen 42.50. By ? Chr. Kühn, Ileberschuls of fare on Belle- ville to New Mempvis at Missionstot, 22.65. By I. H. Kublenbeck, Tdeil of Collecte at Missionfest of Gcm. in Troy, Pleasant Ridge and Collinsville, 29.35. By ? Ramelow, Tdeil of Collecte at mission feast at Eck Grove, 35.50. (S. 4183.06.)
For the Negro and Gentle Mission: By ? Hallerberg, Quinco, Tdeil der Collecte am Missionsfest der Et. Joh. - nnd der St. Jacobi-Gcm., 15.00.
For the external mission: By ? L. v. Schneck, part of the Collecte at the mission festival in Algonquin, 17.00.
For the emigrant mission: By ? Hallerberg, Quincy, Tdeil der Collecte am Missionsfest der St. Joh. - und der St. Jacobi-Gcm., 5.00.
For the emigrant mission in New York: By ? C. Brauer, 1 fifth of the Collecte at the Missionsfest in Champaign, 11.45. By ? C. Schroeder, Tdeil of the Missionfest Collecte sr. Gcm. in S. Litchfield, 25.00. By H. Koboldt, communion collecte of ? Fiese's Gcm. in Effingham, 5.11. By I. H. Kublenbeck, Tdeil of Collecte at Missionfest of Gcm. in Troy, Pleasant Ridge and Collinsville, 29.40. (p. 473.96.)
For poor students in St. Louis: By ? Wagner in Chicago from the Jünglings Verein 20.00 and by ? L. Lochner there from the Jungfrauen-Verein 15.00. By ? Wunder das. for L. Schwartz from the Jügl.-Ver. 10.00. Du-ch ? M. Eirich from W. Freye in New Mindm for G. Weller 18.00. (Summa 463.00.)
For the college in Springfield: From the women in ? Wunders Gcm. in Chicago for G. Sondhaus 6.00. For the household: By ? Hallerberg, Quincy, Tdeil of Collecte at St. Job. and St. Jacobi congreg. mission feast, 10.00. For the seminary: By ? Ramelow, Tdeil of Coll. at mission feast at Elk Grove, 35.92. (p. 451.52.)
For poor students in Fort Wayne: By ? L. Lochner in Chicago, Dankopfr from Mrs. N. N. for D. Lochner 2.00. For A. Büngr: By ? Hölter in Chicago from the Young Fri. Ass. 14.00. from the Comm. 30.00. (p. 446.00.)
For poor students in Addison: By Ka sirr J. Birkner 18.03 and by Lebrer Elbert in Courtland, Mjm., Collecte on Ledrer Dicßners K'Ndtaufe, 2.71. By ? Engelbrecht in Edl- cago for Jul. Trapp, from Junfr.-Ver. 20.00. from Jügl.-Ver. 10.00. Du>ch ? Succop das. for A. Beeskow from Jügl.-Ver. 10.00. by Kassirr J. Birkner for Paul Sommer 5.00. ? Bomreuters Gcm. in Lean, N. I., for A. I. Wiedmaun 5.86. (S. 47.60.)
For ? M. Wyneken: By ? G. Wangerin in Bethlehem Ileb. rctuls a trip to the mission feast, by ? Graf and by his congregation 13.00.
For ? Brunn in Steeden: By ? L. Lochner in Chicago, from sr. Gcm. 10.00. by C. Eigmann 2.00. ? Hölter's Gcm. thal. 9.00. By ? C. Schröder, Tdeil of Missi mst- Collecte sr. Gcm. in S. Litchfield 5.00. ? Lkbe's Gcm. in Winc Hill 8.00. By ? Nuoffer in Eagle Lake by Mrs. Schwer 1.00. (S. 435.00.)
For sick, poor and old pastors and teachers: By ? C. schöder in S. Litchfield by N. N. 5.00. By ? W. tie in Pckin by Miss N. N. 1.00. By ? Hallerberg in Quincv, part of the collecte at the mission feast of St. John und the St. J. kyb> comm. 5.00. (p. 41.00.)
For the widow's fund: By ? C. Schröder in S. Litchfield of N. N. 5.00. By ? H. Uerlcrgr in Quincy, Tdcl of Collecte at MisionSfest of St. Joh. and St. Jacobi parish 5.75. (p. 40.75.)
For Wittwe Buhland: Aus Cdicago: by ? Reinke by Mrs. N. N. 1.00; by ? L. Lochners Gcm. Jo oQ and by ? Hölter by sr. Gcm. 9.25; by Ernst Telsmanu and Fr > u Fove each 50. By ? I. M. Hahn in Staunton from Mrs. Loaise Schwenker 1.50. ? Nöders Gcm. in Arlington Hegdts 9.00. By Cd. HanSaen of ? Munnicks Gcm. in Rock Island 32.60. (p. 464.35.)
For the community in Fatherless, Iowa: ? Hölter's Gcm. in Chicago 5.00.
For ? Schwerly's congregation in Kansas: ? Hol- termann's Gcm. >n Lost Prairie 6.20. By H. Koboldt, Theil der Missionsfest-CoUeure von ? Fiese's Gcm. in Effingham 10.00. (p. 48.20.)
For the congregation in Elkhart, Ind. Coll.'s part in mission feast of congregations at Homewood, Blue Island and New Bremen, 9.60. By ? Dirborg, Blue Island, collecte at Joh. Haase's silver wedding, 3.43. (p. 4130.3.)
For the deaf and dumb in Norris, Mich.: A's Cdicago: by ? L. Lochner of T. L. I. 5.00; by ? Wagner by sr. Gcm. 37.00. and by C. Grhrke 10.00. ? Mary's Gcm. in Danville 11.70. ? Gruve's parish in Rorenverg 8.50. By ? Wirre in Pckin by Miss R. N. I. 00. By ? Hallerberg in Quinco, Theil dcr Collecte am Missionsfest dcr St. Joh. and dcr St. Jacobi Gcm 5.00. (L> 478.20.)
Addison, Ill, Oct. 2, 1879. H. Bartling, Kassirr.
Received for Herrn Jn- d. omom F. Brunn in Stecken, from ? Cd. H. Demetro from his Im Manuels-Gemeinte 41.00. ? G. A. Feustel 5.00. ? H. F. Grupe 1.00. ? Hanen and his Gcm. 6.00. ? I. Mattdias 7.00. ? G. Modr 3.00. ? H. W. Schröder 2.00. Ledrer H. Uylig 2.00. N. N. 1.00.
N. St. Louis, Mo., Oct. 3, '79. c. C. E. Brand t.

Receipt, thanks and request.

Since January of this year, the following gifts have been received by the undersigned for the support of poor Wisconsin scholars: From Messrs. Pastors: Feustel, Joh. Körner, Barth, Osterhus and F. Keller each \$1.00, Aulich 130th Döhler, Dicke and Schütz each 2.00, Sagehorn 3.00, E. Markworth 3.90 (including 3.00 for W. Kleinschmit). From and from municipalities: that of Mr. ? Barth in Pella, 2.25; 2.25; on the "Opning" 1.55 u. 1.05; in Town Herman .75 "nd .45; Zionsgem. of Mr. ? C. Markworth: 2.10, 2.75 and 2.00. By Mr. ? C. Seuel, collected at the wedding of Mr. Alb. Hannack, 10.00. From the collection of Mr. ? F. Lcyhe 3.00. By the same from Mrs. C. Göcks, thank offering for recovery of her daughter, 1.00. Mr. ? Rohrlacks Gem. 7.00. Dom Frauenverein of the undersigned (belatedly acknowledged) 5.00. By Mr. ? Schütz, for wedding and child baptism, 7.00. From the hymnal fund of the church of the Lord? Tb. Löber 5.00. By Mr. ? I. Schumann at Ramthun's corpse, 3.00. Surplus of travel expenses to the hospital 1.00; to Confercnz-Reisegeth 3.50. - For the pupil

Eifert: from Mr. ? Hryner From the collection bag of sr. Gem. in Albany, WiSc., 3.00. From A. Henke and Mrs. Kreyer 1.00 each, Lud. Henke, M. Breiter, F. Liese and H. Liese each .50. W. Rieck.30, W. Lauterbach .25.

Heartfelt thanks to the merciful God and to the dear donors of these gifts! Since, however, the demands made on this fund cannot now be met, in that instead of a surplus, it has asked for a considerable deficit, Unteizrichneier asks, in the name of the very needy children of our institutions coming from Wisconsin, especially the dear Christians of our synodal district, that they remember this need in love and be active in order to relieve it. May the faithful and merciful God bless them abundantly for the sake of Christ! (Matth. 25. and Gal. 6.)

Oshkosh, Wisc., Oct. 2, 1879.

I. L. Daib.

For poor stud en ten received: From the women's club in ? King's congregation in New Uork: 5 busthrmdr, 6 handkerchiefs, 24 towels, 6 pairs of socks; from the Women's Association in?. Becks Gem., Jacksonville, Ill: 2 quilts, 4 buscnbemde, 1 undershirt, 1 pair Untrrbeinkleicrr; by Mr. Lehrer Karau on Fr. Brey mannS wedding collected P4.00 for Flach and Schupmann; by ? Sirker, New York, H33.90 for Hrrter and Mericke; at Lehn'r Urbans wedding in Springfield ges. 4.70 for Lauer. Further to an organ cold: by ? Werfelmann, Marys villr, O-, half of the on Joh. Bunsotds wedding ges. Coll. 6.00; Dr. Jakn, Quincy, JUs., 1.90; on Heinr. FasteS child baptism ges., Strasburg, Ills., 2.i>0; from La Fayette, Ind., 1 00; ? HahnS Gem., Monmvuth, Ind., 3 00, Frl. Sophie i'ülling daselbst.50; from Rodenlrg, JUs.: W. Geistfelb.50, H. Geistfold 1.0"; by ? Schliepsuk: from Dwigg", Ills., .50, on W'lh. Schuitzr's wedding ges., Chenoa, JUs., 8.25; by?. mare 2.t>t>; by members of Gcm. in Cailinville. JUs., 3.05; of ? Hummer's branch > em. in Cave Girgrdeau Co, Mo, 4.25. -.

Thank you very much for all the gifts. God reward you. Springfield, Oct. 4. 1879. H. Wyneken.

For the Deaf and Dumb Institution in Norris, Mich. received: By Kassirer Simon 4-60.77. From T. in A., contribution, 29 00. Du ch ? Bock from sr. Gem. in Antonia, Mo , 2.5l>. John Henry Toepel 73'7. sr. Langjabr 1.t>0. sr. Karth .50. ? Striker .50. ? G. Ernst l 00. Joh. Schiefelbein in Bay City 2.0t>. By ? Sievers in St. Charles 4.75. From Minneapol's 1.80. From Warrenton, Mo., .25. By ? Lodrmann in Nidgewau 4.68. From Detroit: By Mr. Christ. Lipke collectirt from ? Hügli's Gcm. 78.38, from ? K. L. MoUs Gem. 6">.5, from ? C. H. Roke'S Gem. 48.10, among strangers 74.88. Eolleite from ? Markworth's Gem. in Wyandotte 28.65. Subsequently by ? Maikworth 5.25. Bonds due were donated: by Ferd. Beker in Detroit 5.00, by Julius Radeke in Gr. Haven 19.09, by Joh. S iferlen in Roscville 3.09, by Joh. Maul in Detroit 25.90, by Gottfried Born in Detroit 30.00, by Christoph Rübte 30.t>0 (of the two latter with the specific request to all bondholders to do the same).

C. D. Strudel, Kassirer, 207 Oeu'orLon ^,vs., Dsdroit.

For the Preachers' and Teachers' Widows' and Orphans' Cafes (of the Illinois - District).

have been received:

1. contributions:

From the ??: H. P. Duborg P6.00, E. Döring 5.00, E. Rover, H. Schmidt, A. Detzcr, H. H. Holtermann, W. Bartling 4.00 each. From teacher I Kävvcl 3.00.

2. gifts:

From the congregation of ? Lehman" H5.00. From Chr. Teyler, thank offering for the gencsung of his wife, 5.00. From F. L. Weiß by ? M Große 1.00. From teacher Wambsganß, part of a donation made for him by ? Wagners Gem. in case of loss by fire 5.44. From F. Willen desgl. 5.00. By Mr. Kassirer Bartling were delivered 50.69. Chicago, Ill, October 3, 1879. H. Wunder, Kassirer.

For poor students from the Southeastern Pastoral Conference District of Missouri, the following gifts of love have been received since June 5 of this year: from ? C. L. Janzow's congregation the Collecte on St. Pentecost \$19.75. By the same, collected at weddings and infant baptisms, 8.30. Before. my congregation 5.90. ? I. H. Ph. Gräbner's parish, Collecte on the 2nd St. Easter Day 4.79. Collecte on the 2nd St. Pentecost Day 5.16. From the valuable women's association of the parish of ? C. I. W. Sapprr in South "t. Louis 8.90.

God's rich blessings to the dear givers!

N. St. Louis, Mo., Oct. 3, '79. c. C. E. Brandt.

For poor students received through Mr. ? P. A. Holtermann in Perry County, Mo., a church collection from his parish O2 90, and collected from Mr. E. Oberndörfer's wedding P2.45, C. F. W. Walther.

For the Preacher and Teacher Widow and Orphan Caste (Western Districts).

have been received:

1. contributions:

By Dr. C. F. W. Walther P5.00. By ? I. Nething, Lincoln, Mo. p5.00. By ? Lhurner, Iowa City, Iowa, P3.00. By Teacher Deffncr, St. Genevieve, Mo., P2.00.

2. gifts:

Bon N. N. from St. Louis 1.15. From Mrs. Teacher Sebold, Millstadt, Ill, 2.00. From the Women's Association in?... C. F. W. Sap. pers parish 10.90. St. Louis, 19 Sept. 1879. E. M. Große, Kassirer.

Received by the undersigned:

For Mrs. ? Ruhland: From Mr. ? Stiemke H3.00, from ? F. W. Richmann's church in Pittsburgh 6.50.

For the Free Church in Saxony: From ? Richmann's Gcm. in Pittsburgh 6.50.

For inner mission: From N. N. 15.00.

For poor" students i" St. Louis r Bon N. N. 10.00. Bon of chrw. synod of Illinois a. St. by Mr. ?

I. T. Bötticher received with thanks: For professors' salaries 100.00, for the Negro mission 190.00. I. T. Schuricht,

Treasurer of the General Synod.

New books.

Psalter with Dr. Martin Luther's Summaries. Pocket edition. St. Louis, Mo. Published by the Evang.-Luth. Central Bibelgesellschaft. 1879.

No book of the entire Holy Scriptures, Old and New Testament, have the children of God ever read so often, so diligently and with such great eagerness, as the Psalter. After the New Testament, therefore, no single piece of the Bible has come out so often in particular as the Psalms, and among the appendices to the hymnals there was in early times-

In addition to the Catechism and the Augsburg Confession, the Psalter was also very often used in the past. Our pious ancestors rightly regarded it as a short excerpt from the Bible prepared by the Holy Spirit Himself and as a prayer book prepared by the Holy Spirit Himself. As for the first, Luther writes, for example: "The Psalter might well be called a small Biblia, in which all that is found in the whole Biblia is most beautifully and briefly summarized and made and prepared into a fine Enchiridion or manual; so that it seems to me that the Holy Spirit Himself has taken upon Himself the trouble to compile a short Bible".

24). What the

As for the others, Luther writes: "Every Christian who wants to pray and be devout should let the Psalter be his little book, and it would be good for every Christian to practice it and become so proficient in it that he could memorize it from word to word. For it is the truth that whatever a devout heart may desire to pray, there it will find its psalms and words to, even so.

and lovely, that no man, indeed all men, can conceive such good ways, words and devotions. To this end, he also teaches and comforts in prayer, and is drawn through the Lord's Prayer and the Lord's Prayer by him in such a way that one can understand one from the other very finely and harmoniously. Concerning other, namely human, prayer books, Luther adds: "I let them be good in part" (namely, those that really flowed from spirit and faith); "but the

The Psalter and the Lord's Prayer are said to be better, even the best. Whoever learns to pray them correctly has learned to pray well, far above all prayers. (XIV, 28 f.) Thus the local Evangelical Lutheran Central Bible Society had a pocket edition of the Psalter produced by the "Lutheran Concordia Publishing House" of our Synod. First of all, this

The small format was chosen because this edition is intended to serve as a travel Psalter, and so that the traveler has the key to understanding it, each Psalm is preceded by the small Summa rium as well as Luther's larger one. Since it is to be wished that the old custom comes again among us that one sings the Psalms in the house and in edification, Bible, mission hours etc., this Psalter is also prepared for this purpose. The Psalms are sung in two parts, similar to the antiphons. The first part of each verse is sung as the first choir, either by the head of the household or by other persons from the assembly, and the other part is sung by the others as the second choir. So that the first choir knows how much of each verse it has to sing, and the second choir when it has to continue, the beginning of the second part of each verse is always indicated in our Psalter with a capital letter. For the benefit and piety of the reader, our Psalter also contains two appendices. First, there is a register of the Psalms according to their content, so that one can choose either a Psalm of prayer, or a Psalm of repentance, or a Psalm of thanksgiving, or a Psalm of doctrine, or a Psalm of consolation, or a Psalm of prophecy, or finally a Psalm of time (for mornings),

The second appendix is a list of those psalms that may be read on each Sunday and feast day in the church year. The second appendix is a list of those psalms which may be read on every Sunday and feast day in the church year. Since the way in which the Psalms can be sung has become almost completely unknown in our times, our Bible Society has had another pamphlet printed as an addition to the Psalter under the following title:

The psalm tones in four-part harmony, together with instructions for psalm singing by Fr. St. Louis, Mo. 1879.

As this title indicates, this supplement contains, first, a detailed instruction on how to sing the psalms; second, the indication of the tone or melody according to which each psalm is to be sung; and finally, the new common psalm melodies themselves in four-part setting with underlying text. - —

May now many Lutherans use the opportunity offered to them, not only to get a beautiful edition of the Psalter booklet, but also the necessary means for the reintroduction of Psalm singing in home and church. Among other things, we would like to draw the attention of the school teachers to the fact that they would do themselves a great service for the church if they used our Psalter booklet with its "supplement" to teach psalm singing already to the youth. Then, when their pupils will be house fathers and house mothers, as a result of their faithfulness to the teaching, the houses of the local Lutherans will one day resound with the singing of the holy psalms.

The equipment of both the "Psalter" and the "Psalmtöne" leaves nothing to be desired. The first one, pleasingly bound in gilt and with a gold trimmed cover, costs only 50 Cts. including the "supplement" provided with a colored cover. Both can be obtained through our general agent, Mr. M. C. Barthel.

W. [Walther]

Lutheran calendar for the German youth of America, for the leap year 1880 after the birth of our Lord Jesus Christ. Published by the Kinderblattmann. Edited by P. Brand. Pittsburgh, Pa.

With the same joy with which we displayed the Lutheran Calendar for the German Youth of our country of 1879, we hereby show our readers the same calendar also for the next year. It is true that the "Kinderblattmann", Mr. Pastor P. Bey er, asked not to be able to edit this year's calendar like the previous one. Just as he was about to do so, the Lord visited him with a serious eye ailment, which not only forbade him to read and write, but also forced him to embark on a journey to Europe, from which he was almost completely healed by God's blessing, but from which he returned only a few weeks ago, certainly as a result of the many ardent intercessions of those who love Zion. The new calendar, however, shows that the dear "Kinderblattmann" has placed the care of his child in the right hands. Our dear brother, Mr. Pastor Brand in Pittsburgh, who edited the new calendar, has provided the Lutheran youth with such a calendar, which is in no way inferior to last year's calendar. He himself writes in his memoirs: "Young as our calendar is, it knows what it wants. It does not want to serve the enemy who sows weeds, the world that lures and tempts to sin, the flesh that seeks unhealthy food and sinful pleasure - but the good sower, Jesus Christ, the church that builds God's kingdom on earth, our dear Christian youth that stands in the healthy pasture of the "divine" word and in the guard of the good shepherd. But whatever else is entertaining and sounds similar to wisdom in the street, let it be far from jesting, which is not proper, and serve for the training of the mind and external discipline." And this is what this calendar is really like. The booklet is full of the enlightening, the instructive, the interesting and also the droll humoristic, namely in history and contemplation, in prose and poetry, as it is suitable for the dear youth, and indeed masterfully compiled. In addition to a colorful title picture, it is adorned with a whole lot of pretty woodcuts. It should be brought into the hands of every young man and every virgin; however, men and women will also have great pleasure in reading this calendar and will derive rich benefit from it. This calendar can be obtained both through the "Pilgrim Bookstore," Reading, Pa. and through Mr. M. C. Barthel, St. Louis, Mo. for 15 Cts. per copy.

W. [Walther]

Changed addresses:

Ilav. D. >V. Hainicks, Oillon, ^Inrsdnll 6c>-, lov".

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ck. (I. Xuo2, ^1806 lk'rnklin ^.vs., 8t. Douls, llo.

(Submitted.)

Luther Flashes.

(Continued.)

"Private Confession.

(Luther's Volksbibl. vol. 17. 18, pp. 243-245.*)

O dear confession, if one, to reveal himself, Takes the brother alone in a quiet place, Laments his distress, 's conscience so to quiet. To hear from him only a comforting word!

The pope has commanded the break strict

And even made an emergency stable out of it;

'Tis to be pitied! - Therefore, that he forces us, I rejected hard, - since I thought of the confession!

And for this very reason I will never confess, Where the pope confesses and so orders: Shall confession still leave me free And without compulsion, - has it also no power!

Traun, nevertheless, I let no one take away my secret confession, would not give it, whether one handed me the treasures of all the world: I know what comfort and strength they gave me!

No one has found what such a confession can do, for he who often fights with Belial in battle:

Would long since have been strangled and overcome by him, Had he not preserved me all along!

'S many things are doubtful, erroneous.

Man alone cannot send himself into this;

When you stand in doubt and go astray, And know not where out you flee then:

So take a brother faithfully by your side

And hold him there your emergency request for:

How unbelief, sin, infirmity deny thee, And ask him for comfort and counsel all here.

There Luther writes: "Third, confession is when one confesses to another and takes him alone to a place and tells him what his need and concern is, so that he may hear from him a comforting word to quiet his conscience. The pope has strictly commanded this confession and has made it an emergency stable, so that it is to be pitied. I have rejected and severely attacked this coercion and compulsion when I preached and wrote about confession. And for this very reason I do not want to confess, that the pope has commanded and wants to have it. For he shall leave confession free to me, and shall make no compulsion or commandment of it; that he hath neither power nor authority to do.

But still, I will not let anyone take away my secret confession and would not give it for the sake of the whole world, because I know what strength and comfort it has given me. No one knows what secret confession can do, because he often has to fight and struggle with the devil. I would have long since been overcome and strangled by the devil if this confession had not preserved me; for there are many doubtful and erroneous things in which a man alone cannot well

St. Louis, Mo., November 1, 1879.,

No. 21.

For say, what harm can it do you, that you should humble yourself a little before your neighbor, desire comfort and grace, and thus make yourself a disgrace?

If comfort may come to you from the brother;
O accept him and believe: God himself says it! Would not Christ Himself reveal it to us? How does He hear in "two", in "three"?

So that we can make the despondent heart and stupid conscience
Strengthen for God and against Satan already:
Of secret confession we must diligently need And may much of absolution!

Well, he who has strong faith in God
And may be sure of the forgiveness of sins: He may deprive himself of such confession and confess his sin to God alone!

But oh, how many then trust God With firm, strong faith confidence? Here each one may look at himself. That he may not deceive himself in this way!

Sons of Luther, Honor the Prophet
And testifies in his mind of the word clearly:
Have you not secretly confessed your need today, are you stronger than our master was? Hasta.

Nor can he understand them. When he is in such doubt and does not know where to go, he takes his brother to a place and holds up his distress before him, laments his infirmities, his unbelief and his sin, and asks him for comfort and counsel. For what harm does it do him to humble himself a little before his neighbor and make himself a disgrace?

If you receive comfort from your brother, accept it and believe it, as if God himself had told you; as Christ said in Matthew, "If two of you become one for an heir, why they should ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them, Matt. 18:19, 20. We must also have much absolution, that we may strengthen and comfort our troubled conscience and despondent heart against the devil and before God. Therefore, secret confession should not be forbidden, nor should anyone be kept from it.

Now if anyone who is troubled with sins and would like to be absolved of them wants to hear a certain comfort and saying to salve his heart, let him go and confess his sin secretly to his brother and ask him for absolution and a comforting word. If he gives you absolution and tells you that your sins are forgiven, that you have a gracious God and merciful Father who will not impute your sins to you, believe this promise and absolution freshly and cheerfully, and be sure that God himself will give you this promise through your brother's mouth. But he who has strong faith in God, and is sure that his sins are forgiven him, may well leave this confession and confess to God alone. But how many are there who have such firm, strong faith and confidence in God? Let every man take heed to himself, lest he deceive himself.

That is why I have said and still say that I will not let this secret confession be taken from me. (Eight of Luther's Sermons. Lrl. Ausg. Bd. 28, 249 f.)
(Submitted.)

on the Constitution of the Iowa District of the Lutheran Synod of Missouri 2c. held and by resolution committed to print by H. C. Schwan.

Text: Ephes. 4, 3—6.:

Be diligent to keep unity in the Spirit through the bond of peace. One body and one Spirit, just as you were called to one hope of your profession. One Lord, One Faith, One Baptism, One God and Father (our) of all, who is over you all, and through you all, and in you all.

Venerable Synodal Comrades, Beloved in Christ all of you!

You are gathered here for the inauguration of an independent District Synod of Iowa. What you have long desired, and with good reason, shall come to pass today. By God's blessing, your congregations have now grown in number and increased in strength to such an extent that you no longer need to make long journeys to remote states to attend synodal meetings of your fellow believers. From now on, you will have in your own home what you had to search for far away. From now on, your own congregations will be blessed to have such meetings in their midst, and what is more, you will have to decide for yourselves and alone about your own particular internal affairs, which you must understand best.

You are happy about it. You rightly hope for a new upswing and a faster flourishing of our dear Lutheran Church in this state. And not only you. We, too, who have come to you from other states, indeed all who are present here today in spirit, rejoice with you and are full of the same hope.

But how? my brothers, since you wanted to have your own church system for your home state, was it really necessary?

Why should you unite yourselves among yourselves alone, since you are still a small group by comparison? Were there not already many other Christian communities in your vicinity, which you could have joined; indeed, are there not a whole number of congregations around you, which not only speak your language, but also bear your name, and have also long since been united in an ecclesiastical association, and which would perhaps have welcomed you as brothers in their alliance? So was it really necessary for you to unite only among yourselves and thus to separate yourselves from so many others? And is it really right to seal this separation, as it were, anew and irrevocably by an even closer union, such as you want to enter into today?

No doubt you will be reproached all the more loudly that you seek to establish something of your own only out of self-aggrandizement, that you are not friends but enemies of the peace and unity of the church; and is there any more serious reproach that could be brought against a Christian? Is not Christ's kingdom to be a kingdom of love, peace, and unity? Did not the holy angels greet Him, the finally appeared Prince of Peace, already at the manger with the song: "Peace on earth"? Was not the main content of his high priestly prayer for his Church: "I pray that they may all be one, as you Father in me and I in you, that they also may be one in us, so that the world may believe that you sent me"? Does not his apostle Paul exhort, "Pursue peace with all who call on the Lord with a pure heart"? Yes, when it says in the Letter to the Hebrews: "Pursue peace with everyone and sanctification, without which no one will see the Lord", is this not a denial of blessedness to the unpeaceful? And in spite of all this, you separate yourselves! Do you not tremble and shake before all these words?

No, my brothers, you do not need to. You can confidently raise your heads. God's children, as much as is in them, should have peace with all men. But before they reach out their hands to others for ecclesiastical fellowship, they should first be divinely certain from God's Word that it is the right union, pleasing to God, to which they are called. But what this is, that is what the read text teaches us. On the basis of this, let me now introduce myself to you:

The right church unity; namely

1. what kind it is;
2. from which it arises;
3. whereby it is obtained.

I.

"Be diligent to keep unity in the Spirit through the bond of peace," says the holy apostle. These words have always been spoken by those who, if not all, have wanted to unite as many as possible of the existing Christian communities into a single ecclesiastical body. Be diligent to keep the unity in the spirit 2c.! some of our namesake brethren, to whom we have had to deny church fellowship until now, call out to us in particular. Long enough, they say, there has been disunity in our church, long enough we have been divided into factions, long enough brothers have stood and fought against brothers. Shall this misery last forever?

No! At last let there be peace between Judah and Israel, at last let swords be turned into plowshares and spears into pruning hooks, at last let brothers join hands and make a covenant of peace and harmony!

But, however well some may mean it, they are mistaken. For what kind of unity is it to which our adversaries try to persuade us by reproaching us with our textual words? Oh, none other than a merely external, earthly, bodily, visible unity. While one is and remains divided within, one should become one outwardly; while one believes differently inwardly, thinks differently, is of a different mind, one should nevertheless unite outwardly, should do certain ecclesiastical works, e.g. Bible propagation and missions, together, celebrate common services, appear together at one altar, should give the name of brother to those who are not brothers. But whoever cannot and will not do this is declared an enemy of Christian unity without further ado and is called: "Have you not read? Be diligent to keep unity!"

But those who speak in this way have the holy apostle not for but against them. Indeed, St. Paul writes: "Be diligent to keep unity"; but he also indicates very clearly what kind and nature is the unity to which he

exhorts. "Unity in the Spirit," he says. The true unity of true Christians, the true unity of the church, is therefore not merely an outward unity, but a spiritual, inward, invisible unity, a unity of the heart, of the mind, of the soul, of the spirit.

Notice how the holy apostle describes them to us: "One body and one spirit, just as you were called to the same hope of your profession. One body, then. Admittedly, our adversaries like to draw on these words for their opinion. They say: Listen, the apostle first demands that there should be one body; but a body is an outward, a visible body; so let us first of all form an outward body with one another; the other will then be found. But there they are mistaken again. For example, is a quantity of loose grains of sand lying together called a body? Certainly not. And why not? Because there is no connection at all. Or are dead stones, connected to a lifeless building, called a body? Not that either. Why not? Because a mere external connection takes place among them. A body is not something dead, does not consist of pieces, which are only outwardly joined to each other. A body is something life-

is a whole that has grown from the inside out. whose members are therefore also inwardly connected with each other in the most precise way. A mere outward church connection does not even make one body in the sense of the holy apostle. But now it goes on to say: One Spirit! Therefore, all kinds of different spirits must not live together in one ecclesiastical association, if they only agree on some external things. What would become if in each member of a natural body a separate, different spirit ruled? Where would the unity of this body remain? No, just as in all the members of a human body one and the same soul lives and rules, permeates and moves everything, so, if an ecclesiastical community is to belong to the wonderful body of Christ, to the true Christian church, one and the same spirit, the spirit of Christ, the Holy Spirit must rule in it. - Just as you are called to the same hope of your faith, so you are called to the same hope of your faith.

The apostle continues. So, however different the true Christians may be with regard to their earthly calling, they are nevertheless of one calling as far as heaven is concerned, which they all hope for in the same way, because it belongs to them all without distinction. Indeed, so great should be the agreement among them all that, above the unity of the heavenly calling, the differences of the earthly calling, indeed all other differences, no longer seem worth mentioning.

Behold, the church unity to which St. Paul exhorts us here is of this kind and nature. And do not say that he is describing a state of affairs as it should be, but as it has never been and cannot be anywhere. No, the apostle does not point us to the land of fables. No, this is how it was in fact and in truth in the apostolic churches, e.g. in Jerusalem, of which the Holy Spirit testifies: "The multitude of the believers was one heart and one soul."

Well then, beloved brethren, do not let your conscience make you think that you do not want to unite outwardly with those with whom you cannot be one inwardly. It is truly not only an outward union for which Christ once prayed, to which the Scriptures call us, to which the holy apostle so earnestly exhorts us in our text.

But just as little let yourselves be blinded by the pretences of what a numerous body you form, what powerful influence you could gain, what great things you could accomplish if you were more far-reaching and more magnificent. All outward unity without inward unity is an abomination before God, because it is a lie and a deception; all their greatness before Him is only a sham, nothing but vain pretense.

Finally, brothers, if you do not enter into a mere outward union with others, even if they bear your name, you should do so just as little, much less among yourselves. It would be double hypocrisy. Woe to you, then, if the covenant you make today were made merely out of outward considerations, for the sake of earthly advantage and temporal convenience and the like, if you were not really One Body and One Spirit, if your fellowship were not a "unity in the Spirit"! But when, when is it of this right kind? Answer: Only when it has sprung from the right root, when it is built on the right foundation. Of this now, secondly.

II.

The principle on which all external attempts at church unification have always been based, and the foundation on which they have been built to this day, are these: "It would be good if all Christians were united in matters of faith, but that can no longer be achieved. Nowadays one must completely renounce this. Enough, if they are only one in love. Love is greater than faith. So let each one believe in this and that, what he may consider right; do not argue about doctrine; wisely keep silent about things that could disturb harmony; cover the difference of faith with the mantle of love. If the covenant is based on love, which unites everything, it is firm enough. For whom this is not enough, love is not enough. And here one refers again to the opening words of our text: "Be diligent to keep unity in the Spirit through the bond of peace! This bond of peace, they say,

is, as is well known, nothing other than love. It is not faith, therefore, but love that is the source from which unity springs, that is the foundation on which it must rest.

But here again one is mistaken, because here too one does not take a close look at the words. The apostle does not say: Be diligent to awaken, to produce, to bring forth ..., but to keep, i.e. to preserve and keep the unity 2c. Something that is to be preserved, however, must already be there beforehand. Thus, according to our text, unity in the spirit is not to spring from love, but, if it has already sprung, it is to be preserved through love.

But from what must it spring, if it is to be of the right kind? We do not need to guess about that either. For St. Paul continues: "One Lord, One faith, One baptism, One God and Father of us all, who is over you all, and through you all, and in you all." Here, here you have the source or root from which it springs, the ground on which it is to stand. One Lord, One Faith. - Where this is lacking, there cannot be true unity; where it is, it cannot be lacking. But now say, how then do we have One Lord, One Baptism, etc.? Answer: only through one faith. That is why the apostle puts faith in the same order. For only through faith do we have everywhere one Lord, one baptism, one God. Without faith they are there, but one has nothing of them. Only through the right faith do we have the right Lord, the right baptism. And by what do many of them have the same one, right Lord 2c.? Only by being united in the same one, right faith. If the church is really the community of believers, and that is what it is, then true church fellowship can only arise from true faith fellowship, and must therefore be built on nothing else. As little as this would really be a unified state, in which different, contradictory laws would have equal validity, or in which everything would be considered right that each individual would like to consider right: just as little is there a unified church, where different faiths, contradictory creeds have equal validity, where one holds this and the other that about the Lord, where one regards baptism as a means of grace and the other as a mere ceremony, or where everything is considered true that each individual would like to consider true. Summa: The true, God-pleasing church unity is only there, where one is united in faith, i.e. in all articles of the faith, which was once given to the saints.

Therefore, as much as the holy apostles continue to urge unity among those who have One Lord, One Baptism, One Faith, they have often and zealously warned against unity with those who are not obedient to the One Faith. "Do not pull on the strange yoke with the unbelievers," cries St. Paul (and unbelievers, according to Scripture, are not only those who reject all the articles of the Christian faith, but also those who stubbornly deny even one article of it). "Come out from among them and separate yourselves, says the Lord." "I exhort you," saith the same apostle, "that ye take heed to them which cause division and offence beside the doctrine which ye have learned, and depart from them." Yes, even the

John, the disciple of love, writes: "If anyone comes to you and does not bring this teaching, do not take him home or greet him. For he that saluteth him bequeatheth himself partaker of his evil works."

We are not to hate and persecute those who adhere to a false faith, nor are we to withdraw from civil intercourse with them, but rather to show them all loyalty, love and kindness in all things. But God has not commanded us to keep church fellowship with them, but has strictly forbidden it. - We should not think that all those who are in unbelieving fellowships are muthful, hardened enemies of the truth and children of perdition; we should not forget that where Word and Sacrament still remain essential, where something of the sweet Gospel still resounds, children are still born to the Lord, like dew from the dawn; We may and should rejoice that we are secretly in the most intimate and sweetest fellowship before God with all those who carry the saving faith in their hearts, even if they are still afflicted with many errors due to weakness. But we cannot enter into church fellowship with such people either. We do not know them; the Lord knows His own. Where we are to make public church fellowship, there must also be public unity in faith and confession.

Therefore, when the children of Israel, who had returned from Babylon, did not want to join the Samaritans, who were men of religion, in building a temple and worshipping God, when they did not allow themselves to be lured by pleas and promises, nor driven by threats and persecutions; when John did not want to stay under one roof with the heretic, when Luther did not want to reach out his brotherly hand to Zwingli, this was not unkindness, but loyalty and obedience to God and His Word.

Therefore, dear brethren of the Iowa District, be well, if this is the reason why you too have refused and refuse to enter into any ecclesiastical connection with fluttering spirits of old or new kind. Whether the world cries out to you because of this, the Lord will remember you.

Blessed are you if the one true faith you profess is proclaimed vividly and vigorously in all your churches and schools, if you always build yourselves up anew on it in all your meetings.

It is good for you if, as much as is in you, you ward off everything that could disturb this blessed harmony, if, on the other hand, you always need the right means to maintain and preserve it!

Which is this means? Of these now still recently, thirdly.

III.

From time immemorial, many and various means have been sought and attempted to keep smaller or larger ecclesiastical communities together in peace and harmony. And as different as the spirits have been, so different have these means been. Nowadays, when the fragmentation of the sects seems to have come to the extreme and the papacy in its outward unity looks down on this confusion with a sneer, it is now considered a foregone conclusion among many, even among so-called Lutherans, that a strict constitution, strict laws, strict subordination of the individual to the whole, in short, a so-called strong church regiment with sovereign power, which finally decides all disputes and to which everyone has to submit officially, is the only proven

means. But where one comes with it, who wants to see, can see from the church history. It is precisely on this path that one has come to the papacy. It is true that every association of people, i.e. also an ecclesiastical community, needs some outward orders. But such orders, if the indwelling spirit did not do so, have never and nowhere been able to maintain a society. And whoever thinks that even poor human orders are the means to keep the church of Jesus Christ in unity - well, he may first learn what church and church unity is.

No! The holy apostle prescribes a completely different means. For here, at last, belong the words: "Be diligent to keep unity in the Spirit through the bond of peace." By the bond of peace. But what he means by this we see from the preceding words, where he exhorts to humility, gentleness, patience, and finally, and in sum, to love.

And this alone is the right means, my brothers. Where God has given by grace the unity that flows from the one faith, then, if one wants to preserve it, one should be diligent to practice the virtues from which the bond is woven that, next to faith, most securely holds the children of God together in peace. Let no one exalt himself above the other, but in humility let each esteem his neighbor higher than himself. Do not seek splinters, do not judge and condemn, but help one another with a gentle spirit. There one should

not push and drive, but wait in patience and carry the weak. In short, love should prevail as described by the apostle in 1 Corinthians 13, love that is long-suffering and kind, that is not jealous, not self-willed, not puffed up, that bears all things, believes all things, hopes all things, and endures all things. This love, as it is the bond of perfection, is also the bond that holds believers together in peace. It may have a delicate hand, but it holds firm. What no law, no matter how strict, can hold, love holds.

Therefore, dear brothers, be happy if you take St. Paul's admonition to heart, if you let this love prevail. You will never be disgraced. Your community will stand like a tree by the streams, whose leaves do not wither and which bears fruit in its season.

The Lord our God, then, be gracious to you, and make his face to shine upon you; and long green and flourish, springing from faith, nurtured by love, in unity of spirit - long flourish upon child and child's child the new District Synod of Iowa! Amen.

(Submitted.)

Response of the Second Lutheran Congregation at Pittsburgh, Pa. to the Pittsburgh Synod publication concerning them.

The Pittsburgh Synod, at its recent meetings, passed a series of resolutions specifically concerning us, the Second Lutheran Congregation of Pittsburgh, Pa. We now believe that we owe to the whole Lutheran Church, to our brethren in the Missouri Synod, and to ourselves, a public answer to these public charges.

The official publication of the said Synod concludes by stating that it considers us, despite the fact that

We must, however, "renounce all church fellowship until we have openly confessed our sins and brought forth righteous fruits of repentance."

Let us now see what sins the Synod of Pittsburgh has to reproach us with, and not in a private letter to the congregation, which after all is still supposed to be an integrating part of it, but by resolution in the church bulletins, we find it to be these:

First of all, we would have asked our former pastor, Mr. G. A. Wenzel, to resign and then removed him from his office by vote, without having proven him wrong doctrine or angry life or disloyalty in office; but only for the reason that we wanted to sell beer at the school festival, but Past. Wenzel tried to prevent this.

Let us ask ourselves a simple question: How does the Synod know that which it so boldly introduces with the words: "These are facts"? Has it ever questioned our congregation on this matter? Has it made an investigation, which we have repeatedly requested from its president? Not at all! Did the synod declare, after Pastor Wenzel was deposed and we desired to be supplied again, that it could have nothing to do with us until we had repented? Not at all! On the contrary, the president came, preached for us, suggested pastors for us to call; but he rejected our repeated request to investigate the matter; indeed, he expressly declared that he had not come for this purpose. It is therefore a fact that the Synod judged unilaterally and condemned us without having heard us. Hear us now!

However, we had cause to demand the resignation of Past. Wenzel's resignation. However, we do not want to deal with Past. Wenzel, as the Synod has done with us in its blind zeal, and publicly list his errors here. Only in the extreme case, if the Synod forces us to do so through further attacks, would we have to cease the kindness which we now still consider just. For now, our conscientious statement must suffice: There are, however, complaints against Past. Wenzel's conduct of office, enough complaints, have not only been "hinted at" for years, but have also been "brought forward," and we had reasons enough to dismiss Past. Wenzel to be dismissed. But we admit this with shame, as we did after eS unS Past. Beyer, even before he accepted our call as Vacancy Preacher, we also made it clear to Past. Wenzel in writing: We would have had to proceed differently, to adopt a different method of removal, namely, that we would have had to denounce Past. Wenzel's disloyalty to his office through all stages. The fact that this did not happen is simply because we had not learned it from the Pittsburgh Synod, and Past. Wenzel appealed to the congregation at the decisive moment with the statement that they, who elected him, "must also vote him out". Unfortunately, we followed this "genuine Lutheran" advice, as we did many similar ones.

The Pittsburgh Synod now tries to make it look as if we had only quickly called together a meeting of Past. Wenzel's opponents and then deposed him. But this is not so! Past. Wenzel and every member of the congregation knew for four weeks what was at stake.

Indeed, at the request of the friends of Past. Wenzel's friends, to give everyone the opportunity to vote. That the purpose

The reason for not announcing it from the pulpit to the congregation was that we wanted to spare Rev. Wenzel, who had to make the announcement himself.

Our second sin is said to be that we renounced the Pittsburgh Synod for the sake of its false teaching. This is said to be "a falsehood" and "a slander". Well, the Synod compels us, and let it bear the consequences, to prove also what we have asserted. Let us not look far for the proof, but take it precisely from their last decree. Where is it written in God's Word that a congregation cannot get away from a synod again without its consent, as the Pittsburgh Synod claims under resolution 4? Certainly, prominent members of the Pittsburgh Synod have claimed and testified under oath years ago, when they appeared as witnesses in court in disputes concerning church property; but even the secular courts decided against them. At that time, as today, however, the mere assertion had to suffice, the scriptural proof was missing. It is simply against the doctrine of Christian liberty and an entirely papist principle, and therefore a most dangerous heresy, that a congregation of God, by joining a synod, sells itself to it in such a way that it cannot get away from it without its consent. Suppose, then, a synod, like the Pittsburgh one, errs; has fellowship with false teachers and never punishes them; hires pastors who openly declare that they are chiliasts; but a congregation affiliated with it wants to escape all this and leave - should it have no right to do so until the synod dismisses it? When would that even happen? We maintain that even if a congregation could not yet recognize the false teachings of its synod, but it saw that the edification of the

congregation and its blessed continuance would be harmed by belonging to its synod, then no one can prevent it from separating from such a synod, if possible with its consent, if this cannot be obtained, also without its consent. For synods are not of divine but of human right, and the union of congregations into a synod is not one commanded in Scripture, but a voluntary one. IT is here that the saying applies, "The salvation of the people is the supreme law." Now, since we still belonged to the Pittsburgh Synod during the period of more than half a year in which we were served by pastors of the Missouri Synod, and were not convicted of any sin by the latter, but were instructed by the latter as to the difference of right and wrong doctrine, we did, and in spite of this, that our Rev. Lindemann still wanted to prevent us, we took the well-considered step and renounced a synod which uses the synodal power as a rope to bind and subjugate its congregations, and we could only be accused of a sin if, after we had come to this conclusion, we had remained with such a synod. We are sorry that the step we took on May 5 was not taken eight years ago, and we can only wish that many more congregations of the Pittsburgh Synod will take the same step.

synod's eyes open, as they have opened ours, to what wholesome cur the synod's publications in the "*Lutheran and Missionary*" are essential-.

and have thus completely cured us.

The third sin, which the Synod publicly condemns us for, is said to be that "at our annual feast, we freely and publicly, in the presence of our present

Pastor Lindemann and without punishment and protest from his side have sold lager, to the shame of our confession and to the shame of the Christian name.

This is a shameful slander, and we hereby publicly request the Synod to prove this by "documents in their possession, or by living witnesses". Our present pastor Lindemann not only tried to prevent the sale of beer at our last school festival to the best of his ability, but also publicly protested against it together with several members of the congregation, and on his advice the sale on the festival grounds was strictly supervised. But what moved us, against our pastor's will, to allow the sale of beer this year as well, is this. We feared that if we forbade it immediately, the synod and Past. Wenzel's supporters might make the apparently justified accusation against us, as if last year we had really only been concerned with giving Past. Wenzel, while we were doing the "Missourier" a favor, after we had achieved our purpose. If the Synod wants to publicly brand us as such a congregation, at whose social gatherings worldly drinking parties are held, then we can rely on Past. Wenzel's conscience, to the testimony of our neighborhood, and even to several pastors of the Pittsburgh Synod. After all, "what is said to have turned out by experience to be a curse for the congregation" never received the serious counter-testimony of Rev. Wenceslas until that picnic. Yes, this congregation, in which it is supposed to look so shameful in terms of experience, he has praised for 13 years and especially in the last years.

Furthermore, how are we to rhyme the Synod's proceedings with the fact that a German congregation, which still belongs to it, in our immediate neighborhood not only serves beer freely and publicly at its annual picnic, but also has dancing and music? We do not know that the pastor there opposes this, or that the synod takes the pastor and the congregation to task for it.

Since the Synod now also refers to the "strictly Lutheran congregational organization", which it gave us in our "Charter, Constitution, Catechism and Confession many years ago", we are forced to reveal how it is with that. How "strictly Lutheran" the Charter and Constitution must be, which this Synod has already given to a congregation many years ago, can be imagined by anyone who knows the ecclesiastical events of recent years in the General and old Pennsylvania Synods; whoever does not know them, let him hear! In the charter granted to us by the Pittsburgh Synod, Luther's small (much less the large) catechism is not mentioned at all, but only "the Augsburg Confession as the symbol of our faith." According to the same charter, the "Kirchenrath" has the power to "take care of the occurring church business and to make such institutions and subsidiary laws as are conducive to the welfare of the congregation". The constitution places the admission and dismissal of parishioners, as well as all church discipline, in the hands of the church council.

But how does the synod, which now wants to be at least "strictly Lutheran", want to reconcile it with Scripture and the Lutheran, i.e. Scriptural confession, that a synod makes charters and constitutions for its congregations and then "bestows" them upon them? Where does the synod get and have this right?

If this public reply forced upon us should contribute to the Pittsburgh Synod - but we can hardly expect that - that this or that person in the Synod should realize how unjustly we are treated and how much the Synod has disgraced itself by its blind zeal; if, furthermore, even only one congregation should realize under what tyranny it languishes under this Synod, then we should be very pleased. But we hereby also publicly take our leave for the second time, never to return.

In the name and on behalf of the Second Lutheran St. Paul's Parish and the Church Council

Pittsburgh, Oct. 13, 1879.

Br. Lindemann, Pastor. H. Ender, secretary.

The English Lutheran Conference of Missouri.

The reader has heard of this small body several times recently. It held its meetings again last month and it will certainly be a pleasure to hear more from it. We will first let follow the report that a dear member of it, Mr. Pastor L. M. Wagner, has given us. It reads:

"The English Lutheran Conference of Missouri met at St. Paul's Church, in the congregation of the Rev. A. Räder, in Webster County, Mo. on Friday, Oct. 10. Of the pastors belonging to the conference, six were present, only one absent. It was a pleasure to the Conference to welcome Prof. Guenther and Rev. C. L. Zanzow, of the Western District of the Missouri Synod, into its midst as consulting members during the sessions. These two brethren also came to confer with our Conference on ways and means of establishing a closer connection between the two bodies, so that our little Conference would be able to more effectively carry on the cause of true Lutheranism. A committee was appointed to consult with them on this matter. The following is the result of the consultation:

"1 We have learned that, as our Conference was not represented at the last meeting of the Western District in St. Louis, no steps could be taken at present toward a nearer connection.

2) We believe that it is best for the cause of Christ among English speakers if our conference remains an organized body in its own right.

We advise our Conference to take immediate steps for a closer connection with the said Western District and, at the end, to appoint a delegate to represent us in the next meeting of the same.

4. we kindly request the Western District to send a delegate to the future meetings of our Conference, and if it suits our congregations, we wish such delegates to visit all the congregations near the place of meeting as visitators/.

"These committee proposals were all approved.

"Our conference kindly reciprocates the goodwill shown to us by the Western District and the interest it takes in us, and eagerly hopes to receive more help from it in the future, both in spiritual and temporal matters, so that the work the Lord has given it to do can be done with diligence.

"A large part of the six days of the conference was used to discuss theses on the 'Christian education of children'. First, the duties of parents were explained in detail, and then the necessity of having a well-established Lutheran parish school in every parish was explained. Without such a school, it is almost impossible for a true Lutheran congregation to exist for long.

"It is well known that there are very few good Lutheran books available in English; however, in order to meet the needs of our children and schools to the best of our ability, various Lutheran books have been recommended, which will be listed in the conference report.

"Every day, with the exception of the last, there was preaching. All who attended the conference recognized that they had been greatly encouraged by what they heard, especially by the discussion of the theses.

"May the Lord bless and promote the work of our hands in His name, that our English Lutheran Church may gain a firm and strong hold in our West and that many souls may be gathered into His Kingdom.

L. M. Wagner."

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As the reader can see from this report, the members of this conference are serious about true Lutheranism. And so we, who were able to attend the conference, Pastor Janzow and the writer of this report, also found it to be so. These fine men want only true Lutheranism. We have heard wonderful testimonies of this among them. At the same time, they are so humble that they gladly accept instruction from those who, by God's grace, have known and have true Lutheranism for a long time, in order to be supported in every way.

The congregations also go with their pastors. In addition to the congregational deputies, many other members of congregations from near and far, men and women,*) attended the conference and all listened with great interest - from 9 o'clock in the morning until the end of the meeting in the afternoon. At noon there was only a break of about an hour. Everyone stayed; the women had provided plenty of food.

Not only the pastors, but also church members recognized that some ills in their institutions, which they brought with them from Tennessee, still need to be remedied. And the dear people are grateful for any good advice given to them.

Where possible, pastors will attend our conferences, such as those in Perry County and Arkansas.

The congregations are very scattered and some of them are still poor. It is therefore a great inconvenience that some pastors engage in farming for their livelihood. This was also discussed at the conference. With God's help, things will soon change in this area as well, if only because the pastors are seriously considering establishing parochial schools and, where no teachers can be hired, taking them over themselves.

So we cannot, we must not abandon these dear people. We would not be responsible before God if we were to ignore this opportunity to build His kingdom. We must help them - with counsel and action. Let us repeat, therefore, the words that the "Lutheran

*) For example, one family had come 200 miles by wagon.

in No. 5 d. Z.: "It is undoubtedly the sacred duty of the Lutherans, whom God has blessed with that of which these their righteous brethren are deficient, to support them vigorously. Their mission field is the mission field of all true American Lutherans."

The reader will certainly be pleased to know that the Conference requests that its congregations be visited by a member of our Synod. This gives a good opportunity to get to know the needs of the dear people and to regulate the support accordingly.

The Conference will meet next year 2 days after the close of the Western District meetings in Barton County.

I would like to add a request to readers in Missouri: Whoever knows of Lutheran settlements of English tongue in his vicinity should not fail to inform the pastors of this English conference. The writer of this offers to pass on any information that may be given. G.

To the ecclesiastical chronicle.

I. America.

Lutheran Illinois Synod. From the synodal report before us we see that the I. brethren, at their meeting this year, dealt with a very important subject of doctrine, namely, the use of Christian liberty. All righteous Lutherans can only rejoice at the seriousness they showed toward a former member, Pastor Heiniger, who had gone over to the Methodists but wanted to rejoin the Synod without a public confession of repentance, and who has now found his equal among the members of the Wartburg Synod, which belongs to the General Synod. It was "resolved that the pastors and delegates submit the question to their congregations for decision, whether they consider it advisable that the synod ceases to exist as such or continues to do so, and that a report be made on this next year .

Tennesseeeshyode. Past. P. C. Henkel gives a good testimony in this English Synod. He reports the following in "*Our Church Paper*". "As the time approaches when the Lutheran Tennessee Synod will meet in this year of the Lord 1879, I deem it my duty to notify the members of the Synod in advance that I intend to recommend the doctrine and worship of the secret societies, and the subject of altar and pulpit fellowship and chiliasm, to the prayerful consideration and inquiry of the Synod. One of the principal duties of a synod, as you know, is to expose and expose false doctrines. And since I am convinced beyond all doubt that the worship of the secret societies is at best deistic and therefore contrary to the worship of the Triune God, and that the way to blessedness taught by the secret societies contradicts the glorious doctrine of justification by faith in Christ, my soul trembles at the thought that such worship and such teaching could be attributed to us; I cannot, therefore, for the sake of conscience, do otherwise than require the Synod to remove my scruples of conscience by proving that I am in error in my opinions, or by removing the ground of my misgivings by a suitable designation of its position in regard to these things."

R. L.

Dr. Seiß and the Doctrine of the Antichrist. The "*Zeitschrift*" writes: "Dr. Seiß has written about the Antichrist in the '*Lutheran*'. He wants through his 'Briefs

In his book 'Theology', he produced a kind of American Lutheran encyclopedia and now he treats the different theological subjects in alphabetical order, and so he also came to speak about the Antichrist. As is well known, Dr. Seiß treated this subject in his "Last Times" in great detail and, if we are not mistaken, he recognized the Antichrist in Napoleon III. But now he is no longer among the living and another one must be found. The Lutheran theologian Quenstedt is drawn to testify that there is a very special, great Antichrist in addition to the many small Antichrists (1 John 2:18) according to 2 Thessalonians 2. And then the Doctor lets the Roman Episcopalian Pusey say that this great Antichrist is yet to come. - But our confessional writings have long since decided the question about the great Antichrist. Thus it says in them (Müller 308,10.): 'This piece shows tremendously that he (the pope) is the real end-Christ or anti-Christ, who has set himself above and against Christ and exalted himself, because he does not want the Christians to be blessed without his power, which is nothing, not ordered nor commanded by God'. Then, in Melancthon's treatise on the power of the pope, as an appendix to the Schmalkaldic Articles, and with them in the same symbolic standing, the doctrine that 2 Thess. 2 is to be referred to the pope and his kingdom (Müller 336, 39-41.) is most clearly elaborated, and all Christians are admonished that they 'should depart from the pope and his members or appendages as from the kingdom of Antichrist and curse it'. If this is the confession of our Lutheran Church, then a preacher and editor of our Church should also stick to this confession and be called to account if he deviates from it; especially if one is so unambiguous in the doctrinal basis of the Constitution of the General Council Art. IX. has so unapologetically taken the stand of the confessional writings in every single piece. If one is permitted to depart from the Confession on this point, another may bring up a new doctrine on another." These are splendid, decisive, Lutheran words, such as the "Zeitschrift" has spoken repeatedly of late, to our great joy. F. P. [Pieper]

A bad joke. We recently reported that at a conference of the Pittsburg Synod, the majority of the conference members present expressed themselves in an entirely unbiblical and un-Lutheran manner about the Confirmation, namely that they counted it as the foundation of Christianity. We took this news from the report of the secretary. We now see that yours was not so, but that only the chairman of that conference expressed himself in this sense, but that the secretary in his report referred to the chairman as "*principal part*" (Haupttheil). - We do not understand how a conference can elect such a man as secretary. G.

"The end justifies the means." As is well known, this shameful principle was invented by the Jesuits, but it is also practiced by many who do not want to be Jesuits at all, but even good "Protestants". Of course, the most impudent in this are the papists, in whose fold the Jesuit brood is to be found. If, for example, the building of a church is the purpose, then the papists also obviously consider bad means sanctified by the good purpose and therefore permitted. Even the unbelievers, who otherwise do not have such a tender conscience, are scandalized by this and therefore regard religion and the church as nothing more than clerical deception. An example of this are the means that the papists are now using to get the poor people back the money that the bankrupt papal archbishop Purcell swindled them out of. Thus we read in a local political newspaper published by a non-believer: "For the benefit of the In the name of the creditors of Archbishop Purcell, a large bazaar is now being held in Cincinnati, at which all kinds of beautiful things are on display for sale, concerts are given, and people eat and drink to raise money for the creditors. Of course, there are also raffles of all conceivable prizes (from diamond crosses to woolen stockings, from parlor oil to frying pans); in short, the slogan is: what can be done, will be done." Thus the Pabstthum not only seduces those who belong to it, but it also brings disgrace and contempt on religion and church among the world by its openly displayed immoral actions. W. [Walther]

Distribution of indecent writings. In several journals we find the news that the newsagents in Freeport, Illinois, have decided to stop selling the following English papers: "*Police Gazette*", "*Police News*", "*Illustrated Times*", "*Under the Gaslight*", "*Boys of New York*",

and "*Young America*." These are magazines,

which present the vices of young and old in words and pictures, and present them in such a way that the shyness of vice is killed, indeed, sin is surrounded with a halo of glory. It is obvious how much the outer morality is undermined by such dirty sheets. It is undoubtedly not too much to say that our reform schools, penitentiaries and workhouses receive a considerable number of their inmates through the service of such papers. It is obviously the duty of the state to suppress all writings that undermine morality, and it should not allow itself to be hindered in the exercise of this duty by the "liberals" who cry out about the impairment of "freedom of the press. If, however, the state does not properly fulfill its duty, it is very laudable if men who have the welfare of the country at heart do their utmost to prevent the dissemination of harmful writings. Christian booksellers, who know that there is more to corrupt than outward morality, should be warned not to arrange the sale of soul-poisoning magazines and books for the sake of shameful profit. If they do so, they become partners in sin with those writers who build the kingdom of Satan with their writings. May they fear that terrible woe which the Lord has pronounced upon those who offend even the least of those who believe in Him. F. P. [Beeper]

II. foreign countries.

From Hesse. The Mecklenburg. Kirchen- und Zeitblatt reports: "In Angenrod a parity school or, as they say in Hesse, a communal school has been established. Previously, the Protestant children attended the school on the Gethürms in community with the children from Billertshausen. Some time ago, however, the latter school was abolished. The Billertshausen children were given their own teacher, and the Christian children in Angenrod were instructed to attend the former Jewish school in their village, which was now elevated to parity. 32 Jewish children and 85 Christian children were now united in a one-class parity school, where a Jewish teacher taught. For a short time things went well. Then, however,

the Jewish teacher forbade the children to say the name "Jesus" in the school prayer, telling them that they should leave out the name "Jesus" from their school prayer, which had been usual until then. This fact became the reason for the Christian parents to leave their children out of the lessons of the teacher of "Mosaic confession". At the same time they requested that the Jewish teacher be removed and their children be taught by a Christian teacher. At the suggestion of the Alsfeld District School Inspectorate, however, the school authorities sought to resolve the difficulties that had arisen by

The school, which already had 117 children, was to be converted into a two-class school and then a Christian teacher was to be hired in addition to the Jewish teacher. However, the Christian school-interested parties were not satisfied with this. They demanded the abolition of the communal school and the establishment of a Protestant school for their children. In the meantime, the Christian parents kept their children out of the school, even, it seems, after the school had been transformed into a two-class school and a Protestant teacher had been employed alongside the Jewish one. As a result, they were of course subjected to not inconsiderable penalties for missing school. Since the situation became unbearable, a deputation from Angenrod went to Darmstadt in the course of the previous summer to the Prime Minister von Stark in order to initiate mediation. They received the decision that the school punishments should be cancelled and the Jewish teacher should be transferred (his place should be taken by a Christian teacher), if the community would immediately give up its renitence and raise the funds to pay for the Israelite religious education. Since the Superintendent of the Province, whom the deputation visited, also gave the people similar advice, the congregation complied. Although completely poor and indebted, it nevertheless agreed to take over the costs for the Israelite religious instruction, in order to provide only their children with the possibility of Christian instruction again. That was in the summer of last year, and now - according to a report in the Allg. Ev.-Luth. Kirchenzeitung of May 23rd of this year - things are still the same in Angenrod, and the note published by the "Deutscher Volksfreund" some time ago, that the Jewish teacher hoped to be transferred to Worms, has unfortunately not yet received actual confirmation. It is also interesting to note that in Angenrod, a branch village of Billertshausen, the Protestant pastor of Billertshausen was appointed chairman of the school board of the Jewish-Christian communal school. The pastor in question wanted to refuse because it was impossible for him, as a Protestant clergyman, to represent the intentions of the government that had brought the Jewish-Christian communal school into being, but it is said that the church regiment simply forbade him to refuse.

Religious intolerance in Austria. The following is found in the 3rd report of the missionary institute at Alt-Tschau in Lower Silesia: "A torrent of persecution is now passing over Austria. It seems to be the firm determination of the Austrian government to crush the young Christian life that is springing up on all sides. The most striking instances are as follows: In one place near Prague, some people who call themselves the "Old Reformed Church" have been forbidden to admit to their family services any person who is not a member of the family. The police have entered their homes and even during the prayers have expelled the ministers. The public prosecutor in Prague openly and boldly declares that it is not even allowed by law to say table prayers when a stranger is present. Last fall, the adherents of the so-called "New Church" in Vienna, who had been allowed to worship publicly for ten years, were forbidden to assemble at all, and another Protestant congregation of the same city was ordered not to admit any stranger (non-member) to its services. Congregationalists associated with the American mission were forbidden to hold religious meetings in Prague or Graz the previous March. They were told that they could not even invite friends in their own homes for religious purposes, and the leading members were threatened with a fine of 2000 marks or 21 days in jail if they dared to attend any

The church was banned from holding services outside the state-recognized churches. The services of the Free Church of Scotland were also banned if they were conducted in any language other than English, and a similar notice was sent to the Baptist Church in Vienna. Bible reading, which had taken place privately and publicly every week for years, was suddenly and decisively banned.

The schools in Austria. In the above report we further read the following: The so-called "public, non-denominational state school of Austria," which also rightly exists in Bohemia, is a simple falsehood. The "non-denominational" school is still a Catholic one. If one were to ask in a Bohemian town about the public, general or non-denominational school, no one would be able to show it, but everyone would know where the Catholic school is. The initial opposition of the ultramontane circles against the non-denominational school has subsided very quickly. This is very understandable. For the Catholic character of the non-denominational school leaves nothing to be desired. The reading book in this school contains, for example, petitions to the Most Holy Virgin, exhortations to go to mass diligently, the life story of St. Charles Borromeo, and the like, as can be proved by translation from the available Bohemian books. The school classes are decorated with crucifixes and other Catholic insignia. The school inspectors are priests or ultramontane laymen. Even the Protestant or Jewish teacher, for example, formerly employed at such a non-denominational school, is required by the school inspector to make the cross, lead the children in the processions, and say the Hail Mary, even if he can think of nothing to do so. In recent times, however, no Protestant school candidate is employed in a "public" school. New schools are also always built as close as possible to the Catholic Church and inaugurated in a Catholic manner. The preliminary training of teachers in the seminaries is purely Catholic, and the non-denominational school, which only exists on paper, has in fact already disappeared to such an extent that examination commissioners officially use the name "Catholic school" instead of "general school" in the teachers' examinations. It is easy to see how badly the Protestant Church in Bohemia is suffering under these circumstances. The Protestant schools, which have not become public, general, i.e. Catholic schools, no longer have the character of public state schools and therefore do not receive any funds from state or municipal coffers. They have become private schools and must be maintained privately by the Protestants, who, like all members of the community, must also pay contributions to the private school, even if they also maintain a special Protestant private school. This double obligation to pay school taxes caused the closure of many Protestant schools. Of the 395 private Protestant schools in Bohemia, 88-90 have already failed to survive and have given up their Protestant character. They are gradually occupied by Catholic teachers and then undermine the existence of the Protestant communities that founded them. The remaining Protestant private schools are under Catholic inspectors and must use the prescribed Catholic textbooks. Protestant religious education is also supervised by the Catholic school inspectors. Thus, through the "non-denominational" school, the Catholic Church has not only found its way to the purse strings of the already poor Protestants, but is able to gradually undermine the Protestant Church of Bohemia completely. - O dear readers, thank, thank God that you do not live here in a so-called Catholic country, but in a country where at present there is still freedom of religion and therefore also freedom of school!

W. [Walther]

State church affairs. In the Leipziger Allgemeine Kirchenzeitung of October 3, the following is related. A worker's wife in the countryside, who was asked in the third month after the birth of her still unbaptized child, why she had postponed baptism for so long, answered that one no longer knew what one had to do; her employer had said to his workers in the field that Bismarck did not want the children to be baptized. And the poor woman not only believed this, but she also thought that in such a case it would be most advisable to wait with the baptism of her child until one knew what the great lords in Berlin would decide.

"Keep us, O Lord, by thy word, And prevent the murder of the Pabst and the Turk."

When Luther had this song printed for the first time in 1542 on a special sheet, he gave it the following title: "A Children's Song to Sing Against the Two Archenemies of Christ and His Holy Church, the Pope and the Turks." As a signature, however, the song bore the following address of Luther to the children: "Dear Christian children, sing and pray confidently against the two right and greatest arch-enemies of Christ and His members, that God the merciful Father may continue to give peace for the sake of Jesus Christ. Do your best in this, for, alas, there are few poor people who are earnestly concerned about this. Grow in the grace and knowledge of our Lord and Savior Jesus Christ. Amen." From this time on, this hymn has been prayed and sung almost daily by the children in the Lutheran city and village schools, mostly on their knees. This children's prayer has been wonderfully answered. The Turks, those bloodhounds who lusted after the blood of Christians and from whose attack Christianity was once not safe for an hour, prayed that children's song sick and dead, so that now Christianity, if it only continues to pray against the Turk, is safe from him. But as far as the other archenemy of Christ and Christianity, the pope, is concerned, our "nursery rhyme" has also put a stop to him at least to such an extent that he can no longer, as he once did, murder Christians who do not want to worship him, as much as he would like to. Cf. Ps. 8, 3.

W. [Walther]

Death notice.

Before the end of the paper comes the shocking news that Pastor G. E. Friedrich died of yellow fever in New Orleans on October 23.

Inaugurations.

Mr. Director F. Zucker was introduced Wednesday, October 1, at Concordia College by the undersigned.
Fort Wayne, Ind. 13 Oct. 1879, W. S. Stubnatzy.

Mr. Pastor Hermann Strchholz of Martinsville, N. I., on the 16th Sunday after Trinitatis in the congregation zn Paterson, N. I., introduced by Fr. König.

Address: Rsv. 8. stsoddolr,

28 Vrrn Houton 8t.r., paterson, X. 3.

Following this, I take the liberty of informing you that I was previously a member of the Buffalo Synod and, as a pupil of the same, absorbed the false conception of the Buffalo Synod in the doctrine of the office of preacher, of the church, of the ban and of middle matters. Through diligent study of the writings of the honorable Synod of Missouri, however, I came to the firm conviction that said Synod in the above-mentioned points, as in general, led the pure Lutheran doctrine, which is according to the word of God and the symbols of the church; sought therefore for a colloquium, which was also held on August 27th at Martinsville, N. I., where I was able to find a place where I could hear the Lutherans. I., was held. The result was complete agreement with the honorable Synod of Missouri in doctrine and practice. And because my congregation in Martinsville did not want to leave the Buffalo Synod, I followed the call of the St. Paul Lutheran congregation in Paterson, N. I. Herm. Stechholz.

On the 19th Sunday after Trinity, Rev. E. C. Georgii was installed by me in his new office at Cedarburg, Ozaukee Co, Wis. at the pleasure of the Most Reverend C. Strafen.

Ms. Schumann. Address: Rsv. 8. 0.

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Conferenz displays.

On November 18 and 19 La Porte Specialconference in Bremen. G. Rosenwinkel.

The First District of the Minnesota "Pastoral Conference will meet at the undersigned's home in Waconia from the 18th to the 20th of November. Those gentlemen coming by rail will be picked up Monday evening from Benton Station.
Registration requested. W. Friedrich.

The 3rd District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., November 25-27, at the home of Rev. K. F. Schulze, in Courtland. ° I. Schulenburg.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., Monday, Nov. 10, 2 o'clock in the afternoon amidst the congregation Rev. Tb. Jäckels. The meetings will close Wednesday, Nov. 12, at 1 lj o'clock in the forenoon. - Those who do not yet have logis, please call. I. L. OsterhuS.

Correction and request.

Not Mr. I. P. Rademacher, but the undersigned, is treasurer of the Widows' and Orphans' Society for the Jowa District. - Since our widows and orphans are in dire need of help, the pastors and teachers concerned are hereby cordially and urgently requested to send in their contributions within the next 6 weeks, if at all possible. Whoever has already paid his contribution to another treasurer, I ask to inform me by postcard. P h. Studd.

Revenue to the Western District's coffers:

For synod treasury: from J. Roschke's congregation near Pierre City, Mo., H3.75. ? Fackler's congreg. at Columbia Bottom, Mo., H3.50. ? Wille's Gem. at Brownsville, Mo., 8.50. ? Biltz's Gem. in Concordia, Mont., 15.40. D. Mariens' Gem. in Franklin Co, Mon., 7.45. 8. Grabner's Gem. in St. Charles, Mon., 21.80. ? Sapper's Gem. in S. St. Louis, Mo., 9.75. ? Biedermann's Gem. in Taver Co, Nebr., 6.61. J. Gummrs' Gem. in Cave Girardeau Co, Mon., 3.60, in Hanover, Mon., 8.40. ? Kosterling's parish in Altenburg, Mo., 21.00. ? Döschers' Gem. in New Orleans, 27.00. ? Sweet's Salems

congreg. in High Hills, Ter., 5.25. From Trinity Distr. in St. Louis, 9.70. ? Kleist's Gem. in Washington, Mo., 7.60. ? Sandvoß's Gem. in Augusts, Mo., 6.00. K. Pennekamp's gem. in New Wells, Mon., 13.00. ? Bartels' Gem. in Minerstown, Mon., 6.55.
 To college maintenance fund: ? Scholz's Gem. in Holt Co, Mon., 1.25.
 For inner mission, part of the mission festival coll. in 8 Vetter's church in Cole Camp, Mon., 16.00. Part of the mission festival coll. in ? Biltz's church in Concordia, Mon., 75.00. Part of mission festival coll. in ? Voigt's congregation in Dissen, Mon., 50.00. Part of the mission festival coll. in ? Winkler's church in St. Louis Co, Mon., 40.00. ? Grupe's Gem. in Eisleben, Mo., Collecte 7.00.
 For Negro mission: H. Hager through K. Wesche, Jefferson City, Mo., 75th part of mission festcoll. in ? Vetter's Gem. in Benton Co, Mo., 15.5t. Part of mission festival coll. in K Biltz's congreg. in Concordia, Mon., 25.00. Part of mission festival coll. in 8. Voigt's congreg. in Dissen, Mon., 17.00. Part of mission festival coll. in 8. Winkler's congreg. in St. Louis Co, Mon., 20.00.
 For Emigrantm-Mission in New York: Part of the Mission Festcoll. in ? Winkler's church in St. Louis Co, Mon 10.00.
 For poor sick pastors: From the women's club in ? Döschers Gem. in New Orleans 15.00. From "d. M." by Dr. Walther in St. Louis 5.00. ? Vetter in Benton Co, Mo., 3.00. H. Kammeier through ? Biltz in Concordia, Mon., 2.00. ? Weisbrodt by ? Bünge in St. Louis 5.00. Coll. by ? Endre's Gem. in Seward Co, Nebr., 6.95. I. Weseloh, Kimmswick, Mo., 1.50. ? Hälsler in Marysville, Nebr., of, 1.00. By and of ? Gülker at Dayton, Iowa, 5.10. ? Sandvoß Gem. at Augusta, Mo., 6.25. by himself 1.00. N. G. Seidel at San Francisco, Cal., 1.50.
 For Mrs. ?, RuhlappdxBy ? Holls at Centreville, Ill., 9.75. O. Laudel by ? Sapper at S. St. Louis, 1.00. W. Trampe by same .50. ? Lohr's Grm. at Jackson, Mo., 3.70. ? Spehr's Gem. in Benton Co, Mo., 1.00. T. Roßmueller in Holt Co, Mo., .50. I. Slazik the. .50. N. N. by ? Endre's in Leward Co, Nebr., 1.00. ? Hälsler in Marys- ville, Nebr., 5.00.
 For the household fund in St. Louis: ? Gräbners Gem. in St. Charles, Mo., 3.25.
 St. Louis, Oct. 20, 1879. E. Noschke, Cassirer.

For the Preacher-"nD Teacher-Wittwen- and Orphan-Cafe

(Middle Districts)
 have been received: By Mr. I> A. K. W. Th. Siek from several members of his Parish to Taylors Creek, O., Pl.50. By Mr. ? C. F. Seiß as Collecte sr. Gem. at Columbia City, Ind. and contribution by himself 6th, 0. By Mr. ? H. G. Cramer, Collecte at the wedding of Mr. Franz Schneider in Zanesville, O., 5.75.
 Indianapolis, Oct. 18, 1879. M. Lonzelmann, Cassirer.

INCOME INTO THE CASH OF THE ILLINOIS DISTRIBUTOR:

For the synodal treasury: From ? Löt ers congregation in Niles 413.00. ? Chr. Kühn's parish in Belleville 14.75. ? I. M. Hahn's congregation in Staunton 19.18. ? M. Eirich's parish in New Minden 28.09. ? Detzer's parish in DeS Plaines 11.00. (Summa 476.93.)

For the inner mission: By ? G. I. Müller, part of the mission festival coll. of the community in Ehester and surrounding area, 25.00. By ? B. Mießler in Carlinville, monthly mission collections, 4.15. By ? Ebr. Kühn in Bellville from N. N. 5.00. By ? I. Dunsing in Strasburg, part of the MissionSfestroll. 31.77. (p. 465.92.)

For the Negro Mission: Through ? B. Mießler in Carlinville, monthly mission collect, 4.15. By ? B. Burfrind in Rich by D. Dettmering, 2.50. (p. 46.65.)

For the emigrant mission in New York: By ? G. I. Müller, part of the Mission Festival Coll. of the Gemm. in Ehester und Umgegend, 15.00.

For the emigrant mission in Baltimore: By G. I. Müller. Theil, der Wisßvnsfestcoll. der Gemm. in Ehester und Umgegend, 10.00.

For St. Louis college household: by I. Johnson, Harvest Festival coll. by? KatthainS Gem. in Hoyleton, 18.00.

For the college household in springfield: By ? DuUsing in Strasburg, part of the Mission Festcoll. 25.00.

For the seminary organ in Springfield: By ? Dunsing in Strasburg, part of the Mission Festival Coll.

For poor students in Springfield: By ? Dunsing in Strasburg, part of the missionary festival coll, 15.00. By ? Steege in Dundee from the bell bag for Goltsche 5.25. ? T. I. GrossrS Gem. in Addison for Herm. Brewer 6.00. (p. 426.25.)

For poor students at Fort Wayne: For orphan boy W. Köpchen : by Sophie Biesterfeldt in Chicago .50, Christ. Mandel in Proviso.25, Joh. Schulz in Chicago.13, Fr. K-be in Arlington Heights .50, Louise Plumhoff in Chicago .25, Z :ti Rodenbro .25, Conr. Biesterfeldt jr. and W- Sporleder in Schaumburg M 150; by ? Steege in Dundee out of d "n bell bag 5.25; from Chicago: by ? Wunder from Mrs. Aron .30, by ? Succop by Carl Albrecht .50, Wilhelm Hagemann .25, Ehr. Schröder .50, and by ? Hölter by W. Schultz .25, by ? Bartling in Chicago: for W. Wrocklage from Frauenverein 10.00, from D. Wrocklage 7.00; for E. Albrecht from Jungfrauenvrein 15.00; for M. Albrecht from Fr. Albrecht 15.00; for Th. Kohn from Jungfr.-Ver. 15.00. By ? Wagner in Chicago for C. Koller by G. Koller 20.00. ? Hölter's Gem. in Chicago for A. Bünger 20.00. By ? Engeibrecht in Chicago from Frauen-Verein for Bendin 20.00. ? T. I. GroßeS Gem. in Addison for F. Brauer 6.00. By ? Schieferdecker in Hamel, half of Coll. at Fr. Chr. Wehmgs Hochz. for Ruhland 2.58. (S. 4140.51.)

For poor students in Addison: ? Grupe's Gem. in Rovenberg 7.10 u. by ? Steege in Dundee, from the Abenom.cold 10.00. For the orphan boy C. Kambeiß: by Sophie Biesterfeldt in Chicago .50, Christ. Mandel in Proviso .25, Joh. Schulz in Chicago .12, Fr. Kehr in Arlington Highls .50, Louise Plumhoff in Chicago .25, F. Hinze in Rosenberg .25, Cour. Bieste, felbt jr. and W. Sporleder in Schaumburg jr.50si from Chicaa: by ? Wunder from Mrs. Aron .30, by ? Succop by Carl Albrecht .50, Wilb. Hagemann .25, Ebr. Schröder .50, and by ? Hölter by W>lh. Schnitz .25; by ? Steege in Dunder auc the Abeudmahlskasse 5.25. For P. Sommer: "by ? T. I. GroßrS Mein, in Addison 12.00 and by? Schieferdecker in Hamel, Collecte at Fr. Chr. Wehling's wedding, 2.59. (p. 441.61.)

For the widow's fund: By ? G. I. Müller in Randolph, Coll. at H. Welgc's wedding, 6.25 and dnrc? Dunsing in Strasburg, Theil der Erntefestcoll., 3.00. (S 49.25.)

For Wittwe Ruhland: ? Eirich's Gem. in New Minden 19.0 and by ? W. Dorn in Pleasant Ridge 30.00. (p. 449.00.)

For the community in Elkhart, Ind: By F. D. Meyer of ? Goisch's Gem. in York Centte 2.00.

For you community in Waterloo, Iowa: By F. D. Meyer of ? Gotsch's Gem, in York Centre 2.00.

For Wittwe Nickel: By ? B. Burfcind in Rich by F. Bode jr. 2.00.

For the deaf and dumb in Norris. Mich.: By ? G. I. Müller, Tbeil der Missionsfestcoll. der Gemm. in Ehester und Umgegnb, 32.50, and by ? L. Dunsing in Strasburg, part of the Erntedankfesicoll., WO. (S. 434.50.)

For the orphanage near St. Louis: ? G. I. Müller's church in Ranrvlph 7.25 and by ? L unstng, part of the harvest festival coll. in Strasburg, 2.00. (p. 49 25.)

For the orphanage near Boston, Mass.: By?. Succop in Chicago by Albeninc Wille 1.00-.

Addison, Ill, 12 Oct. 1879. H. Bartling, Kassirer.

Entered the caste deS Northwestern District:

For the proseminar in springfield: Missionsfest-Collecte of the congregation in Sdebovgan 426.00. From ? I. S. Hertnch's congreg. in Dundee, Harvest Festival Collecte, 3.00.

For the Emigrantrn Mission in New Dork: By ? C. Holst, MnsivnSfestcoll 6.00. part of the Missionfestcoll. in ? Daibs Gcm. in Oshkosh 8.00.

For poor students in Springfield: Mrs. B. Bollmann at Allouez (L. S.) 5.00.

For the orphanage near Addison: Mrs. M. in Milwaukee 1.00.

For poor students in St. Louis: collected by little Rudy L. 3.00.

For the deaf and dumb institution in Norris: Karl Borchert in JancSville .50. Mrs. K "ck and daughter in Pinc City 1 25. By ? I. L. Daib, collected in Christian teachings, 8.13. Mr. Schoeniau .50. ? Chr. Löbrrs Gcm. in M lwaukee 15.00. ? I. S. Heinrich's Gem. in Faribault 7.00.

For the heathen mission: Through ? C. Holst in Horicon, mission festival coll., 10.00. Part of mission festival coll. in ?.. Daib's congreg. in Oshkosh 10.00.

For Wittwe Ruhland: From limbs from ? A. E. Winters Gem. 2.25. From limbs from ? I. I. Walkers Gem. 2.50. I. Braun in Polla 1.00. E. Krause .25. ? A. Landeck 5.00. ? Schaaf's Gem. in Rochester 4.27. From Stephen's Gem. in Milwaukee 1.00. Karl Borchert in Janeöville 1.00. Mrs. A. Schicker .50. ? A. Kaseliy' Gem. 5.00. ? C. F. Hartmann in Woodworth 1.30. From ? F. Lochner's congregation 31.00. ? Mendr'S preaching place in Corinna 2.00. ? C. H. bükler in Aroma, Kans.. 1.00. ? Ph. Wambsganß' jr. Gcm. in Hancock 2.50. Subsequent from ? I. I. Walker's Gem. .75.

For the synod treasury: ? Wescmann's congregation in Grafton 9.30. ? L. Schütz's congregation 5.00. ? A. Landrck's congregation in Norwood 14.00.

For the widow's fund: ? Coiner 2.00. Coll. at the highz. of Mr. B. E. Hustvedt in Oshkosh 8.80. Karl Schubert in Milwaukee 1.00.

For Wittwe Sommer: ? C. Horse 1.00.

For ? Schwemly's parish: ? Prägers St. PetriGrm. in Greenville 3.00.

For the community in Waterloo, Iowa: By ? Coiner.50.

For the community in Elkhart, Ind.r By?. coiner .50.

For Inner Mission: women's club in New London, feast , collecte, 8.00. mission feast, oll. d.r missourian churches in Milwaukee 172.05. C. Maas 1.00. Mrs. Droß 1.00. Mrs. Jost .25. Mrs. Glawe 1.00. ? E. Rofls Gem. in St. Paul 23.00. Dnrch Kassirer I. Birkner 4.25. ? Schumann's mr. in Freistatt 6.00. By ? C. Holst in Horicon, mission festival coll., 40.00. Mission festival coll. in ? I. I. Walker's comm. at Bear Creek 16.20. ? C. Strasens Gem. at Watertown 42.68. By Kassirer I. T. Schuricht 100.00. Missionfestcollectr at ? Markworth's Gcm. 15.00. Part of the mission festival coll. in ? Daib's church in Oshkosh 50.00.

For ? Brunn in dying: From limbs from ? A. E. Winters Gem. 2.00. ? A. Landeck 5.00. ? C. Ross 1.00. ? I. L. DaibS Gem. in Oshkosh 6.75. By ? F. Lrdebur from the Gcm. in Cedarburgh 5.38. Trinity Parish in Milwaukee .M-25.

For the Negro mission: mission festival coll. d" missourische Gemm. in Milwaukee 57.35. mission festival coll. in ? I. I. Walker's congreg. at Bear Creek 6.00. ? L. Schütz's Gem. 3.00. mission festival coll. in ? Markworth's Gem. 5.38.

For poor and sick pastors: ? C. Penalties, excess travel money, 1.90. ? Osterhus' parish in Williamsburgh 2.00. ? Aulich's parish in Ellisville 4.50.

Milwaukee, Oct. 10, 1879. C. Eißfeldt, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(Western Districts)

have been received:

1. contributions:

Bon Dr. C. F. W. Walther 45.00. From the ???: I. Nrlbing, L. Geyer, T. Miefßler, F. W. Pennrkamp, F. W. Scholz, T. Nützet, E. G. Mövingcr, H. Maack, G. F. Walther, O. Spebr 4.00 each, T. Häßler and Thurner 3.00 each, G. Bürger and Biedermann jr 2 111). Of the teachers: Mackensen 5.00, H. W. Gehrke 4.35, R. A. WiSmar 4.00, Drffner 2.00.

2. gifts:

From N. N. in St. Louis 1.15. Mrs. Seboldt, teacher in Millstadt, Ill., 2.00. From the Women's Association in ?. SapperS Gem. 10.00. HochzciitS- Collrcte at A. Breihan daselbst 15.06. Mrs. A. A. 1.00. For happy delivery of N. N. 2.00. Hochz.- Coll. 5.i>0. Caspar Rantzel 1.00. Jmmanuels-Gem. in Perry- ville, Mo., 3.45. ?. Biedermanns Gem. 7.89. By ?. Häßler by C. Abrahams 1.00. ?. Spehr's Gem. 2.70. Mr. I. H. Myers, Ambia, Jud. 5.60. St. Louis, Mo., Oct. 8, 1879. E. M. Große, Cassirer.

Received by the undersigned:

For poor sick pastors and teachers: from congregation ?. Kühns, Indianapolis, Ind., 48.70.

For poor students: By Mr. I. H. MyerS, Ambia, Ind., 45.00.

For ?. Brunn in struts: By ?. Böttcher by a LanbSmann of Mr. ?. Brunn in Mt. PulaSki, Ill., 45.00.

For inner mission of the western district: By Mr. ?. Wolbrecht, Okawville, Ill, Mission Collecte, 450.00.

I. T. Schuricht,
Treasurer of the General Synod.

For the seminary household in St. Louis

received since May 30: Don of the municipality drs Mr. ?. C. H. Lükcr 5 pails of butter. From an unnamed donor through Mr. P. W. Gayer at Macon, Mo. a case of 125 lbs. of meat. From a widow in St. Louis 1 bushel of potatoes and a pot of boiled pears. By Mr. Kassirer Lr. Schuricht 447.25 and 44.03. From the Gcm. of Mr. ?. Bock 1 side "üek, 2 hams and 1 bush. Potatoes. From a member of Mr. ?. Gräbners parish .75. By Mr. Kassirer Grahl 133.00. From Mr. Waltke 200 Pfd., Messrs. Haas L Schenkel 2 boxes, Messrs. Bartmann and Göhner each a bor soap. From the commune of Mr. ? Lenk (New Bremen) 20 gall. Applesauce. From Mr. G. March 4 bushels of apples. From the mission feast of the congregation of Mr. ?. Wolbrecht in Okawville, Ills, 4 boxes of cakes and bread along with 7 pounds of coffee. Also the gentlemen gardeners in and around St. Louis: Noblfing, Pöhning, Wolvers, Gieseeking, Hartmann, Mühlhof, Faßhelz, Maler, Böttcher, Brauer, Ube, Linkamp, Lindemann, Tramber, Klausen,

Wicbold, LinbhorS and Frerck supplied with vegetables from time to time.

Sincerely thanking the benevolent donors and God's riches

"Wishing laying

St. Louis, October 20, 1879. H. lungkuntz.

With the most heartfelt thanks against my faithful God and dear Giver erhieit icv from the dear congregation of Philadrlp on 16 April d. J. \$15.00 and on 6 Sept. 18.00. The H be a rich retributor I Emilie, widowed Sommer.

For the hospital in St. Louis

received with thanks:

From the congregation of Mr. D. Sapper \$6.25. From a charitable woman in St. Louis (Jmm.-Distr.) 3.25. Mr. Gast in St. Louis 5.00. ? Brandt's parish that. 6.70 and 9.00. By Mr. Kassirer Eißfeldt 3.94. By Mr. Kassirer Grahl 5.41. From Centerville, Ill., by the women Seebold and Buchholz 1.00 each. Mr. Waltkr in Lowell, St. Louis, 4 brn soap. Mr. O. Laudel through Mr. ? Sapper 1.00. Mrs. Charlotte Kohring in St. Louis (Zions-Distr.) 25.00.

F. W. Schuricht, Kassirer.

For poor students received with heartfelt thanks from Mr. D C. F. W. Brandt hei Clarinda, Page Eo., Iowa, H5.00. From Mr. K. in Sheboygan, Wis. 6.00. C. F. W. W a lther.

With heartfelt thanks to God and kind givers, I have received through Mr. V. Seuel in Indianapolis from his congregation H29.60 for my support; and subsequently from Mr. Meier of the same congregation P1.00.

Indianapolis, Ind., October 14, 1879. fr. jske.

From the municipality of Mr. ? G. Endns in Nebraska H5.00 and from the community of Mr. k. L. H. Lentsch 9.00 for the operation of the internal musion in southwestern Nebraska, certifies with heartfelt thanksC . Meyer.

New printed matter.

First Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio and Other States in 1879.

It is certainly gratifying that this new synodal district, which has emerged from the Western District, provides our synod with such an extensive report - 124 pages - right from the start, and with such splendid content. The dear reader already knows the theses, which the District based its discussions on, from No. 14 d. Bl., about the main duties that a synod has if it wants to rightly bear the name of an Evangelical Lutheran synod. It must 1. be faithful to the confession in word and deed, 2. faithfully take care of its congregations in an evangelical manner, 3. prove to be a "pride" to its preachers and teachers, 4. promote the growth of its members in the knowledge of the truth in every way, 5. cultivate peace and unity in the truth among itself, and 6. seek not its own glory, but God's glory alone, not being concerned both with its own expansion and with the expansion of Christ's kingdom and the beatification of souls. To be obtained from our "Luth. Concordia-Verlag" (M. L. Barthel, Agent). Price: 30 centsS. G.

Evangelische Trosttröpflein. A collection of Christian prayers, songs and poems, offered to young and old Christians as a festive gift by Ph. A. Weyel, Lutheran pastor. Mount Vernon, N. Y. Printed and published by the Wartburg Orphanage. 1879.

It is with heartfelt pleasure that we present to our dear readers this just published 63-page collection of prayers and Christian reflections in verse. The author is our dear brother Pastor Weyel in Darmstadt, Vanderburgh Co, Indiana. Whatever may stir the heart of a Christian is expressed here in rhymed verse. The godly author does not give rhymed empty phrases, but childlike thoughts of a believing heart put into words. The author is a long-time bearer of the creed, which is why his "little drops of consolation" are so sweet, because the grapes from which they flowed ripened in the heat of temptation and were squeezed out in the winepress of tribulation. But it is not a gloomy spirit of sorrow that is expressed in them, but that cheerful spirit that says with the apostle: "We glory in tribulation." The "little drops of consolation" are truly "evangelical." Every true Christian will read them with joy and for his refreshment, strengthening of faith and encouragement on the narrow and steep way to the heavenly Zion. The booklet is available from the publisher, Rev. G. C. Holls, Mt. Vernon, West Chester Co., N. Y., from our general agent, Mr. Siemon at Ft. Wayne, and from the Pilgrim Bookstore at Reading, Pa. and Brobst's Publishing House at Allentown, Pa. The tasteful decor does credit to the Orphanage Print Shop. At any rate, the price, not yet known to us, is a cheap one. Any net profit is to be donated to the dear orphans."

W. [Walther]

Changed addresses:

Ilsv. L bl. Luor^or. llox 213- Rusliiorä, llillmoroOo., Llinn.

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ll. lloürlinA.

Box 354. houston, llcrx.

ll. ll. llrubouüorst, llrockoriolr 6it^, Llä.

Printing house of the "Luth. Concordia-Verlag."

The Synod of the Evangelical Lutheran Free Church of Saxony and Other States.

About this year's meeting of this synod Mr. Pastor O. Willkomm reports in the "Freikirche", as follows: "From September 3 to 9, under God's assistance and blessing, we held this year's synodal assembly in Chemnitz. We had heartily longed for these days of common work and edification, in order to give vent to our pressed hearts, in order to complain to each other of our distress, which weighs so heavily on us at this time. And we became even more aware of this need when we were together. Our small circle was missing three outstanding members of the teaching staff who had worked with us a year ago, whose fellowship had refreshed us all, whose encouragement, instruction and admonition had often strengthened us and encouraged us in many ways: Pastor Stöckhardt, called away to America, Pastor Ruhland, taken from us by quick death, Pastor Brunn, almost incapacitated by premature old age and thus prevented from being in our midst. These were sensitive gaps and it was no wonder that we came together with heavy hearts and gloomy faces. But we were able to experience that the old God is still alive and has not abandoned us. On Wednesday morning we gathered for the first time in the spacious church hall of the Dreieinigkeitsgemeinde in Chemnitz and were abundantly edified and strengthened by the sermon of Pastor Hein, in which, on the basis of 1 Peter 5:6, we were shown how we must humble ourselves under the mighty hand of God and that we should then also be made partakers of the promise attached to the apostolic exhortation. In the afternoon of the same day the first meeting took place, in which we had the joy of being able to receive two new members, namely the pastors Hübener and Meyer, the latter of whom, although he could not be introduced into his new office at the congregation in Crimmitschau until the Sunday after the synod, had already received and accepted the calling of the congregation beforehand. For our common work there were two templates, the first of which was the doctrine of the

St. Louis, Mo., Nov. 15, 1879.

No, 22.

church regiments in detail. We talked about this in six sessions, and first of all we remembered that in the Church of Jesus Christ, as the congregation of the saints, no one else may arrogate to himself a regiment except the one who is the head and king of his congregation, Jesus Christ himself, and that therefore every regiment over the consciences, from whom it may come, be it pope, emperor, consistory or synod, is an intervention.

We further recognized that the reign of the Lord Christ is exercised by the Word and only by the Word, which he has entrusted to the administration of the ministry of preaching. We further recognized that the Lord Christ exercises his rule through the Word and only through the Word, which he has entrusted to the preaching office for administration, so that nothing else but God's Word can bind consciences and every Christian is obliged to watch over the freedom of his conscience with the utmost care. But that this does not mean that unrighteous disorder in the church is the word, we saw from the fact that, apart from the fact that Christians absolutely bow to the word of God, every local congregation also has the right and duty to determine what belongs to good order in the church according to its best judgment, as it is in accordance with the word of God and Christian love. And finally we recognized that the union of several orthodox congregations into a larger church body, though merely a matter of human right, is nevertheless, if Christian freedom is not damaged in the process, of great blessing to the

Church. All these truths, which we recognized as Scriptural and also attested by the orthodox church of earlier times and other countries, could only serve both to fortify us in the opposition in which we stand against the state churches and after-Lutheran free churches, and to encourage us to continue in the way we have begun to build our small community. Whoever wants to be informed about this in more detail, should buy the synodal report, which will be published in due time. - —

In the afternoon sessions we usually dealt with the question: What can we do to keep our school children and young people in our church? This is without

Doubt is a very important question, indeed a question of life for us. Because the unbelievers already know that: He who has the youth has the future! That is why they also try to catch and corrupt the youth with the nets of their mockeries and temptations to carnality. Shall we Christians be less zealous to keep them in the truth of the divine word and a godly walk? We would then "neglect" one of our most sacred duties and at the same time promote the downfall of our church. Therefore, let us take our youth seriously! We have recognized as especially important and necessary the early establishment of parochial schools, since without them we cannot fulfill our duties to our children. Even if the difficulties that stand in the way of this seem insurmountable,

Nevertheless, we must not despair of the success of this matter, but trust in the Lord, who has commanded us, and dare to do everything. This matter, too, will be read in more detail in the synodal report.

Of the other things that were discussed and decided upon, it may be mentioned here, first of all, that the Synod intends to put into print the sermons of the same Pastor Ruhland that were kindly given to it; if possible, an entire volume is to be compiled and published in four issues, from

Furthermore, Mr. Heinrich J. Naumann was appointed agent for all printed matter published by the Synod. Finally, in place of our previous president, because Pastor Ruhland's, the undersigned, in his place as secretary Mr. Pastor Stallmann, and in place of the voluntarily retired Cassirer Mr. Ed. Neldner in Chemnitz.

A very special joy was given to us by the fact that from Sunday on the president of the eastern district of the Missouri Synod, Mr. Pastor Beyer, the "Kinderblattmann", stayed among us and strengthened and encouraged us publicly and especially by many a heartfelt word and many a faithful counsel. We had been longing for such a personally mediated strengthening from the circle of our brothers on the other side of the ocean for a long time and now we had the hope

We were all the more surprised when it was granted to us after all. We are convinced that such personal contact is of very special value for the preservation of the right unity of spirit, and would therefore like to publicly express the wish that every Missourian traveling in Germany should, if at all possible, make us the pleasure of his visit. Such a person should not be frightened when he sees that we, as happened in Chemnitz, are not even allowed to hold a private committee meeting, let alone a synodal meeting, without the presence of the police. Are we really dangerous people? We think that the dangers for the state come from a completely different side, which is left unguarded, even strengthened and protected with the help of the police.

However, the special attention that the police paid to our cause did not harm it and did not shorten the blessing of being together. Thanks be to God that he let us experience such days.

The Lord has not yet and never will depart from his people, he remains their confidence, their blessing, salvation and peace. With mother's hands he leads his own steadily to and fro. Give glory to our God!

How the "Lutherische Kirchenbote für Australien" judges the Hermannsburg separation.

In No. 10, the Kirchenbote had written the following in an article about the separated church of Hanover:

"We approve of the separation itself, since a Lutheran who is faithful to the confession can no longer be a member of the Hanoverian regional church; but we cannot recognize the reason, which is emphasized by Pastor Harms and his comrades, as important enough to leave a church community. We wish and hope to God that the movement in question will turn into a healthy ecclesiastical course, and therefore take the warmest part in it."

In the following issue of the same newspaper, the writer of the same newsletter had also expressed himself as follows:

"How he would like to be able to greet this entire ecclesiastical movement with undisguised joy, but this is not possible for him because he cannot recognize that it has arisen from adherence to the pure Lutheran truth. The Unirte Wesen in the Hanoverian Landeskirche is certainly mentioned by the Separates, but nevertheless one cultivates pulpit and communion fellowship with the Landeskirche; even the editor of the organ of the Separates, the Kreuzblatt, is still a member of the Landeskirche. No one can serve two masters."

These remarks caused offense among some readers. A congregational conference meeting in Bethany therefore instructed its secretary to send the following to the "Kirchenbote":

"With astonishment and amazement we have read some articles in the 'Luth. Kirchenboten' No. 10 and 11, about which we would like to ask for public clarification through the editors. We would like to know the reasons for the unhealthy ecclesiastical course of the Hanoverian separation, and from what sources the round-aboutism is based.

Can the clerk prove that the Hanoverian Separation did not arise from adherence to the truth of the matter, and that the Separates did not merely mention the unrighteous nature of the Hanoverian Landeskirche, but rather testified to it with all their strength before the Consistory?

In response to this, the newsletter writer of the "Luth. Kirchenbote für Australien" (Lutheran Church Messenger for Australia) in No. 15 of this newspaper (of August 8) wrote the following thoroughly justifying article.

"Explanation"

dispensed:

In response to the request received, the following is the clarification desired by the Bethanian brothers. May the Lord bless these lines as an occasion for brotherly understanding.

The objectionable remarks in the monthly review of the "Kirchenbote" were prompted by a passage in an editorial in No. 1 of the "Hannoversche Pastoral-Correspondenz", which reads as follows:

"The Lutherans in Australia, who otherwise for the most part recognize in the Missourians their teachers, but who also have such close relations with Hermannsburg, very easily set aside Harms'

doctrine of marriage, which the Missourians seriously reproach them for, and in their -Kirchenboten[^], while praising separation, express their astonishment that Harms still talks inconsequentially of communion with the national churchmen."

From the above quotation, it can be seen that the Auslas-

The Church Messenger and especially the writer of the Monthly Review have attracted the attention of external ecclesiastical papers and have been criticized in various ways from different sides. For some, the Kirchenbote has gone too far and for others not far enough. The contested remarks should now serve to show the editors of the foreign papers in question that the Lutherans in Australia, as fond as they are of Hermannsburg and with as much attention as they have to it, do not want to be criticized.

However, even though they observe the events there, they are not blind to the shortcomings of the Hanoverian separation and of the Hermannsburgs in particular. The reason that these remarks were not explained in detail was partly because it was not necessary for the local readers of the Kirchenbote, since it had already spoken out clearly and unambiguously earlier; but also because

the editorial staff of the "Kirchenbote" promised at the last synod not to publish articles on marriage until this pending controversial question has been discussed in detail at a pastoral conference. If it had not been for the sake of those foreign papers, the Monthly Review would have remained silent in this matter, which would have been all the more preferable to the writer of the same, since he is now forced by the above request to touch upon the marriage question. If he wanted to avoid it completely, he would not be able to comply with the request made to him. But may the Lord guide his thoughts and pen so that he does not write anything contrary to truth and love.

The writer of those remarks expressed the wish "that the Hanoverian separation would turn into a healthy ecclesiastical course. And with this, he believes to have wished not only something good, but also something necessary. An ecclesiastical community has fallen into unhealthy ecclesiastical ways if, whether with regard to practice or doctrine, it does not act solely according to God's will.

The synod has recognized it as a deviation from the confession and an unhealthy practice on the part of the local Immanuel synod. Thus, for example, our synod has recognized it as a deviation from the confession and unhealthy practice on the part of the local Immanuel synod and has announced that the latter maintains pulpit and communion fellowship with the synod of Victoria, which speaks the word of an unrighteous practice. When we now read and hear that the Separates of Hanover continue to cultivate pulpit fellowship with the regional church, that their church organ is published by a member of the regional church, and that they declare that they do not want to issue communion in principle, the church messenger calls this practice an unhealthy one, since things are much, much worse with the regional church of Hanover than with the Synod of Victoria and with the Immanuel Synod here. The latter two synods have united on the principle of admitting members of other confessions to the Lord's Table as guests once in the highest case of emergency, but in the Hanoverian Landeskirche the Reformed and the Unrighteous go to the Lord's Supper and the Consistory has still approved of this un-Lutheran practice. In addition, Protestants and other obviously unbelievers are in the preaching ministry and are left in it. According to a healthy Lutheran point of view, communion is church communion. To separate from a church fellowship means to give up pulpit and communion. If Pastor Harms and the other separated people still maintain pulpit and communion fellowship with the national church, we ask: Why did you separate in the first place? What we here in Australia reject as unhealthy, shall we call healthy because it comes from Hermannsburg? No, the newsletter writer is too fond of Hermannsburg to report the events there without speaking a word of warning.

But what about the doctrine that is emphasized by the Separates in their struggle with the national church? In this matter, too, the wish is justified that the Separation in Hanover would turn into healthy ecclesiastical channels, because the doctrine of marriage, matrimony and marriage, which is asserted in the leaflets and brochures of the Separates, agrees neither with the Holy Scriptures, nor with the Lutheran Confession, nor with Luther and the other teachers of the Lutheran Church.

Freiherr von Hodenberg writes in his brochure, which was so urgently recommended by the Kreuzblatt as being healthy in doctrine and was so eagerly read by the Separates that it had to be printed in six editions already in the previous year:

"According to the holy Scriptures of the Old Testament, God makes marriage in that the bride and groom make a covenant with God, and God makes a covenant with the bride and groom through the priest or father. Therefore, we have so much more than the poor Gentiles to know that the just and gracious God of the law and the promise of grace makes a covenant with us in marriage through His servant with all the blessings, but also with all the curses, that He attaches to His law and promise. Whoever spurns such a covenant and wants only a confirmation or blessing of civil marriage, stands deeply under the standpoint of the ancient and present Jews, etc.".

According to this teaching of v. Hodenberg, which is contradicted by no one in the Hanoverian Separation, marriage is raptured from God's order of creation and placed in the order of grace.

In contrast, God's Word teaches about the nature and purpose of marriage:

Gen. 1, 27-31: "And God created man in his own image, in the image of God created he him: and he created them male and female. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."

Further Gen. 2, 24: "Therefore a man shall leave his father and his mother and cleave to his wife, and they shall become one flesh."

Furthermore, Dr. Martin Luther teaches against this in his Trau-Büchlein:

"Because the wedding or marriage is a secular business, it is not for us clergy or church ministers to order or govern anything in it, but let every city and country have its use and custom in it. Some take the bride to church twice, both in the evening and in the morning, some only once, some announce and offer her on the pulpit two or three weeks before. I let lords and councillors do all these things and the like as they wish; it is none of my business. But if anyone asks us to bless them for the churches or in the churches, to pray over them or even to marry them, we are obliged to do the same.

With this teaching, however, Dr. Martin Luther stands, according to the opinion of v. Hodenberg, deeply under the standpoint of the old and today's Jews. Accordingly, our blessed pastor Fritsche, who often blessed married couples in front of the registry office (Court) afterwards, would have taken such a low standpoint.

In regard to marriage and marriage ceremony, Pastor Harms teaches (Herm. Missionsblatt, January 1878):

"I maintain even now and will maintain it to the end of my life that the church is responsible for the real marriage, i.e. the conjugal union of the bride and groom in the name of the Triune God, so that the bride and groom become husband and wife through the church wedding, so that in every case the Christians, when they leave the registry office and the marriage is validly concluded there, are then still bride and groom and only through the church wedding become real husband and wife and thus may live together as husband and wife."

The teaching of Pastor Harms contained herein, that Christians can only become real spouses through church marriage, has no basis in God's Word, since in it the church contains neither a command nor a promise with regard to a church act to be performed with the bride and groom. As precious and valuable as we consider the church wedding to be, and no Christian who loves God's word and wants to begin his marriage in the name of the Lord would want to do without it, it is still only an ecclesiastical order and ceremony, neither commanded nor forbidden by God. The latter is the teaching of the Lutheran Church.

Johann Gerhard teaches the opposite of what Pastor Harms claims when he writes:

"The priestly blessing of new spouses is not required for the essence of the matter itself, namely marriage, but for the public testimony of the same, so that everyone may know that the marriage has been entered into in a lawful and honorable manner. Before the forum of conscience and before God, the one true and valid marriage is that which has been entered into with mutual, lawful and conjugal consent, even if the priestly blessing has not been added."

It would only tire the readers of the Kirchenbote, if the writer of this would let follow more testimonies of the pure teachers of our church. The above will hopefully also have convinced the dear brethren in Bethany that the teachings of marriage etc., as asserted by Pastor Harms and the other separated people of Hanover, cannot be called sound. But someone could object: Admittedly, these teachings are not entirely correct, but is the whole matter of such importance that it is publicly discussed and argued about? God's word teaches us that a little leaven leavens the whole dough, therefore Christians should draw each other's attention to even the smallest error in doctrine. This is not the only thing, but the individual doctrines are connected to each other like a chain; thus the doctrine of marriage and marriage is closely connected to the doctrines of the ministry, the church, and even the word of God. Neither space nor time permits to elaborate on this. However, some omissions in Hodenberg's pamphlet may serve as evidence. In the same it says:

"But it also seems to me that Sup. Münchmeyer does not know what a church marriage is because he cannot say what a Christian marriage is. And how should he be able to say that, **if he does not want to know anything else than what is written in the Bible...** if he denies that a pastor who forgives sins in the name of God can perform a marriage in the name of God?"

In another place we read:

"Only this he says clearly (namely Münchmeyer, against whom the whole of Hodenberg's writing is directed), why he doubts that to him, that the church was given the power from above to conclude marriages in the name of God, namely because he could find no reason and no mandate for this in the word of God. There he speaks again as the reformers and sectarians speak. In the Bible, however, there is no mention of Superintendent Münchmeyer, **and the Bible is not a book of duties and regulations for the church either.**"

One cannot believe one's own eyes when one hears such statements from an otherwise believing man who, despite his high position, is not ashamed to confess faith in Jesus Christ. By v. Hodenberg it is rejected as error, if one considers the Bible as a compulsory book and regulation for the church; or if one does not want to accept what the church establishes as a divine commandment, although nothing of it is written in the Bible. In this way, however, this dear man rejects the whole principle of the Reformation, diminishes the prestige of the Holy Scriptures, and esteems the commandments of men as high as the commandments of God. But this is what happens when one starts from a wrong point.

The foregoing is the reason and the cause why the editorial staff of the Kirchenbote wishes and hopes that the separation in Hanover will turn into a healthy ecclesiastical course, and why they have expressed that this ecclesiastical movement did not arise from adherence to the pure Lutheran truth. With the latter words, however, it is only to be said that something is being asserted in this ecclesiastical movement that is not in accord with the sound doctrine of the Lutheran Church.

Should the Bethanian Brethren have understood them as if Hermannsburg and the separated Brethren had completely fallen away from the Lutheran confession and had been stripped of all Lutheran truth, the explanation is gladly given here that they do not want to be understood in this way.

The sources from which the newsletter writer draws are the already mentioned writings of the Separates and also God's Word and Confession. He also readily admits that Pastor Harms and the Kreuzblatt have decisively testified against the Unirte nature of the Hanoverian Landeskirche, even the Kirchenbote itself has published such statements and expressed its joy about them, but nevertheless it cannot be denied that the real decisive factor in the separation was the introduction of the new marriage formula. Pastor Harms himself stated that he would have borne the other grievances even longer if he had been allowed to use the old marriage formula. We must accept his word in this matter.

So the dear brothers in Bethany want to receive this declaration with love, and if brothers from the Hanoverian Separation in Germany should read it, they can be assured that the writer of it means it cordially well with them, even if he had to express himself reproachfully in some parts. The newsletter writer.

(Submitted.)

A new edition of Luther's works after

J. G. Walch.

In the October issue of "Lehre und Wehre" the decision of this year's pastoral conference of the

western synodal district has already been communicated. This was to the effect, provided the agreement of the ministers of the other districts, that in the name of the ministry of our synod a new edition of the old classical Luther edition by J. G. Walch be put into operation. The reason for this lay in the twofold circumstance that the old Walch edition is becoming increasingly rare, and in several decades will have almost disappeared from the book market, and that the preservation of this proven and famous work, especially for the sake of the prefaces, historical introductions, and German translations, is in the interest of our synod. No new Luther edition is intended; the old Walch edition is to be reissued as unchanged as possible, and in a quarto format similar to the old edition. However, a "revised and supplementary edition" seemed necessary. The revision is to extend mainly to the comparison of the text of Walch with other Luther editions, especially to the comparison of the translations contained in Walch with the original Latin text. Only incomprehensible expressions of the translators and incorrect translations will be corrected. The additions would concern the prefaces and introductions, which are to be completed from the later and newest historical research. Should God permit the completion of this edition, the writings missing in Walch, especially Luther's letters, would be added in a final volume or supplement. Orthography and punctuation will be adapted to modern usage, as in our Bibles. With the above program, the wishes and suggestions received from various quarters have been taken into account and fulfilled. Pastor Kähler, as well as the writer of these lines, has been entrusted with the editing of the new edition.

*) Lic. Pastor Stöckhardt has been appointed by the Conference as Chief Editor and Pastor Kähler as his assistant in this work.

D. R.

Only under the twofold condition that Doctor Walther would assist them with his advice and that their professional work would not suffer any damage, did the latter dare to take on this work. Accordingly, it will hardly be possible to complete more than one volume per year. This distribution of "on average one volume per year" is probably also in accordance with the wishes of many buyers *), who would only have to spare 4-5 dollars annually for this. First of all, it is about the new edition of the first volume, the interpretation of the first book of Moses.

Since this work of Luther's is a book for all Christians of all classes, we would like to make a request to our Lutheran fellow Christians, namely the request to strongly support the undertaking just described. Luther's works are not mere books for theologians. On various occasions, the holy duty has been laid upon the hearts and consciences of our fellow Lutherans to be firmly grounded in Lutheran doctrine, so that they may successfully resist all storms that may still befall our Lutheran church. In addition to the Bible and the Confessions, however, Luther's works are intended to strengthen and establish Lutheran Christians in their faith. All readers of the "Lutheran" know well about our sister church, the Lutheran Free Church in Saxony, Nassau, Hesse. The Saxon branch of the same has emerged from two Lutheran associations. And how did those Lutherans, who then proceeded to separation, become firm and certain in their convictions? First and foremost through the joint reading and discussion of Luther's writings. From Luther, the simple-minded craftsmen and workers refuted their theological opponents who wanted to hold them back in the corrupt national church. The emergence of the Missouri Synod confirms this experience. A large number of our fellow believers in the German Free Church, namely poor miners who live in a room and a chamber with a large family and have little household equipment, own Luther's complete works. Luther's works generally strengthen the Christians in the righteous Christian faith and Christian change. The writer of these lines remembers an old parishioner in Germany, a simple worker, who for years had caused the parish trouble with repeated relapses into drinking, gambling, dancing and the like. Then Luther's interpretation of the Gospel of John came into his hands. It captivated him, and these words struck home. Since then he has been a diligent reader of Luther and has remained steadfast in righteous Christianity. Most readers are probably familiar with examples that prove that challenged people have been torn out of many years of doubt and torment by Luther. Luther is and remains, next to the prophets and apostles, the most distinguished and greatest teacher of the church. This needs no proof. Therefore, Lutheran Christians, Christians in general, should not tire of sitting at the feet of this teacher and in their leisure hours let him instruct, delight, comfort and refresh them. We would like to take this opportunity to make a special suggestion. Many congregations in Germany, in town and country, large and small, have church libraries, and in these Luther's works occupy the first place. These libraries, it is true, date from old, better times. But we have now returned to the good customs and traditions of our fathers. When a

It would be desirable, by the way, that the friends of Luther's writings discuss whether it should not be possible to issue at least 2 volumes every year. D. R.

If a congregation acquires Luther's works, it is doing a good service to its members, who are then free to use the common property.

Before hand, with the publication of the interpretation of the first book of Moses, which from the beginning belonged to the favorite writings of the Lutheran Church, the attempt shall be made whether the intended enterprise, which is connected with significant costs, finds sufficient support. Of course, each individual volume can be purchased on its own, and should be subscribed to each volume in particular, first of all to the first volume. Since the printing of this volume is to begin at the beginning of the new year, it is in the interest of the enterprise to obtain the subscription as soon as possible. God lead the old Luther in the new garment many new, eager to learn students!

G. Stöckhardt.

More detailed information by letter about the last days of the blessed Pastor Friedrich in New Orleans.

New Orleans, La. the 29th of October, 1879.

You*) will already have learned that our dear Pastor Friedrich has also become a victim of yellow fever. On October 20, teacher Sauer came to me and asked if I already knew that our dear Pastor Friedrich was sick with yellow fever. After a few hours Pastor Döscher also came and said the same. The latter told me that he had visited Pastor Friedrich for the second time today and that when he came out he had said to the attendant that Pastor Friedrich would not have the yellow fever after all, who answered him dryly, "What else?" He said that a cold shiver then went over his whole body.

I did not believe it; there was no yellow fever in the whole city - and our dear Pastor Friedrich should have it? Then I visited him and became convinced that it was not yellow fever. Many symptoms of yellow fever were absent. He felt quite well. The next morning (October 21) Madame Lahnson sent for Pastor Döscher and me, he had become sicker. The doctors did not allow Pastor Döscher to enter because he had not yet had the yellow fever and the case was extremely dangerous. I, as an old New Orleanian, was admitted. The doctors, four or five, explained that there was absolutely no hope for Pastor Friedrich because his kidneys were no longer working and the vomiting had set in so soon. Usually vomiting sets in after 60 hours, in his case it started with vomiting. When I came to him on Tuesday, he was already quite yellow. So terribly quickly the terrible disease had its course. He did not know that he had the yellow fever. He felt so well that he told me, "Next Sunday I will preach again." I told him that the fevers in the South were much more dangerous and debilitating than in the North, he would probably not be able to preach next Sunday. Hereupon he firmly declared, "On the Reformation feast I will certainly preach." I then tried, little by little, to make him aware that he was closer to death than to life. Oh, how difficult it was for him and for me! When he knew that he was so close to death, he said, "God's word says, 'Order your house,'" and so on.

He would have liked to live longer, to work for God's kingdom. He said he had spent so many years

*) Addressed to a member of the editorial staff.

He has prepared himself, studied diligently, and now he would like to work as God's servant. But if it is God's will and good for him, good for his church, good for his parents, good for his three sisters, good for his bride and good for all of us, he will die with joy. He had preached Christ crucified, and in faith in him he died joyfully. As a dear child of God, he placed everything in the hands of his heavenly Father. I then asked him about his parents and so on, whether he had nothing to order from them? He answered that everything was in order. About his books etc. he gave me orders that I would like to take care of. In body and soul, he was ready to die a blessed death.

At 9 o'clock at night I visited him again, but he was already so weak that it was difficult for him to speak. He was always asleep. When I left, I said goodbye for this time and told him that we would meet again at Jesus Christ. Thereupon his already yellow eyes shone splendidly, he answered with a joyful "Yes", and pressed my hands vigorously. On October 22, the news came that he was better. How happy we were! The joy lasted a short time. On October 23, I set out to visit him, hoping to find him better. But when I arrived at his house, he had died shortly before. He had retained his consciousness to the last moment, which is seldom the case with yellow fever. At 6 o'clock in the morning he took his leave, prayed vigorously for his own and his congregation in spite of his weakness, and committed his soul into the hands of the living God. He died at 49 o'clock in the morning of October 23. He was buried at 2 o'clock in the afternoon of October 24. All four Lutheran congregations here took part in the funeral service. We brought the body into the church. I held the funeral sermon on Is. 28, 29. Sunday, October 26, Pastor Döscher held another memorial sermon. We almost cannot believe that our dear, faithful Pastor Friedrich should be dead, and yet it is only too true. O wonderful God! May the Lord comfort the bereaved and give the so sorely afflicted congregation a faithful pastor again.

God be with you! Sincerely greeting

C. G. Mödinger.

To the ecclesiastical chronicle.

I. America.

Something from the history of the popes. Under this heading the "*Public Opinion*" from the "*Catholic Times*" brings the following: "80 popes are venerated as saints, 31 as martyrs, 43 as confessors. Then, after pointing out that popes have come from all ranks of society, it concludes: "Whatever their (the popes') origins, they have always shown great wisdom, great love, great dignity, and great piety before they ascended the chair of St. Peter." The pope who wrote this in the "*Catholic Times*" is either a terrible ignoramus, or he counts on the ignorance of his readers and lies as only a pope can lie. Will perhaps also John X. († 928), the paramour of the shameful woman Theodora, is venerated as a saint? Among the martyrs is perhaps also John XII, who was deposed at the Synod of Rome in 963 for incest, perjury, murder, and blasphemy, and was later executed by an enraged husband, with whose

wife he had committed adultery was slain?

These are only two examples out of countless, some of which are so shameful that one would have to be ashamed if one wanted to share them. It can be irrefutably proven and even honest papist historians must admit it. Historians must admit what a theologian of our time writes: "There is no commandment of God for whose impudent transgression one could not cite a whole series of popes as an example. F. P. [Pieper]

Holiness - band. The name "*Holiness Band*" is now used in Texas to describe the followers of a swarm spirit, R. I. Haynes, who recently reappeared in Corsicana. He claims to be a second Jesus Christ, or rather that Christ has appeared in him for the second time. He declares from the pulpit that he is stab- and bullet-proof and insensitive to cold or heat; that he can do any miracle that Christ did, e.g. heal the sick by laying on of hands 2c.; that after 2 years God will give him the rule over the United States; that presidents will then no longer be elected. It would be silly to even mention these crazy ideas of a man blinded by the devil, if it were not to be added that not a few have been found who believe in this nonsense. After Haynes had already torn apart a Presbyterian congregation in Corsicana last year, he has recently succeeded in bringing the pastor of the same and some other persons over to his side. The aforementioned pastor is now in the insane asylum and others will presumably soon share the same fate. This misfortune was caused by the "Holiness" preacher, yes, and many other things, e.g. marriage breakups, family quarrels. It is said that he has caused more damage to that city than all the villains put on trial by the local grand jury put together. Recently, the people's bitterness against him rose so high that he was made to ride on a fence bar. So he found it advisable to go to Brooklyn for the time being.

G. Birkmann.

II. foreign countries.

In the Prussian Union there are a number of pastors and congregations who want to be and remain Lutheran in spite of the Union. As much as these dear people err and deceive themselves when they think that they can remain faithful Lutherans in the Union - that is a contradiction in itself - it is certain that some of them are more honest in their confession than many hundreds and thousands in the so-called Lutheran regional churches. Proof of this are the testimonies which - according to the "Freikirche" - were given at this year's August conference of these Lutherans in the Union by three men, the pastors Steinmeier in Friedland, Lucas in Neuzelle and Fischer in Groß-Rietz. Their testimony was especially directed against the new theology of the theological professors at the universities, who are considered pillars of the Lutheran Church, but actually do nothing but destroy the Lutheran Church. Among other things, Pastor Steinmeier demanded that the professors speak clearly. He informed that Prof. Zezschwitz had once given a "lecture on justification, i.e. on a subject that should be understandable to every simple-minded Christian" at a conference, but that not even the pastors, much less the laymen present, had understood anything of his lecture. Then he wanted the professors to have great respect for "Thus saith the Lord! - but desperately little for "This is what this or that famous professor says! - should have. Pastor Lucas agreed with him and said among other things: "We are not alone in this conviction, thank God; a large, richly blessed, truly Lutheran church community stands likewise. Allow me to tell you a story. The local Lutheran book

Among other things, the association prints the Confessions, which, after the House Book, is the book that sells best. According to information I have received, 50 copies of these Confessions have been distributed in Germany for a number of years, while thousands of copies have been sold to America, namely to the Missouri Synod, the only truly Lutheran church in which the Confessions are not only purchased but also read, where they are taught and lived by. Pastor Fischer also expressed his full agreement with what the two aforementioned had said.

Usurers expelled. On September 12, by the order of the Governor General, Prince Dolgorukov, all usurers and pawnbrokers of Moscow, 278 in number, were expelled. The expellees were led out of the city by the military and with a large crowd of people. The next day the governor general visited the apartments of the expellees in person to see if one or the other had not remained behind. The wailing and lamenting of these "benefactors of humanity" is said to have been downright heartbreaking.

Ad. Bd.

Papist Idolatry in France.

God's Word tells us most clearly that in no other name is salvation given to men, nor is there any other name in which they shall be saved, than the name of Jesus. The Roman pope, however, as the true great Antichrist, says no to this and teaches his followers that salvation is found much more surely in two other names, in the names of Mary and Joseph. The April number of the "Kripplein Christi" brings the following proof of this: The French Ultramontanes (Archpapists) - it says there - distribute at present to hundreds of thousands of copies two leaflets, from which we translate the following literally: "Come to Mary! Come, rest on her heart, she will cover you with the mantle of her love. Come, you who are sad, she will comfort you. Come, you who suffer! She will pour a sweet balm on your wounds. Come, ye downhearted! she will warm you with love on her burning heart; she will carry you from her arms, and you will be the object of her tender care. Come, her gaze will calm you in your anguish; her heart is the refuge of sinners, it will be your place of salvation. Yes, I come to you, Mary, are you not almighty? My heart was empty: Mary set it on fire with divine love! Let us love Mary, so heaven is ours! Mary breaks the arrows of the just, wrathful God! - Mary, our hope! Mary is my companion and my witness. To Mary I will think, to her alone I will please. At daybreak my tongue shall call Mary's name. On my heart I will write the sweet name of Mary. I will enjoy my meals under Mary's eyes. In joy, let all the emotions of my heart be for Mary. Among the tears my sighs shall rise to Mary. In the face of danger I shall flee to Mary. The holy name of Mary shall be my shield. My love song shall be: Long live Mary! In pain I will call upon Mary for help. Mary alone shall serve me as a remedy in my suffering. Only Mary's hand may bind my wounds. At night my heart will beat with love for Mary. Love will make me "fall asleep" in Mary's arms. On my tombstone one will read: Live for Mary! Place your hope in her. Wanderer, who read these words, never forget Mary. How sweet it is to die in Mary's arms!"- Further: In one of his sermons, the Abbé Armignan recommended his favorite saint Joseph as follows: "Whoever has the favor of Mary, should die in Mary's arms.

The one who enjoys the blessings of St. Joseph is in a certain respect - of course not in an absolute way, you understand me correctly - more sure of the fulfillment of his wishes than the one who is in the grace of Jesus Christ Himself. Jesus Christ is the King; indeed. He is Lord, but Joseph is his favorite. And everyone knows that it is more advantageous in the courts to be in credit with the favorite than with the prince himself; for the king will not grant us any request without first having consulted his favorite: and if the favorite is against us, our request will be refused."

So much for the aforementioned sheet. What shall one say to this? Truly, one cannot understand the blindness of those Lutherans who know such blasphemies of the papists and still want to deny that the deceiver - the Roman pope - is the man of sin, the child of perdition, the true great anti-Christ (to whom St. Paul refers in 2 Thess. 2. Paul points out in 2 Thess. 2), who does not want the Christians to be saved by Jesus Christ alone, but by Mary's and Joseph's name tears the name of Jesus out of the hearts of the deceived and thus makes them in droves the right property of hell.

(Evangelical Lutheran Church Messenger for Australia.)

Lifesaving.

In 1833, a young man wanted to emigrate to America. He had already paid the fare to a ship's captain in the harbor and was eagerly awaiting the hour of departure. At last the captain let him know, "The wind is favorable, and tonight at 5 o'clock we set sail for the high seas!" When it struck 4 o'clock, our emigrant is already heading for the harbor, because he thinks: Better an hour too early than a quarter of an hour too late. As he is walking through the avenue leading to the harbor and already has the ship in front of his eyes, on which the sails are pointed and the pennants are fluttering merrily in the wind, he sees a four-leaf clover standing next to his path in the plant. "Well!" he says, "that means good luck, I must take it with me," he takes a step out of the way, bends down and breaks off the four-leaf clover. As he returns to the path, the soldier, who

had been strolling up and down in front of the sign house next door, rifle in arm, comes up to him with big steps and says, "Good friend, you have to go to the guardhouse." "To the station? Why?" "Well," says the soldier, "you can read what's written, just look at what's written there on the blackboard! Five thalers fine whoever tears anything off in the plant!" "What do I care about the board? I have to get on the ship!" "What do I care about the ship?" the soldier replied, "You have to go with me to the guard. In an hour the relief will come, then you will be taken to the town house and there you will pay your five thalers!" "Dear friend, in half an hour the ship leaves on which I paid, I must leave!" "None of my business," said the soldier, seizing him by the collar. "Take reason, dear friend, that cannot possibly be the opinion of the law, that because of a four-leaf clover you should miss a ship for America and lose your fare!" "None of my business," said the soldier again, "here it's ordre parirt!" The young American gave good and bad words, promised, threatened, scolded, cried. "None of my business," said the soldier, and he stuck to it, and off the man went to the guardhouse. By the time he awaited his relief there, paid his five thalers at the town hall, and returned to the harbor dripping with sweat, the ship was up and away. Now he began to curse his misfortune, the soldier, the cloverleaf, the magistrate and the whole town. Since another ship did not leave immediately, he had to stay in the city for some time. Then one day in the inn he finds the newspaper with the ship reports from Cux.

Port into the hands. It tells of a great storm, many ships were stranded in the face of the coast, he read't the name of the ships and is startled-there is the name of the ship with which he had wanted to depart, and in passing: "Sunk with the crew." Silently, he puts the sheet away, folds his hands and, ashamed, says a prayer of thanks to his God.

(Pilgrim from Saxony.)

"Don't get drunk on wine," liquor or beer.

There is talk of nobility, of the middle class, and of a working class; but gluttony has its worshippers in all these classes, and they thus become a class of wine, beer, and brandy.

Wine, beer, and brandy, as well as other such spirituous beverages, sometimes related to the one, sometimes to the other mebr, can be a medicine or yet a refreshment for the body fine, if enjoyed in great moderation.

But to what gluttony let people of all societal
and the business circles get carried away!

What brain-addling, unwashed and indigestible talk pours out of the glass in wine, beer and liquor stalls!

What quarrels and brawls intemperance gives birth to! How neighbor and neighbor, members of a congregation, of a Christian church, are often divided for months, even years, simply because the evil spirit, which entered them with the intemperate consumption of spiritual drinks, then spoke out of them!

What curses and imprecations gush from the mouth of the intemperate! What lewd, unchaste gestures, words, works the gluttony, i.e. often some drops!

How often is honor and conscience, everything humanly great and high, sullied, that it cannot be washed away again throughout life! What sacrifices of family and life happiness are made to Satan, who most easily separates man from his God, the soul from its Savior and Redeemer forever, the Satan of intemperance, the evil spirit from the abyss of hell!

Yes, truly, more human souls perish in the glass than people in the great ocean!

Woe to the wretch who gives himself up to drink! Woe to the youth who digs an early grave for himself and deceives himself about his life's happiness and his happiness! Woe to the man, for all happiness departs from him, peace departs from his soul, marital peace from his home! The children's respect for their father fades, and with it their love for him; everything goes the way of cancer. The house of God is shunned, the inn becomes a temple of idols. Prayer ceases, cursing and scolding take its place, and the end is of course an end with horror; his eternal part is not with God and his angels and blessed ones, it is, as God's word says, hell.

Woe, thrice woe to him who gives in to gluttony!

(Strasb. Calendar for Lutheran Christians.)

The Lord told him.

"Sieve, the guardian of Israel neither sleeps nor slumbers." (Ps. 121, 4.)

It was in the year 1838, in the month of March, a bright moonlit night, in which two married couples in a branch town of Groß Bottwar in Württemberg awoke at midnight by the ringing of a bell, which reached their ears from the town. In the opinion that a fire had broken out somewhere, which would have caused the ringing of the bells.

They immediately got up from their camp and hurried to the window to see where the fire was. They had not yet reached the window when they heard a tremendous crashing and rumbling behind them. The ceiling together with the beams above the bed had collapsed and knocked the bed through. If the man and his wife had remained in bed, a sudden death would have infallibly reached them. But what was the cause of the ringing that woke them from their fatal sleep? It was a strange cause. The measurer in Groß-Bottwar awoke from sleep that night just as his parlor clock struck 12 o'clock; but he heard only the last strokes. Since he now felt as if he had sounded the bell, and he thought the moonlight was the dawning of daylight, he hurried to the church tower to ring the morning bell without looking at the clock, and this was the ringing that the two spouses heard on the branch. The sacristan did indeed receive his punishment, and one can say in a fair way; but should one not be able to say here: "The Lord told him to do it"?

Rescue through a dream.

A pious preacher, Mörlin, fell ill with a fatal chest disease; according to all signs, a boil had formed, and the doctor foresaw the sudden onset of the boil and a resulting quick death. The loving wife, tired from long crying and waking, was sitting at the dear deathbed on what was probably the last night of his life, when the sick man felt the need to sleep undisturbed for once. He asked his dear wife to remove the night light and to lie down to sleep near him. Faithfulness soon heard him breathing like a gentle sleeper, and she herself slumbered away. - The sick man now dreamed with great vividness that the students of Ehor were singing at his door the beautiful old hymn: "Harrow of the Lord and be undaunted. Hearing these words, which had always been his favorite, "Ingen, in sleep, unconscious of his physical condition, joyfully joined in with that deep bass which he had been accustomed to sing in healthy days: "Harre des HErrn, harre des HErrn!" And behold, through the concussion the ulcer breaks open. Even before he had awakened to full consciousness, the affliction that threatened him with death had ceased. He lived for many years, and his motto remained throughout his life, in all his sorrows and sufferings: "Harp on the Lord and be undaunted!"

Inaugurations.

By order of the honorable Mr. Praeses Wunder, Rev. L. E. Knies was installed in his new congregation at Keokuk Junction, Ill, on the 18th Sunday

after Trinity by

Wm. Hallberg.

Address: Rsv. I., L. Linas,
Laolcnli ckunal-iou, *ckrnus Oo., Ills.

On the 18th Sunday after Trinity, Pastor L. Huber was introduced by me. E. Stubnatzy.
Address: Rav. D. úudar.
Lox 366- Orvta,

Church consecration and introduction.

On the 18th Sunday after Trinity, Pastor G. Birkmann was installed by the undersigned on behalf of the Presidency of the Western District at Zion Lutheran Parish in Dallas, Texas.

At the same time the consecration of the church (a frame building with tower, 22X42) took place. The sermon was in German and English. The zeal shown in this church building is worthy of imitation. The church was built by one member, living 14 miles from Dallas, from his own funds. Another member procured an organ in like manner. I. A. Prost.

Church dedications.

On the 19th Sunday after Trinity, the Lutheran congregation of St. John at Ellinwood, Barton Co, Kansas, dedicated their newly built church (30X40) with a beautiful steeple to the service of the Triune God. The dedicatory sermon was preached by Rev. I. G. Schwemly on Ps. 84, Rev. E. Mähr preached in the afternoon, and the dedicatory prayer was said by Rev. H. Th. E. Hmgist.

H. Krause.

On the List Sunday after Trin. the newly built church of St. John's congregation at Vera, Faycttc Co, Ill, was solemnly dedicated. Undersigned, by whom the congregation is provisionally co-served, preached the forenoon sermon on Ex. 20, 24. In the afternoon Rev. Mochel preached in English on 1 Tim. 1:15.

G. Goesswein.

Mission Festivals.

On Wednesday, Sept. 17, my congregation celebrated its first mission feast at Juniata, Adams Co, Nebr. The festival preachers were Pastors R. H. Biedermann and G. Bürger. The mission collccte was .110.45. C. Meyer.

The congregations of Pastors Achenbach, Eirich, Katthain, Streckfuß and that of the undersigned celebrated this year's mission feast on October 12, the eighteenth Sunday after Trinity, at the congregation of Pastor Wolbrecht in Okawville, Ill. In the morning, Past. Streckfuß on heathen mission, in the afternoon Past. Achenbach on inner mission. Rev. Katthain gave a lecture on mission history. The collecte was \$162.15. H. Kollmorgen.

On the 18th Sunday after Trinity, the Lutheran congregation at Dorfey, Ills. celebrated its first mission festival, which was attended by the neighboring pastors Bergen and Cordes and their congregations. The festival sermons were preached by Pastors A. H. Brauer and E. T. Richter. Half of the collection (L75.00.) is earmarked for the inner mission, 4 for the Negro mission and j for the emigrant mission. H. Flachsbar.

Sunday, October 12, Pastor Horn's branch congregation near Adair, Iowa, celebrated its annual mission feast. In the morning Stud. Feddcrson preached on general missions, in the afternoon Pastor Horn preached on internal missions, and the undersigned gave a missionary history lecture on the Christianization of the ancient Germanic peoples. In spite of the "small" number of congregants due to the rainy weather, and in spite of the fact that the local congregation is still poor in comparison to other congregations, the collection, which was earmarked for the Iowa Mission, was good and, contrary to expectations, plentiful, and it became apparent that, in spite of the so-called bad times, people still have something left for the Kingdom of God, if they only reach into their pockets willingly and gladly and are not afraid to make a sacrifice. Would that many congregations, especially our congregations in Iowa, would be encouraged and stimulated to also offer a mite for the expansion of the Kingdom of God, because the need is great. In southern and southwestern Iowa there is still a large mission field, but the treasury for the mission in Iowa is empty.

C- Nie meyer.

On the 15th Sunday after Trinity, the Lutheran St. John's congregation in and near Lanesville, Ind., celebrated its first mission festival, in which my two branches, as well as the congregation in Bradford, Ind. and that in Louisville, Ky. participated. Pastors H. Jüngcl and W. Pohlmann preached in German, Pastor C. Dreyer in English. Collecte: K33.00.

L. Stiegemeyer.

On the 18th Sunday after Trinity my congregation at Williamsport, Hamilton Co., Nebr. celebrated its second mission festival with numerous attendants. In the morning Pastor Endres preached on external mission, in the afternoon Pastor C. Meyer on internal mission. The collection amounted to P26.55., of which two thirds were earmarked for inner, one third for outer mission.

G. Citizen.

On the 17th Sunday after Trinity, the congregation at Red Bud, Ill, celebrated its mission festival, which was also attended by guests from neighboring congregations. Pastor G. Müller preached on heathen mission and the undersigned on inner mission. The collection, including the harvest festival collection of the day before, amounted to P111.00. C. F. Love.

On the 15th Sunday after Trin. a mission feast was celebrated near Algon- quin, McHenry Co, Ill, by the congregations of Pastors G" H. Schmidt, L. v. Schenck and C. Steege celebrated a mission festival. Mr. Rev. v. Schenck preached on the second bitle and Mr. Past. Früchtenicht gave a historical lecture on the origin and progress of our synod. The fee was \$49.00.

C. Steege.

On the 17th Sunday after Trinity, the Lutheran congregation of St. Peter's in Nebraska Township, Livingston Co. St. Peter's congregation in Nebraska Township, Livingston Co, Ill, celebrated its annual Miisionsf-st. Rev. H. Sieving preached on internal mission and undersigned on heathen mission. The collecte was P121.60. H. Dageforde.

On the 19th Sunday after Trinity, the congregations in Altenburg, Frohna and New Wells celebrated their mission festival in the church at Altenburg, Mo. The festival preachers were Pastors B. Sirvers and Janzow. Collecte H97.40. K-.

On the 12th Sunday after Trinity, the Lutheran ZionS congregation at Lincoln, Benton Co, Mo, celebrated its first mission feast. The collection made at the occasion was H37.65, of which P20.M was designated for the needy in Kansas, the remainder for inner mission. I. Nothing.

On the first Sunday after Trinity, the St. John's congregation at Long Green, Baltimore Co., Md. celebrated its first mission feast, with the participation of several families from KingSVille. Rev. Her, of KingSVille, preached the principal sermon, and undersigned delivered a lecture on mission history. The collecte was \$15.15. W. F. Seeger.

On the 20th Sunday after Trinity, the congregation in Davenport, Iowa, celebrated their mission feast. Many guests came from Wilton and Buffalo. In the morning Pastor Reisinger preached on Matth. 28, 19, in the afternoon the undersigned. The Collecte, half for inner and half for outer mission, amounted to H33.26. I. A. Streck fuß.

On October 25 and 26, the Trinity Lutheran congregation of Rev. Fr. Erdmann at Horse Prairie near Red Bud, Ill., celebrated its annual Thanksgiving and mission feast, which was also attended by Pastors Schalter and Schrader and members of their congregations. Pastors Schrader and Weisbrodt preached, as did the undersigned, who also gave a lecture on the history of missions. The total collected on both days was \$176.00.

C. C. E. Brandt.

Annual Celebration.

On the 17th Sunday after Trinity, October 5, our three congregations in Boston, Mass. celebrated the annual celebration of the local orphanage. About a thousand people were present. Twice, in the morning and afternoon, services were held outdoors under the shade of the large elms at the orphanage, with Pastor Fick and the clerk preaching. The collection for the benefit of our institution amounted to OI95.00.

Ad. Bd.

Election display.

The undersigned hereby informs the members of our Synod that Pastor E. A. W. Krauß at Sperthof near Wilferding in the Grand Duchy of Baden has been elected Director of our School Teachers' Seminary by a majority vote and has already been informed of his election by telegraph. C. F. W. Waltbcr,

d. Z. Sccr. of the Electoral College.

Warning.

The former teacher W. C. F. Luther had to be removed from the teaching office of our synod because of gross sins against the sixth commandment. But since he is trying to force his way back into it, a public warning against him has become necessary, which I hereby issue to the dear congregations and pastors.

Addison, Nov. 3, 1879.

C. A. T. Selle.

Conference - Displays.

The Grand Rapids Special Conference will meet in Grand Napids on December 2 and 3.

Registration with the Dnswr l">6i is necessary. The secretary.

The Northern Illinois Pastoral Conference will hold, s. G. w., its meetings at Arlington Hights, Cook Co, Ill, from Nov 18, noon to Nov 20, evening.

L. v. Schenck.

The Pastoral and Lehrerconfermrnz of Chicago and vicinity will meet, s. G. w., November 27, at St. Paul Parish School.

Rusch.

Peru Specialconference on December 12 at undersigned. Arrival Thursday. Church service Friday evening. Preacher Rev. Hassold. C. A. Germann.

Display withdrawn.

The La Porte Special Conference will not meet on November 18 and 19 because several of the brothers cannot come.

G. Rosenwinkel.

Misprint in Iowa District Synodical Report.

On page 75 of this report, about in the middle, it should read: for the error instead of "from the error".
The reader is kindly requested to improve this printing error. F.

Incorporated into the Illinois District Caste:

For the synod treasury: Harvest Festival Collects: from D. Stocge's congregation in Dundee \$11.64, k. Schieferdecker's congregation in Hamel 10.50, D. G. Jung's congregation in Osnabück 8.58, D. Schmidt's congregation in Schaumburg 45.24, Through W. Martin in Altamont: Hochzits Collecte at F. Hafeley 1.60, Penitential Day Collecte from k. G. Wangerin's congregation 6.60, G. Wangerin's Gem. 6.60, From Chicago: by D. L. Lochners Gem. 3.92, by D. Wagner by Mrs. C. Lübke (for the Kingdom of God) 1.00, By D. F. Schaller's Gem. in Red Bud 20.00. > Streckfuls' Gem. in Grand Prairie 20.00, D. Hieber's Gem. at Matthe- ion 4.30, D. Pohitz's Gem. at Cowling 8.50, By D. Flachs- bart's comm. at Dorsey, Communion Coll. 4.80, By I. H. Kuhnbeck's comm. at Collinsville 6.50, Part of Hochz.- Coll. at Addison 14.10. (Summa \$167.28.)
For the Synod Building Fund: Communion Collect from D. Döderlein's congregation in Homewood 9.40, u. 9.00. (p. \$18.40.)
For the inner mission: Thanksgiving feast collect: from D. Pohl's parish in Palestine 3.80, > A. H. Brauer's Gem. at Worden 11.00, By D. Döderlein in Homewood by I. Sieck- mann 2.50, D. F. Schaller's gem. in Red Bud 34.00, By H. Koboldt in Effingham by N. N. 1.00, By ? Reinke in Chicago by Juergen Lassen 2.00, By D. Flachsbart in Dorsey, Missionfestcoll., 37.50, By I. H. Kuhnbeck from D. Ottmann's Gem. in Collinsville 2.50. (p. \$94.30.)
For the heathen mission: By D. Trautmann in Gower from Wittwe Mihm 2.00.
For the Negro Mission: By D. Döderlein at Homewood by I. Sieckmann 2.50, Ph. Richter 1.00, D. Schaller's Gem. at Red Bud 22.00, By D. Streckfuls at Grand Prairie by N. N. 2.00, By D. Flaxbeard in Dorsey, Mission's Collecte, 18.75, By D. Knirts' Gem. at Keokuk Junction 8.09. (Summa \$54.34.)
For the emigrant mission: By D. Döderlein in Homewood by K. Richter 2.00, By D. Flachsbart in Dorsey, Missionary Coll., 18.75. (p. \$20.75.)
For the College hauShalt in St. Louis: By J. H. Kuhnbeck from D. Ottmann's Gem. in Collinsville 5.70.
For poor students in St. Louis: By W. Martin in Altamont from D. G. Wangerin's Gem. 6.25, By D. Wagner in Chicago by the Women's Club 15.00, D. Bergen's Gem. in Prairie Town 10.15, By D. E. Hieber for Kaiser: from his Gem. at Matteson 5.00, sr. Filialgem. 2.50. (s. \$38.75.)
For poor students in Springfield: By W. Martin in Altamont from D. Wangerin's Gem. 6.25, D. Bergen's Gem. in Prairie Town 10.00, By I. O. Piepenbrink in Trete rode third of Hochz.-Coll. ss. Son's for Herm. Brewer 7.77, D. Pfirns Gem. in Benson for I. E. A. Müller 7.50. (S. \$31.52.)
For the college hauShalt in Springfield: D. Bxrgen's Gem. in Prairie Town 6.85.
For poor college students in Fort Wayne: For orphan boy W. Köpchen: from Chicago: by D. Wunder by Auguste Matschke 1.00, by D. L. Lochner from Jungfr.-Vereln 10.00, H. Klein 25 & N. N. 63, through D. Wagner by H. H. & F. Millies 1.25 & Hochz.-Coll. by I. Beckmann 4.12, D. Müller's das, for W. Dallmann from Jünal.-Vrr. 20.00, and for Ch. Merkel from Jungfr.-Ver. 40.00, By D. Höter this: for E. Arndt from sr. Gemeinde 8.50 and for F. Drögenmüller from the Frauenverein 9.00, By I. O. Piepenbrink in Crete one third of his son's Hochz.-Coll. for F. Brauer 7.77. (Summa \$102.53.)
For the seminary household in Addison: By Kassirer I. T. Schuncht 6.00, D. Nuoffers parish in Eagle Lake 25.00, By D. G. Löber in NtieS by Fr. Schlenver 1.00. (S. \$32.00.)
For poor students in Addison: For the orphan boy C. Kambeiß: from Chicago: Through D. Wunder from Auguste Maischte 1.01", through D. L. Lochner of the Young Fr. 10.00, A. Klein 25 & N. N. 62, by D. Wagner from H. H. & F. Millies 1.25 & Hochz.-Coll. at I. Beckmann 4.12, D. Müller's Gem. in Cbcstr for Bewie, Höck & Müller 8.10, By D. Döderlein in Home- wood by H. Richter for P. Sommer 2 >>0, By I. O. Piepenbrink in Crete a third of the Hochz.-Coll. ss. SobneS for N. N. 7.77, By D. Wagner in Chicago from Mrs. Beduhn 1.00 u. a part of the Hochz.-Coll. at E. Firne in Addison 10.00. (L. \$46.11.)
For D. M. Wyneken: By W. Martin in Altamont by D. Wanaerin's Gem. 7.60.
For D. Brunn in Steeden: D. Hirber's Gem. at Matteson 5.00, D. Nuoffers Gem. at Eagle Lake 20.00. (S. \$25.00.)
For poor sick pastors and ledrrs: D. F. Schal lrrs Gem. in Red Bud 7.75, By D. Döderlein in Homewood by Elise Richter 2.00, By D. F. P. Mordiß ni Beardstown, hatcoll. of the Pastoral Conference 10.5". (S. \$30.25.)
For all pastors and teachers: By D. Schieferdecker in Hamel, Theil der Erntevankft Coll. sr. Gem. 11.00.
For the widow's fund: D. F. Schaller's Gem. in Red Bud 10.00, D. Tb. Golsch, Beltiag, 4.25, By D. A. H. Brauer at Worden by H. Sievcrs 2.00. (p. \$16.25.)
For Wittwe Ruhland: By W. Martin >n A "amont of D. Wangerin's Gem. 5.00, D. Hartmann's Gem. in Woov- worid, Tdril of harvest ankfest Coll., 8.84, By D. B. Miesler in Carlinville by I. M. 50, 1 p. \$14.34.)
For Wittwe Sommer: By ? Döderlein in Homewood by H. Richter 3.00, By D. Th. Bilß in Morris by Wittwe Lutz 1.00. (S. \$4.00.)
For D. Schwemly's congregation in Kansas: by D. Frederikiig in Dwight by F. Derks 1.00.
For the congregation in Waterloo, Iowa: D. Döderlein's Gem. in Homewood 17.56, D. Engeldrechi's Gem. in Chicago 10.00, D. Nuoffers Gem. in Eagle Lake 10.00. (s. \$37.56.)
For the community in Elkhart, Ind: D. Drautmann's Grm. in Gower 6.78.
For the deaf and dumb in Norris, Mich.: Ans Chicago: by D. Wunders Gem. 25.70, D. Enaelbrecht's Grm. 10.00 and by D. Bariling 2.00, By D. F. P. Merbitz at Beardstown, Theil. of Mission Fest Coll. 20.00. (S. \$57.70.)
For orphanage near St. Louis: By k. Stretch- foot in Grand Prairie, Dankopfor of Mrs. Lou'se Matten, 5.00". By JenS Johnson of D. Katthains Grm. in Hoytton 9.00. (S. \$66.00.)
For Gustav Mueller in Watertown, Wis: D. Mueller's Gem. in Echester 2.70.
For the HoSpital in St. Louis: By D. Trautmann in Gower from G. P. 1.00.
Corrections:
In my receipt ("Luth." No. 19" "For Wittwe Ruhland by I. V. Miesler "instead of "E. u. I. M", lieS: by E. 5" CrntS. The post >\$17.00) in the "Luth." No. 20 by D. L. v. Schenck "for the external mission" is interded "for the Negro mission".
Addison, Ill, Nov. 1, 1879. H. Bartling, Kassirer.

Proceeds to the Northern District coffers:

For the synod treasury: From ? H. Baurr \$2.00, teacher Pfeiffer 2.00, congregation in Norris 2.1X), Gem. in Hadley 2.1", D. Schwankovsky 1.00, Grm. in Lubington 4.00, Grm. to Landy Creek 3.52, Gem. in Sebewaing 10.00, Gem. in Adrian 12.20, D. Schwarz 2.W. From teachers Huser, Krause, Simon 2.00 each, kirkweihcoll in Frankentrou 10.02.
For the Negro Mission: D. Böling .50, On the silb. Hochz. des Herrn Bender ges. 3.00, From a young man in the Grm. zu Monroe 2.00- Gustav Finzl .50, On Hrn. C. Heinrich's baptism of a child 1.26.
For the emigrant mission in New York: On the silb. Hochz. d. Hrn. F. Bender ges. 1.00, On Hrn. M. Hemmrct's Hochz. ges. 3.21, D. Hngli's Gem. 9.00, Gem. in Frankenmuth 14.10, Grm. in Bay City 7.34.
For Baltimore emigrant mission: grm. to Tandy Creek 1.91, comm. in Frankenmuth 4.70, comm. in Bay City 3.66.
For inner mission: On the silver wedding of Mr. F. Bender 1.00, Part of the coll. from the mission feast at Detroit 20.00, Congregation in Monroe 12.62, From the mission treasury at the church in Adrian 10.00, Cong. at Adrian 10.00, Communion coll. of Grm. at Frazer 9.50, Grm. at Frankenlust 21.10.
For sick pastors and teachers: D. H. Bauer (for D. Cämmerer) 2.00, Grm. in Monroe 10.66, D. Böling 1.00, teacher Pfeiffer 1.50, Mrs. N. N. in Roseville 2.00, bequest deS sei. Mr. I. Stokert from the Grm. at Monroe 50.00, D. Partenfelder 2.00.
For widow's fund: D. H. Bauer 4.00, D. Trautmann 5.00, N. N. 25, D. Böling 4.00, To Mr. G. A. Hubinger's Hochz. ges. 9.65, Gem. in Lansing 5.60, Gem. in Frankenlust for Mrs. D. Röbbelen 13.00, Desgl. of D. Sievers 2.00, Teacher Stunkel 2.00, D. List 4.00, D. Mose 2.00, Teacher Plumhoff 2.00, Teacher Uhlig 3.00, D. Hügli's congregation 16.00, teacher Denninger 2.00.
For Mrs. D. Ruhland: From Mr. Paul Kleemann 1.00, Teacher v. Renner .50, Mrs. Wild. Finzel 1.50, Gcm. at Frazer 2.00, D. Lemke 1.25, Gem. at Frankenmuth 19.08, Mr. I. Sirphens at Montague 1.00, From ver Frauenkasse der Gem. at Adrian 8.00, By D. Trautmann 2.25, Mr. Prinzer to Tandy Creek 1.00, By the women of the Gemebe in Dearborn 6.00, Mrs. Eickemeyer 2.50.
For the Deaf and Dumb Institution: D. Weisel's coll. in Jda 5.00, F. K. in Adrian 1.00, Coll. in Burr Oak and Colon Township 4.75, Church Coll. in Frankenmuth 29.00, Miss Reg. Ströbel in Saginaw 2.00, To Mr. Hubinger's Hochz. sent 9.65, Coll. in Richmond 2.82, Of the pupils of D. Wuggazer 48, comm. in Montague 5.50, comm. in Sebewaing 7.60, On Mr. M. Hemmete's high: ges. 3.21, Gem. in Jonm 2.65, House coll. of Gem. in Frankenlust 40.00, On Mr. Bernitt's Hochz. by D. Hattstadt .20, on the wedding of Mr. F. Ruhs in Caleyonia 5.00, comm. in Sebewaing 11.90, comm. in Umonsville 3.30, comm. in Turgis, Sherman and Centreville 9.0, virgins ver. of Gcm in Monroe 5.00, on ber Hochzeit des Hrn. I. L. Pickelmann in Frankenmuth 8.00, From the school children of Cantor Riedel 2.60.
For the orphanage in Addison: On Mr. M. Hemme- te's Hochz. ges. 3.21, Gem. Frankenlust, 1 te Sendung 5.23 2te Sendg. 13.30, Emma Schäfer in Monroe 1.00, High-2. coll. with Mr. C. Kriwall 2.65.
For k. Schwemly's Gem. in Kansas: Gem. in Sebewaing 11.44.
For household in Addison: comm. in Manistee 6.00.
For the household in Springfield: from the evening inahls- kasse ber Gem. in Adrian 6.0>), Gcm. in Manistee 6.00.
For the hauSdalt in Fort Wayne: AuS the "communion" box office of the Gcm. >n Adrian 6.00.
For poor parlors nn in Tpringfielb: Gcm. in LutherS- burg 3.31.
For poor students in Avbison: Bequest of the blessed Mr. I. Lückert from the community of Monroe 25.0' .
For poor students in Fort Wayne: D. Lohmann's Gem. for F. Bauer 4.75.
For poor students in Tt Louis: Bequest of the blessed Hrn I. Stöcken from the Gcm. at Monroe 25a>0.
For the German Free Church: Mrs. P. U. in N. 2.00, Grm. in Saginaw City 19.00.
For the Genieindt in Elkhart, Ind: Gem. in miller 4.0t>. Gem. in Frankenlust 8.00.
Monroe, Oct. 25, 1879. i. S. Vlm on, Kaisirrr.

For poor Sludenien eihigt inij bcrzlichrin thanks by Hrn D. Grnve in E>eleben, Mo. for Stud. Heinemaan on Hr". W. Vorbenfeld's wedding collected \$t.OO. By Hrn C issirer E. Roschke \$7.10C. F. W. Waliher.

Received:

for poor students by Hcn. Cassirer Simon \$25.00 bequest deS sel. Mr. I. Stoecken (Monroe, Mich.). Günther.

Revenue to the Eastern District's coffers:

For synod treasury: From Wolcottville congreg. 45.58, York congreg. 15.30, Wolcottsburg congreg. three supper scollerten 7.45, Buffalo trinity congreg. 25.00, New Upper Bofm congreg. 4.00, C. S. 1.00.
 For widow's fund: comm. in Port Richmond 6.42, D. Gross 4.00, D. Eirich 4.00, comm. in Wellsville, evening meal scoll. 9.00, C. S. 1.00.
 For Mrs. D. Ruhland: John Möller 5.00, congreg. in Wolcottville 6.25, congreg. in Wolcottsburg, at the memorial frier of the bl. D. Ruhland, 5.97, By members of the Martini-Gem. in Baltimore 7.00, congreg. in Port Richmond, Abendmahls coll. 7.16, F. Kupferschläger 1.00, Mrs. Stradmann .50, D. Dreyer 3.00, Martha Zollmann for D. Ruhland's children 1.50, St. Paul's comm. in Baltimore 33.56, By D. Hanser in Balt. by Wittwe Schäfer 5.00, Peter Lehesinger 2.00, Mrs. C. Weber 2.00, Mrs. Ar 2.00, Mrs. Frisius 1.00, Mrs. Prior 1.00, O. Noack 1.00, G. Schröpfer .25, congreg. in New York 34.00, congreg. in Bayonne City 17.00.
 For Negro mission: congregation in Wellsville 12.00, Mission festival coll. of the Grmm. in and around Balt. 34.70, Desgl. in reserve 39.55, Burial coll. at W. Bahlow in Bergholz 45.
 For poor students in St. Louis: Gem. in Williamsburg for Purzner 12.50, Hochzits-Coll. at Jacob Gellmann in Wellsville for Rehwald 3.14.
 For inner mission: congregation in Wellsville 12.00, Missi- onsfestcoll. of congregations in and around Balt. 34.70, Desgl. in reserve 39.55, Funeral Mass Coll. at W. Bahlow in Bergholz 45.
 For the orphanage near Boston: By D. Fleckenstein, Hochz.-Coll. of A. Schneider by M. Müller 9.22, Baptismal Coll. by Duckwitz in Wolcottsburg 2.40, Mrs. Brandt by D. Bro- mer 1.00.
 For poor students in Fort Wayne: Trinity Cong. in Buffalo for Kastenhuber 11th. Oll.
 For poor students in Springfield: Hochz.-Coll. at I. Gellmann in Wellsville for Eifert 3.14.
 For the college maintenance fund: community in New York 9.25.
 For sick pastors: By C. S. 1.00.
 2^For the municipality in Elkhart, Ind: Comm. in Yorkville For the community in Ford County, Kansas: Comm. at Yorkville 2.75.
 New York, October 10, 1879. I. Birkner, Kassirer.

For the Deaf and Dumb Institution in Norris, Mich., received by me from Sept. 1 to date: Through Mr. D. Keller in Racine, Wis. 41.00 from the widow of be. D. Engelbert, from himself 2.00, N. N. in Chicago 6.50 for clothing poor deaf-mutes, By Mr. Cassirer Bartling of the Illinois District 73.70, 47.00 (32.00 including 2.00 from Mr. Heuer in Chicago for his deaf-mute son) and 27.70. By Mr. Teacher Denninger in Adrian 7.50, collected at the wedding of Br. Mathie S. By Mr. ?. List in Roseville from M. Hamel 2.00, By the treasurer of the General Synod of Ohio, Mr. Klingler, 19.50 as surplus from an excursion of the two congregations in Pomrry, O. By Hrn. k. G. Sraßburgcr at Cedarburg, Wis. collecte sr. Gem. 3.85, By Mrs. grindenke Lvffler and children in Monroe, Mich. 5.00 as a thank opser because of salvation from severe domestic distress, From Messrs. L. and Johann Reisig das., each .50, By Mr. Kassirer Simon from the Northern District 152.06, By Mr. teacher E. D. Keyl in Wittenberg, Mo., by Mrs. Schmidt from Mr. ?. Kösterings Gem. 2.00, from the Gem. of Mr. D. Drmetro 2.00, By Mr. k. H. Kollmorgen in Nasbville, Ill. 7.25 as Coll. sr. Gem. by Hrn. F. Hanselman in White Rock, Mich. 4.30 as Hochz. coll. at F. Link.
 Norris, Mich. 31 October 1879, G. Speckhard.

For the Preachers' and Teachers' Widows' and Orphans' Fund
 (of the Illinois - District)

have been received:

1. contributions:
 From the ??: L. Hölter, G. Blanken 45.00 each; F. Lußky 3.00, From teacher F. Fathauer 4.00.
 2. gifts:
 Harvest Festival, Collecte of the Cross parish of the I^e. Nightingale 6.80, Don of the Gem. of the I^e Strcckfoot 22.00, From N. N. through the I^e 3.00, From N. N. through the I^e 1.00, From Mrs. Richter through Doderlein 2.00, Hochz.-Coll. of Mr. Heinr. Eggersmann in BeUcville through ?. Kuhn 4.33, Part of the harvest festival coll. of the community of D. Hartmann 8.85, From Mrs. I^e. Trautmann 3.00, From ?. Rödrss Gem. 18.09.
 By Mr. Kassirer Bartling were delivered 31.25, Chicago, Ill, the 3rd Nvv. 1879. H. Wunder, Kassirer.

I- Received by the undersigned:

For Wittwe Ruhland: Through Professor Schalter of N. N. in Lowell 42.00.
 For poor sick pastors and teachers: By Ch. Fritz in Staunton, Ill. 2.50.
 For the Negro Mission: By I^e. J. Streckfus, half of the Mission Festcoll. in Davenport, 16.63.
 For D. Schwemly's Gem. in Ford County, Kansas: By T. Rolsmüller in Holt Co, Me., .50.

J. T. Schuricht,
 Treasurer of the General Synod.

I hereby express my heartfelt thanks for the rich support I received after the sudden death of my dear husband, the blessed Pastor Ruhland in Planitz in Saxony, for my resettlement in America. May the Lord be a rich retributor to all dear givers and refresh them again in time of tribulation.
 Milwaukee, Nov. 6, 1879. Kunigunde Ruhland.

Received with heartfelt thanks (for the purchase of books) for pastors of the English Lutheran Conference 45.00 from the Virgins' Association in the parish of Mr. E. Lenk dahier. Gunther.
 Don of the congregation of Mr. k. Citizen in Hamiltan County, Nebr. to have received two-thirds of the Mission Festcoll, 417.70, to defray expenses in the field of the inner mission in southwestern Nebraska, certifies with hearty thanks C- Meyer.

Subscription invitation

at

Luther's complete works.

With reference to the article by Mr. ? G. Stöckhardt's article in the present issue of the "Lutheraner", the undersigned hereby calls upon all preachers, teachers, congregations and parishioners of the Lutheran Church to subscribe (first) to the first volume of Luther's works, containing the interpretation of the first book of Moses.

The same will, s. G. w., be ready for shipment in October of the next year and the price for a strongly bound copy will be about 4 to 5 dollars.

Quite numerous subscriptions requested

"Luth. Concordia Publishing House" (M. C. Barthel, Agent).

St. Louis, November 1879.

Proceedings of the Eighth Assembly of the Evangelical Lutheran Synodal Conference of North America at Columbus, Ohio, July 16-22, 1879.

This report left the press some time ago. It contains the continuation of the negotiations on church fellowship, the resolutions concerning the formation of state synods and the establishment of a collective seminary, concerning mission 2c. The theses discussed are: "14. it is most decidedly contrary to the confession if in a Lutheran church body calling itself Lutheran the doctrinal discipline commanded in God's word is not practiced and in it the popular theory of the 'open questions' is paid homage to. 15. it is contrary to the confession if in a Lutheran church body calling itself Lutheran the doctrinal discipline commanded in God's word is not practiced and in it the popular theory of the 'open questions' is paid homage to. (15) It is not in accordance with the confession if a synod or larger church body does not work towards the gradual establishment and practice in its congregations of the doctrinal and life discipline desired by Christ and specified in Matth. 18:15-17. It is in exact connection with the confession that every Lutheran synod in its part uses all diligence to call into being and help to maintain orthodox teaching institutions for the training of faithful and capable preachers and school teachers for the preservation of the church. Price: 15 cents.

Twenty-second Synodal - Report of the Western District of the German Lutheran Synod of Missouri, Ohio and Other States, Anno Domini 1879.

To all those who have been eagerly awaiting the appearance of this report, the happy news that it is leaving the press these days. For a few, it only needs to be explained that the subject of the doctrinal discussions therein is the correct use of the doctrine of the election of grace.

The report is 131 pages and costs 30 cents.

New calendars.

I. The Lutheran Calendar. 1880. Published

from Brobst, You! and Co.

II The Pilgrims' Calendar for Town and Country. To the year 1880. reading, Pa. Published and published by the Pilgrim Bookstore.

We Lutherans will find what to look for in a Lutheran calendar here in America for the next year in our "American Calendar for German Lutherans for the Year 1880". To those Lutherans, however, who have time and inclination to read other such yearbooks, we can safely recommend the ones indicated above. No. I. is the well-known old "Hausfreund" of American Lutherans, which contains on 48 pages in quarto, apart from the statistical news about all communities which call themselves Lutheran here, besides various smaller mostly instructive notes, a quite well written biography of the pastor J. Christoph Kunze, who was born in 1744 and died in 1807. Price: 10 Cts. a copy, 75 Cts. a dozen, with postage 85 Cts. No. II. is not an ecclesiastical, but for Lutheran "church people" calculated, which, also on 48 pages in quarto, equipped with quite pretty woodcuts, besides all sorts of smaller articles a good essay under the Ueberschrift: "Der Tag zu Augsburg" contains. The price is the same as No. I. W.

The booklet advertised in the last number of the "Lutheraner": "Evangelische Trosttröpflein" by Pastor Ph. A. Weyel costs 15 Cts. per copy, the dozen 41.50.

Booksellers receive the usual discount.

Wartburg Orphanage, Nov. 3, '79. G. C. Holls.

For church choirs.

Christmas Cantata. For the upcoming Christmas celebration, the leaders of mixed church choirs can obtain a very recommendable cantata from the "Concordia Verlag". It is composed by Mr. W. NosS, whose 46th Psalm is indicated in No. 6 of this volume of the "Lutheraner". However, while the 46th Psalm in some parts makes not insignificant demands on the performance of the singers, this cantata, on the other hand, is written throughout in such a way that even choirs that have only limited forces at their disposal will not find great difficulties in practicing it.

The piece comprises 8 folio pages, but can also be performed with omission of some columns. An easy-to-perform orchestral accompaniment is included. Price per copy 20 cents, per dozen -kl.75. H. E.

For Christmas.

Christmas talk, set to music by I. G. Kunz.

Luth. Concordia Publishing, St. Louis, Mo.

The popular Christmas song: Was, liebes Kind, freut dich heute so, u. s. w., is presented here to the dear children in a very pretty way for singing. Since this song is sung in almost all of our children's Christmas services, teachers and students alike will welcome the opportunity to have a beautiful way of singing it. In order to get it into the hands of all students, the price is set extremely low: the copy costs only 5 cents, the dozen 50 cents, the hundred H3.00.

The Christmas Talk will be available in a few days at the above price from "Luth. Concordia-Verlag" (M. C. Barthel, Agent).

A beautiful picture of Luther.

It gives us pleasure to be able to display this magnificent steel engraving made here in St. Louis, a faithful picture of our father Luther - after the painting of the famous painter and faithful friend of Luther, Lucas Kranach. Who would like to see, how Dr. Luther wrote, can see this also on the picture; because his name signature is exactly reproduced on it. For the picture a frame of 9 inches of width and 11 inches of length is sufficient - to have in the "Luther Concordia publishing house". The price is 30 cents if sent postage paid.

For the Christmas party.

Liturgy for a children's service for the celebration of Christmas, presented by Friedrich Lochner, pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred H2.50 plus postage.

2. songs for the "Liturgy for a Children's Service for the Celebration of the Holy Christmas", presented by Friedrich Lochner, pastor. Price: the booklet 10 cents, the dozen \$1.00, the hundred H7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in the family circle, No. 2- contains the liturgical chants, as well as the choral, children's and congregational songs in polyphonic set in order. .

No. 1 and 2 is up for grabs at 4[^]. VolKsnInF, 904 X. 5tk 8tr,"

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"Liturgical service

On Christmas Eve at St. Paul's Lutheran Church in Baltimore."

24 pages octavo. New edition. The piece 5 cents, the dozen 50 cents, the hundred H3.00. To have

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Box 126. ^ork, ?u.

Since my sickness of many years increased more and more, I felt compelled to resign from the holy preaching ministry once again and to leave my home in Nebraska. Please address in the future: 3ü(öd 8viii<zI.

Doelc Box 369, 8 "ward, Rsbr.

Printing house of the "Luth. Concordia-Verlag."

Year 11, St. Louis, Mon. March 27, 1855, **No. 16.**

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution

for this year's celebration of the Jubilee of Peace on the next September 25.

Continued.

The Narrow Valley Confederation.

What were the protesters to do? Were they to let the emperor and his troops, especially the Spanish and Italian troops, who longed for the blood of the heretics, enter their lands without resistance? Were they to stand by and watch as these barbarian war hordes, filled with satanic fanaticism against the alleged heretics, vented their fury with well-known cruelty on their poor defenseless subjects, and brought untold misery upon the land? Were they, as princes of the empire, who were also responsible for the preservation of the laudable freedom of the German nation, allowed to keep their swords in their scabbards, since a superior emperor, against the rights of the empire, declared two of the most respected princes of the empire to be unheard and thus obviously showed what he was up to against them, in spite of his high words for the preservation of German freedom? Were they to become traitors to themselves, to their subjects, even to Germany, through tame submission? Yes and stood with is not the truth at stake at the same time as justice and freedom?

If German emperors had already taught the pope in practice the difference between Christ's empire and the world empire and had taught him how everyone should keep within the limits of the power conferred on him, the pope as well as the emperor, why should not German princes now also make this doctrine understandable to their elected leader with the sword, since until now the mouth and the pen had not been able to do it on so many imperial diets, in so many protests issued by them? For what did the emperor's regiment have to do with conscience, since they had otherwise proven themselves to be loyal subjects everywhere? Was he still to be honored as emperor, and to be obeyed, where he laid down his imperial dignity, as it were, at the feet of the Antichrist, in order to become, as his glad-servant, a betrayer not only of the highest goods of a people, justice and freedom, but also of the church, whose patron he called himself?

Reason, left to itself, would not have wavered for long, especially in the case of such brave men who loved independence and the freedom given to them by God above all else, in the case of princes who loved their people and had often testified that they were willing to sacrifice life and limb, property and honor for the sake of the gospel.

But this same gospel taught too clearly that all authority is from God and must be obeyed for the sake of conscience.

Sam. The choice had not been so easy for them, and after they had made it, their whole conduct obviously showed that their conscience was not quite at rest.

Landgrave Philip later wrote at least to Bucer: "God does not want the evangelical cause to be preserved by sword and force; but by preaching, confessing, suffering, dying and the cross".

Already in 1529 this point had come up for discussion. The danger, which was probably as imminent then as it is now, had brought the Peotestirenden to the idea of uniting closer with each other, in order to provide mutual assistance, if someone should be attacked for the sake of religion. They soon agreed on whether or not to accept the towns of the Oberland, which were more inclined to the Swiss in their faith. Their request to be included in the confederation to be established was roundly rejected. The other question was not so easily decided, whether the emperor could be resisted in this case. The theologians were against it. Luther compared the relationship of his Elector to the Emperor with the relationship of a mayor in Torgau to the Elector himself; even if the Emperor transgressed his oath, he would still remain Emperor, the authority set by God; if one no longer wanted to obey him, one would have to depose him; where could it lead at all if one took up arms against him? He would have to be driven out and become

emperor himself, which no one would tolerate. When the emperor appeared, that was his

He repeated that if the emperor demanded him and the others, they would appear. However, if the emperor wanted to use force, no prince should support him, because he would sin against the faith, but one should not refuse to open the land to him and let him proceed according to his will. He repeated that if the emperor asked for him and the others, they would appear, and the Elector should not worry about them. For everyone must believe in his own peril. Brenz believed that the princes had as little right to take up arms against the emperor as the peasants once had against the nobility and prelates. This opinion mostly prevailed at that time, at least in Saxony, Nuremberg and Brandenburg. The Chancellor Vogler assured that his lord was determined, if the emperor overreached him, not to resist, but to tolerate everything that God laid out for him. Thus, at that time, nothing came of the alliance that seemed destined to shake Europe. Ranke, the excellent historian, remarks: "You can blame it if you want, as it has so often been blamed. Politically it was not wise.

But never did pure conscientiousness appear more ruthlessly, more grandly.

You see the enemy approaching, you hear his threat, you are not mistaken about his intentions, you are almost convinced that he will try the utmost.

One would also have the opportunity to establish a union against him, which could shake Europe, at the head of which one could powerfully confront the one aspiring to world domination, challenge fortune; but one does not want this, one spurns it.

And this is not out of fear, out of doubt about one's own ability, these are considerations that these souls do not know. They do not do it out of religion alone.

Once, one does not want to unite the defense of the faith with other foreign interests, one does not want to let oneself be carried away to things that crane cannot overlook.

Furthermore, one wants to defend only the faith that one believes oneself: one would be afraid to sin if one were to associate with those who deviated, even if only in one, but in one essential point.

Finally, one doubts the right to resist the overlord, to violate the traditional orders of the empire.

Thus, in the midst of the tumultuous interests of the world running against each other, one takes an attitude that is consulted only with God and conscience. This is how one awaits danger. "For God is faithful," says Luther, "and will not forsake us." He cites the saying of Isaiah, "If you would remain silent, you would be helped."

Certainly, it's not smart, but it's big.

Afterwards the question was taken in hand by the jurists, and it was proved from the imperial rights themselves that it was permissible to resist the emperor. The theologians calmed down. They stick to the teaching of the Gospel: Pray to Caesar what is Caesar's;

But since the gospel does not reject, but confirms, outward bodily rule, they could not withstand secular law in this case either, where the jurists found that imperial rights teach resistance in this case. The jurists provided the proof, the theologians, although far from advising to take up arms, could not, according to their own doctrine of the Gospel, hinder the course of the law by conscience complaints, and prevent the princes from what their princely office interpreted to them according to the law valid in the empire. Thus, among the protesting princes and cities, even if not all of them, an alliance was formed to resist the emperor, if necessity demanded it. This is the so-called Schmalkaldic League. Saxony, Hesse, Lüneburg, Wolfgang von Anhalt, the two Counts of Mansfeld, and the cities of Magdeburg and Bremen were the first to join on December 31, 1530. Soon several others joined. In 1531, the alliance already included seven Upper German and seven Dutch cities. It extended to the outermost borders. Strasbourg in Alsace, as well as Riga, Dorpat and Reval in the East Sea provinces of Russia, sought protection in this alliance under God against the threatening attacks of papist arrogance.

However important the alliance may be in the political history of Germany, however great its significance even for the unity of the development of doctrine and spirit within the Protestant territories of the German tongue so united, it proved to be completely ineffective in the hour of danger, for the averting of which it was established. Here, too, the Lord wanted to show, although among the allies were certainly His dearest children, who had come together in His fear to defend the eternal currency and for the honor of His name and to protect their cruelly oppressed subjects, that the sword of the spirit, and not the

physical sword, was the weapon of His fighters, and not the alliance of the strong and mighty, even of the most pious, but He Himself, the living God, was their stronghold, their helper and savior. According to human reckoning, the covenant and with it the oppressed church had to be victorious in the hour of decision that had now come; according to His counsel, it had to be defeated, and the church nevertheless had to emerge victorious from the battle.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The Eleventh and Twelfth Chapters.

"In the 11th and 12th chapters, two comforting images are placed between such evil travails and plagues, one of the two preachers, and one of the pregnant woman who gave birth to a baby without the dragon's thanks. So that it is indicated that nevertheless some pious teachers and Christians shall remain, both among the

two previous woes and the third future woe. And now the last two woes run with each other, and at the same time attack Christianity at last, and the devil thereby finally pushes the bottom out of the barrel"

(Luther.).

The angel who introduces the Roman Antichrist concluded his speech in the previous chapter by saying that the papacy would substitute a new doctrine for the apostolic preaching. At the same time, this implied the prophecy that the true gospel, the apostles' teaching, would once again emerge from the night of papist darkness as a repetition of what the witnesses of the Lord's resurrection had already preached. In this chapter, too, the angel's speech is ambiguous to a certain extent at the beginning, but later it takes such a course that the latter refers to the true kingdom of God kept hidden under the scepter of the pope, who lets himself be heard here, has only given a mirror in his assumed form for the warning of the children of God, which must betray the secret practices of the devil, just as a clear lake shows in its mirror not only the firmament with sun, moon and stars, but also the clouds, which pile up in front of the sun and the predatory fish, but is in fact a messenger of the Lord and brings divine revelations.

C. 11, v. 1. As a prophecy of the antichristic kingdom, this verse has the following meaning: The guideline of God's word, with which the church is to be governed according to the teaching of the apostles, will be exchanged for a ruler's staff and accordingly the sanctuary will be put into the circle of human statutes, according to human calculation - and as in trade, it will be measured out to the buyers. How could the papacy be better described? The "reed", the holy scripture, which was written with the stylus (formerly made like arrows and flutes from reed) because of the arrows of the law, which it has for the hearts of sinners, as well as because it refreshes the souls as a sweet harp and flute in the divine sorrow of repentance (cf. Matth. 11, 17.), was transformed by Roman deceit into a staff like that of a mortal king and his beadle. Earthly power, that is, took the place of the discipline of the divine word and still adorned itself with the word, wanted to derive its predatory and tyrannical presumptions from the Scriptures and be regarded as if he who rebelled against them had transgressed God's word. She claimed "the temple of God" for herself alone. "Here," it said, "is the temple of the Lord" and nowhere else. She also knew exactly how far it extended. She was able to do this because she understood it to be a building that had been erected by human wit. But above all she had to do with the "altar":

because that was the core of all papal lies, that the sacrifices offered by Roman priests at the stone altar, which were measured according to the number and assigned to the buyers of such new sanctuary, were validly antichristian in the Savior's place, and also made repentance and faith, which of course cannot be measured, superfluous. Therefore, it could then also measure "those who worship in it" (namely in such a temple, at the Roman idol altars), while those who worship in spirit and in truth God alone knows and counts. - In this verse, the wording "miss," already reminds us Germans of the Roman *missa* or mass, and the Holy Spirit also foresaw this when such a revelation came from Him.

But if this verse is applied to the true temple of God, then the following understanding was asked: God's word will also remain the scepter under the papacy, to which all the world is subject: although there will be a time when Christ's members will have to especially remember the word: "Arise, you who sleep 2c."; nevertheless, even then there will be a temple of God in secret, in which the true altar, Christ gathers his worshippers by faith. He will, however, need the measuring rod of the Holy Scriptures: for who should easily find the narrow way, when all the world takes the broad for the right road?

V. 2. Although there are such hints in this verse that one would like to take it, at least at the beginning, for a more distant description of the antichristian kingdom, which would be given in the person of the antichrist himself, as one could, e.g. The throwing out of the inner choir, namely the forecourt, could refer to the contempt of those who stand in the church in place of the laity; but here we have mainly a quite blunt judgment about the Roman Antichrist, which the angel puts on record in error of his own person. It reads: "throw out the inner choir of the temple" (is as much as forecourt) 2c - i.e. while God, as was said before, gathers a small group of the elect by his word, the ruling visible church, as much as it boasts of being inside, is revealed in the light of this word as a mere forecourt outside the temple. But this belongs to the Gentiles. Thus, the same people who make so much boast of their temple, altar and worship, who have any remaining holiness to sell, are despicable heathens, and not those who were allowed to wait before the holy one in the temple as before, until the gospel was also preached to them, but hardened apostates, who do not lack the light, who rather hate it, who wilfully stay away and are therefore judged by God. And as God excludes them from His fellowship, so they also show themselves to be true heathens and tax collectors who do not belong to the temple of God: for they "tread down the holy city," lay waste the sanctuary and make Jerusalem a heap of stones. This shall last as long as God will leave room for the papacy: "two and forty months."

One would like to say that just at this point the angel takes off the mask which he had borrowed as a homeopathic doctor from the devil before he liked to see his secret treachery discovered, here he lifts the veil of holy irony and the flashes of the divine anger about the Roman Antichrist radiate from his unveiled face. For while this second verse still permits the ironic interpretation and one can understand it accordingly in such a way: What is not a priest anointed by the pope, the people in the forecourt, who are not allowed to offer sacrifices themselves, is not holy either, is counted out and considered equal to the pagans; the laity also put up with this and therefore come in droves ("trampled") to Rome (to "the holy city"), in order to have themselves canonized and beatified there by the holy father and his clergy as well -, so all irony ceases with the third verse and already the form of the speech reveals that the angel of the covenant, the Son of God himself unveiled the secrets of the kingdom of heaven.

V. 3. "And I will give my two witnesses" -: By these two witnesses the Jesuit Bellarmine, a main knight of the papist army camp in the 16th century, understands Enoch and Elias. They are supposed to walk on the earth with sacks at the time when the Antichrist comes (the papists are still waiting for it). This is how bright the antichristian crowd makes the scripture with its dreams, especially when it is important to hide from the light of the divine word. But these two witnesses are all constant faithful confessors of the truth of the Gospel, whom the Lord awakened in earlier centuries to fight against the Antichrist, before he received the death wound through the same Dr. M. Luther. The number two indicates that law and gospel belong to the full testimony of truth, but also shows at the same time that never a witness remains alone, but because he testifies of truth, children of truth and light are also begotten at the same time, who proclaim the praise of God one day after the other. Since Johann Huss and Jerome of Prague stand out

the highest in the cluster of witnesses mentioned here and, so to speak, conclude the procession, one may well assume that the Lord had them in mind when he spoke of "these two witnesses".

"and they shall prophesy a thousand two hundred and sixty days" -: these are the 42 moons, counted to days. Hereby it is indicated, "these two witnesses will appear within the time, which was spoken of shortly before, i.e. under the papacy. - When the angel announces the destruction, he counts by months: because the visible state of the church is always changeable, even if the god of this world rules in the temple. Now, however, it is counted by days, to prove that what fills those moons, and is only created by God under the scheme of the reigning God, is the same.

The church is the only one that takes the name of the church. The testimonies that are worthy of attention are those that continuously guide the stream of the apostolic sermon in the narrow valley and often also under the earth through the mountains, which can indeed restrict its course, but cannot stop it. Also the relation to the difference of day and night is not to be disregarded. Only the night falls to the papacy, that is, it rules only in the darkness of this world. Therefore it runs under the moon, which stands in the sky at night time. But as there is no uninterrupted series of nights, but days fall in between, so there are days in the middle of the papacy, as many as there are 42 moons. The Antichrist has no part in this, but they are born to the witnesses of Christ, who therefore actually only come into consideration in those dark times and give the church a history. - The ancients already pointed out that from the time when Huss and Jerome of Prague began to argue against the Antichrist until their death, about 1260 days had passed, which is another proof that these two witnesses are especially in the perspective of prophecy and limit, as it were, the distant mountain peaks of the view that is opened at this point to the faith in the area of the invisible church, which is hidden from the world.

"dressed in sackcloth" -: for they preach repentance and must mourn the decline of the Church. Christ's bride, who has found a mouth in them, when before she seemed to slumber silently in the vault of the tomb, is in their days only like the navel that weeps for her children.

V. 4. "These are two olive trees" -: for as they themselves are anointed with the Holy Spirit, so the fruit of their lips is the oil of grace, wherewith the Comforter heals the burning sores of afflicted sinners.

"and two torches - as those who walk in the light of the Word of God in the midst of the darkness of the papacy and show many the way that leads to the eternal light. This description also fits Johann Huss and Jerome of Prague in that they had to die at the stake.

"standing before the God of the earth": Although one can refer this to the true God, who, because he created the earth, will also preserve his witnesses on it in spite of all hostile force, it is also obvious to understand these words in contrast to v. 13. in such a way that they are an allusion to the prevailing idolatry, which has raised up on earth another God than the "God of heaven", who later comes to honor again after v. 13. This is such a great wonder that these two witnesses stand before the God of the earth, i.e. the Antichrist, and remain before his fury as long as the Lord wills.

V. 5. "And if any man will offend them" 2c-: Here the power of their testimony is described. The word of God is in their mouths, but that is for all his advers-.

The enemy is a consuming fire and proves to be such in their conscience when it confutes, condemns and spiritually kills them. Of course, as we read in v. 7, the enemies return all this bodily, but with bad success, because earthly violence can hinder the kingdom of God as little as a stone in the alley disturbs the bird in the air in its flight.

"So" is used here with particular emphasis. They will be killed bodily. They do not kill like this, but with the sword of God's word, as fire comes out of their mouths, as was said before.

V. 6. "These have power 2c."-: All elements are waiting for them to serve, like Elijah and Mose: for the Creator is with them. At the same time, their spiritual power is presented here, according to which they make manifest that the multitude which adheres to the Antichrist is under ban, and accomplish all that in truth of which their enemies falsely boast.

V. 7. "And when they have finished"-this is a consolation: they must first accomplish their work, and no one may touch them sooner.

"the animal will 2c. - kill." - This indicates the raging outbursts of ancient hostility that the Antichrist harbors against these witnesses. He kills physically those who have overcome him with spiritual weapons. By the way, we do not have to think of a special period of time that would have put an end to the victorious testimony of the truth, but as it is described in this place, the witnesses who appeared one after the other within this time had their last fate during this whole 1260 days.

V. 8. "And their dead bodies will lie" 2c. that means: As far as the rule of the Roman Antichrist reaches ("on the streets" 2c.), the banished and murdered witnesses of Christ will leave no honest memory in public, but even after their death they will be cursed in the pulpits and spoken of with disgust; even their corpses will not be given a Christian burial, as the ashes of the holy martyr, the blessed John Huss, were scattered in the Rhine under terrible disparagement. But so that the confessors of the Lord, who should suffer such a fate, do not take it too much to heart, the Lord adds at the end of this verse what He thinks of the mighty empire that does such dishonor to the servants of Shem under His name, by calling the most holy papacy, in a visible flush of holy anger, the great city, "which is spiritually called Sodoma and Egypt, where our Lord was crucified. Sodoma is called Rome because of the vices that go on there, Egypt because of the darkness that reigns there, and because it is the seat of Pharaoh in Christendom, who, while calling himself and his whirling multitude "spiritual," presses Israel, begotten of the Spirit, with glad tidings, and with Jerusalem it is compared, "since our Lord is crucified," because it continues to persecute Christ in his limbs, as it has already begun to do, when the high council resorted to the Roman scepter to bring Jesus to the gallows of the cross and cherishes and protects a false doctrine that has received its judgment in Gal. 3, 1.

V. 9. "And their dead bodies will be seen" 2c. -: After their death these witnesses will be known, but they will be remembered in such a way, as if they were finished: their corpses will be seen. Also they shall not get such a high name, as later Luther, of whom all the world received news, but "some" peoples only, like e.g. the Bohemians, will hear something of them and where one hears of them, one will not notice it everywhere, so that one "generation" gives them attention before the other. Nevertheless, they will be spoken of in many "languages" and their writings will be read, so that one can see that the Holy Spirit digs a bed for the testimony of Christ through their memory.

"Dan. 9, 27 ("in the middle of the week the sacrifice and meal offering will cease") is counted from the crucifixion of the Lord until the destruction of Jerusalem: a sign that the Roman papacy, as it follows the apostate Jerusalem and crucifies the Lord in its limbs in opposition to Christ, will also suffer the same punishment. In the middle of the week, when its arrogance has risen to the highest, it shall fall. This is again a consolation for those witnesses and all who will groan over their disgrace.

V. 10. "And those who dwell on the earth" 2c: Why, one might ask, does God allow His church to lie so low in the dust on earth and allow the enemy to triumph over the witnesses of truth? Here we have the answer. The earthly mind of the children of men likes it that way. They would rather have the Antichrist as their Lord than Christ. The saving grace of God, which chastises him, offends him, if the mouth that proclaims it has no earthly power at its disposal. That is why he is as happy about the death of righteous preachers as Herodias was about the head of John the Baptist. He still admits money, if only he can get

rid of the word of the cross, as after the death of the blessed John Huss the indulgence stuff became more and more popular and the papacy received great "gifts" for weaving veils out of his lies to protect the stupid eyes of the old Adam from the rays of the truth of the word of God.

V. 11. "And after three days" 2c: this is the time of the church reformation. "The spirit of life went into them from God": men could not do it. The meaning is: the same spirit of witness, which had been subdued before, now received such power from the Lord that it could remain on the scene and resist the papacy, just as Luther had become a terror to the pope.

V. 12. Those witnesses had been cursed to hell. Now the tide turns. God's word is revealed. In the light of it they rise high - "in a cloud": for the cloud of witnesses, which has glorified Christ since the time of the apostles, receives them and the public judgment of the Christians grants them the seats of honor prepared for them by God. Their enemies, however, have to let it happen and have all the more agony, as they succeeded in their will of courage before.

V. 13. God's wrath from heaven is now revealed against the antichristic papacy to the same extent that the witnesses of truth are victorious and crowned with honor. The earth trembles, for everywhere powers are stirring that threaten the papacy; but it is only overcome with the weapons of the spirit, it is not completely overthrown.

"the tenth part of the city fell" -: these are the parishes that have fallen away from the Pope since the Reformation and have accepted the pure confession.

"and were slain in the earthquake seven thousand names of men" -: by this may be understood those who, in the struggle with the papacy, forfeited their bodily life, without thereby deterring "the others" from giving glory to the God of heaven, although they did it with trembling, because the Antichrist or the God of earth was vehemently angry and wanted to say something if one confessed Christ; but one may also understand this passage in this way: Many saints, whom the man of sins had made, now came into contempt and were revealed as mere "names of men", so that those who until then had held to them and, like the monks, had already belonged to them, realized with horror how horribly they had been misled and henceforth served the true God in faith. This explanation is especially justified by the number 7, which partly reminds of something holy, partly indicates the completion. Thus, at the same time, it is given to understand that it is pretty much at the end with 'the canonization: the number of saints is now full.

V. 14. "Fast" -: in the fall the speed increases, therefore the judgments of God, to which the world falls prey, go faster and faster towards the end.

V. 15-19: The victory that the servants of the Lord have won on earth is celebrated in heaven and crowned with promise. The festive ringing of the eternal victory, the perfect revelation of God's fiery zeal over all opponents on the last day resounds. The Holy Spirit descends upon the Church with rich gifts, to transfigure with his light "the ark of his testament", Christ. In short, what happened at the baptism of the Lord, as we read in Luc. 3:21, 22, is repeated in Christ's holy body, as a comforting testimony for us that all the struggle that the church of God has to endure with the powers of darkness is contained in the word that the Lord spoke to the children of Zebedee when he said:

"With baptism, as I am baptized with, you shall be baptized." Matth. 20, 23.

Writing

a

righteous Lutheran mother,

of the landgravine Elisabeth Dorothea,

Wittwe Landgrave Ludwig VI of Hesse-Darmstadt, to her son, when the latter married a Catholic and consequently became a Catholic.

religion had adopted.

A warning against entering into a mixed marriage.

(The mother was the daughter of Duke Ernst the Pious of Gotha or the so-called "Bet - Ernst"; her son was Prince Philip; the latter had married the Princess of Croy and Havre without the knowledge of his mother in Brussels in 1693. The mother had sent a copy of the following letter to the prince's former courtier, the later chancellor in Holstein, Gregorius, Mr. von Nitzsch, from whose written estate the same Kapp has forwarded the letter. See contributions 2c. of the year 1775. p. 895 ff).

Ungeratheues, Gottes- und Ehrenvergeßnes Kind!

Nothing has upset and saddened me more in my entire life than your most recent letter to me, dated Brussels, March 26, in which you report that you have married a Brabant princess. But before I begin to write about the main thing, I am very surprised that you can be so effronte (impudent) and write to me in such a matter, since you know that you have offended me in the highest degree by your evil behavior, acted against my respect, transgressed the fourth commandment, but first of all angered God Almighty and brought upon yourself his temporal and eternal punishment (which will certainly not fail). As for the main thing, you should be ashamed in your heart that you have entered into marriage without my knowledge and will, and that with an adverse religious relative. *) You are, so to speak, still a real boy, who does not know how to conduct yourself, how will you be able to take care of a whole family! You are poor and have so far not been able to get by with your deputation in a manner worthy of your station, not to mention that you should feed your wife and child from it. However, the insult you have shown me, and the calamity in which you have plunged yourself, is not to be taken into consideration, in view of the fact that you have become a perjurer against the true living God (to whom you will certainly have to give a hard and oppressive account of your ungodly actions), in that on March 23rd in Brussels, in the Jesuits' meeting, you have been accused of being a perjurer. March in Brussels, in the Jesuit church, you publicly renounced the true beatific faith, the right path to salvation (which I had shown you with great care from your youth) and joined the Catholic religion for the sake of a woman. Oh, how

*) How often is this sin committed, that children, especially when they are of age, marry without the knowledge and consent of their parents. And how many a preacher puts his seal on this atrocious sin and thus bears the main guilt in such shameful dealings!

D. R. d. L.

All infernal evil spirits will have rejoiced on the same 23rd of March, when they got your soul in their ropes! Oh, how they will torment you because of your dissolute actions in and after your life! The greatest thing, however, about which I am most astonished and deceived by this sad event, is that you still try to conceal and disguise your wicked apostasy from me, while the children in the streets know this, and even the Catholics themselves are upset about your outrageous prostitution (dishonor). I know very well that you also deny this against our religious relatives and still attend the Lutheran church service under this pretense. *) But God cannot be mocked; His word is and remains true: "Whoever denies me before men, him will I also deny before my heavenly Father. In your letter you say that you are left in liberty (freedom) because of religion, because of which I should not worry. Yes, I believe it quite well that they now leave you satisfied and in liberty, since they have now obtained what they were looking for; they also see that you were such a simple-minded wretch and, like Solomon, conspired for your soul's bliss for the sake of an idolatrous woman. Fie, shame on you, you liar and woman - sissy, do you still think to deceive me? - You further state in your letter, if I would allow your wife to write to me, then only tell your lascivious wife that I do not recognize her as a daughter-in-law, that I would never let her come before my face as much as I would not let you, and that she would not want to disturb me with her letters, because she would have taken a husband without my consent and thereby would have given a sign of a lascivious disposition. Then I also fully imagined that God's punishment and curse would follow you in this step. I also do not ask you to sign your marriage pacts; for if you have not been in need of my consent and blessing for your own sake, then I will not care at all about your happiness and unhappiness and will respect you as if you were

dead alive, as indeed you are. For no lord, nor honest man, will be able to rely on your loyalty and oath, in view of the fact that he who is not loyal to God will certainly be and remain much less loyal to men. The King of England, as a lax fellow who apostasized for the sake of a woman and conspired with his co-religionists, will not allow you to keep the regiment that you have so far held *talier qualiter* (so so).

This happens very often that the Jesuits allow apostates to remain for a while as if they were still attached to the former religion, if politics requires it. Yes, it happened that Lutheran preachers who had secretly become Catholic were allowed to remain in the Lutheran office until death, so that they could seduce all the more. Only after death did one see from the will what had happened.
D. R. d. L.

You have never really sought the acceptance of your regiment and its conservatorship, but rather had your preference in the service of the women's room. You have never really sought the acceptance of your regiment and its preservation, but have had more of a problem in the service of the women's room, to the extent that all your subordinate officers have complained about you at all times; Up to now, you have dealt with your earnings in an unprofitable manner, squandered them, gambled them away, and sometimes used them for unnecessary things; on the other hand, you have lived in companies in an impudent manner and have always been a philanderer, so that the other officers have called you the clockwork in the army. You have not followed the good advice of honest people, whom I have admitted to you, and you have treated them so coldly that no one has asked to stay with you any longer; you have always followed your arrogant, capricious head, which has now led you into the misfortune in which you live. You may well think: now that I am Catholic, the Emperor and the Empress will probably take care of me and help me away - but I assure you that the entire imperial court will be upset about your poltronnerie (sissiness); And if I were emperor, I would not entrust you with a company, †) much less a regiment, since I would always be worried that if you came to the Turks, you would also accept their faith, and even more so if pretty women would endure with such an army. Before this year you made me believe that you loved the Princess of N., persuaded me and tormented me with lamentable letters that I had sent my courtier to you with neglect of my own affairs and at great expense; but now I see that all this was intrigue and that you wanted to lead your good mother around by the nose. Now, let the Lord be the judge between me and you; I hereby take my leave of you forever and, although you are no longer worthy of my intercession, I enclose you in the wounds of Jesus Christ with the deepest sighs: may the Most High enlighten you by the power of His salvation and good spirit, so that you may be brought back from error to the right path of salvation and not finally be given to the devil and fall into his kingdom. God grant you his grace and blessing through Jesus Christ, amen!

Elisabeth Dorothea, widowed Countess of Hesse, née Duchess of Saxony.

Butzbach, March 28, 1693.

t) The Jesuits have managed that the emperor finally asked their clean Convertien to the general - governor of Mantua, in which capacity he died here in 1736.

D. R. d. L.

The battle of the night.

When the sun's rays left, the night flew on its dark wings full of rage, and to all the black shadows, which had encamped around, it raised its cry of rage:

"Eclipses, armies of shadows!
Sad is the state of our honor: When the sun hardly rises, We must hide in all corners, Like thieves, flee with a swift run."

"On! to fight for freedom! Let us dim the sun, And its proud, insolent light;
Even with my black veil I cover her fierce fire, And veil her face."

And she called from all grounds, All caves, ravines, gorges All army of darkness.
And it came from all sides, To dispute the sun, Already quite sure of victory.

Bats also and owls began to howl hostilely: "Away with light and sunshine! That is the source of our woes; For it seems to us only too bright, And gives our eyes pain."

And there whooped wolves, foxes, bear, hyenas, tigers, lynxes.
"Throw the sun into the sea! For with its wicked light it destroys our happiness, grants us no more joy."

"But what a lusty life, What freedom there will be, When the sun now passes away I Can then, without shame, Strangle, rob, murder, take. For which only our hearts desire."

And the black night throng roared furiously up to the sky, And to the battle it went: - There appeared with a lovely shine, Beautifully crowned with radiant wreaths She, the queen of the day.

But there, too, it went as always, Already at the first glimmer of sun the night flew with its army, Owls slipped into the holes, bats into the roofs, And the shadows over the sea.

For the sun's bright rays caused them such torment that they ran like the wind, all the naughty big screamers, and the night with its veil ran especially very fast.

Such a battle has now begun Against God's Bright Sunlight - Light in the Holy Bible Word:
Turks, pagans, Jesuits, and the free men raged brazenly against it on and on.

They insolently blaspheme that the Bible is the source of all evil, seeking only to eradicate God's truth with power and cunning, with prohibitions and mockery, because it is annoying to them.

But the worse their lies, the more gloriously the sunlight of grace must triumph: already beaten in conscience, they themselves must say that the Bible speaks truth.

F.

(Submitted.)

Request for participation

to

Thanksgiving and prayer to the Lord God for our fellow New Orleans believers.

From the letter of reply from the dear Zion congregation in New Orleans, when Father Fick Jr. was sent to preach there, I consider it my duty to first inform the praying members of our synod of the following. After the introduction, the letter says: "We do not want to stop praising and extolling the blessedness of our God, which we can only now recognize in a bright light through the pure teaching of the Word. The way we now hear the Word interpreted, we did not hear it interpreted and proclaimed in the former enthusiastic and pietistic way. In the past we suspected that all the words of God in the gospels and epistles must have a different opinion from the way they were interpreted to us; now we hear it and our heart is convinced that we suspected right then. God is eternally praised and glorified for this! If God were not to be praised highly and much above all things, we would ask you, Venerable Lord, to praise the whole Synod to the praise of God for what has been done to us.

We are not able to do it on our own according to the rules. But even a whole synod could not thank Him enough. It is only by grace that he must un-

He accepts our thanks, and does so, since He first works it in us. Even if we are not indebted to the entire synod in this respect

If you wanted to help us thank him, there is one thing that is very close to us, and we dare to tell you that you want to let a few people know whether someone might participate in our request. Since the Lord has taken from us, like the blessed Mr. Pastor Volk, also recently Mrs. Pastor Metz, also our dear Mr. Pastor Metz and Mr. Cantor Büniger have been seized by the yellow fever, but have been saved by God's help: so we do not promise you that

Such concerns also move us in regard to our dear Pastor Fick; and therefore we would like to ask you, dear Pastor, and all those who care about the coming of the Kingdom of God, to pray for us that God will keep us ministers of the Word, so that the light of the Gospel that has risen here may shine for the

salvation of many souls who are in darkness, as well as for those who already desire to be saved. We believe that many would take part in the request just expressed, if the meaning, which is just given, were to be generally understood.

New Orleans has before many other places." . . . r . Here the importance of the city of New Orleans as a world city and a landing place of many thousands of German Lutherans and the great danger of falling away from the faith and being lost in it is presented with more detail. At the end it says: "But since the dangers surround so many of us daily, we are also in great need of the intercession that the Lord will not only preserve us, but also protect us.

but also give us grace not to lose the nature of salt."

So then, beloved brothers and sisters, remember in your prayers before the throne of grace also especially these our fellow believers in New Orleans, remembering the commands and the promise of our Lord, Matth. 18,19: "If two of you become one on earth, why it is that they want to ask, it shall be done for them from my Father in heaven."

I. F. Büniger.

Invitation to subscribe to the **"Luther Book,"**

which is a faithful description of

Dr. Martin Luther, the Man of God, **Life and Deeds**

Contains.

For the benefit of Concordia College at St. Louis, Mo. For the cheap price of 25 cents.

Luther's life is one of those rare stories that one can read again and again with pleasure, and from which one has a new enjoyment every time. For there is something very attractive about seeing how the good Lord guided him so wonderfully. That alone is extremely remarkable-worthy that in the holy scriptures there are such clear prophecies about him and his work, and that from ancient times so many pious Christians, such as the blessed Johann Huß and others, proclaimed the Reformation in advance. And then, how poor and small it began with him, how wonderfully he came to the knowledge of the truth, how many struggles he had to endure because of it, and how great things God accomplished through him. It is especially instructive, however, that he held so faithfully to the word of God and bowed so childlike to it, even when it seemed so incomprehensible to his reason. Of course, it often seemed as if he would be defeated and the pope would win. But with strong faith he relied on God and God helped him gloriously. One can clearly see that God was with him and through him saved his church from the darkness and tyranny of the papacy.

No wonder, then, that Luther's life story has always been a favorite book of Christians. In old and new times, a lot of descriptions of his life have been written and eagerly read. And rightly so. God's word, Hebr. 13, 7, says: "Remember your teachers who have told you the word of God, whose end look at and follow their faith. Nevertheless, we also hope not to do anything superfluous when we decide in the name of Jesus to organize a cheap edition of Luther's life. But if you, dear reader, should nevertheless consider it something superfluous, then I know a good advice. If you think it is superfluous, buy the booklet. If, after deducting the printing costs, there is still a profit, it should be used for the purchase of the middle building at Concordia College in St. Louis, Mo.

be applied. Thus, even a superfluous work would still have some use.

The plan of the work is as follows. It is mainly intended to give a hasty and faithful account of the circumstances of Dr. Luther's life. The number of pages will be approximately one hundred in octavo. In order to make it more convenient for use in families and schools as a reading book, the story is divided into chapters, which are provided with short overviews. A tasteful external decoration will be provided to the best of our ability. The publication of the book is to be accelerated as much as possible, and with God's help will take place in June or July of this year. All Lutheran preachers, school teachers and friends of the enterprise are authorized to collect subscribers, and are asked to send in the number of their subscribers by the end of May, so that the strength of the circulation can be determined. Those who collect eight subscribers will receive a complimentary copy. As soon as the book is published, it will be sent to the respective subscribers, who will then send in the money for it. All letters, orders and money shipments relating to this are to be sent postage paid to Mr. Past. F. Bunger in St. Louis, Mo. who has taken over the expedition of the Luther book.

But the faithful God, who looks on the lowly in heaven and on earth, Ps. 113, 6. and who is gracious to the lowly and the poor, Ps. 72, 13. "full also blessing and prosperity give.

Hermann Fick.

Some Harms's Theses.

When, in spite of all the apostasy from the faith of the fathers, one wanted to celebrate the jubilee of the Reformation with great pomp in Germany in 1817, Claus Harms, then archdeacon in Kiel (who had recently joined his master), alluding to Luther's 95 theses, also published as many theses in which he wanted to show that now, after 300 years, a similar thoroughgoing reformation was necessary in the church still bearing Luther's name as had seemed necessary in the Roman church 300 years earlier. We share some of these theses for the 19th century.

3rd Thesis: "With the idea of a progressive reformation, as this idea has been conceived and is specifically reminded of, one reforms Lutheranism back into paganism and Christianity out of the world."

9th Thesis: "The pope of our time" (in the so-called Protestant church) "we can call in respect of faith the reason, in respect of action the conscience. (One makes conscience the pope when one believes that everything is right, when one acts only according to his conscience, when conscience also contradicts the word of God).

64. thesis: "Christians should be taught that they have the right to do unchristian and un-Lutheranism in the pulpits and in church and school books is not to be suffered. (O would to God that the Lutherans had not let themselves be told this in vain, or would finally take it to heart!)

75 Thesis: "As a poor maid, one would now like to make the Lutheran church rich through a copulation" (with the Reformed). Do not perform the act over Luther's bones! He will come alive from it and then - woe to you." (Has happened! For when they wanted to introduce the union by force, thousands of Lutherans again awoke from their slumber, seized again the jewel of pure doctrine that they wanted to take away from them, and held it tightly, after they had laid it safely and carelessly beside them before).

Papal insolence rejected.

When Pope Boniface VIII wrote to King Philip of France in 1301: "We want you to know that you are our subject in spiritual and temporal matters. We consider all those who believe otherwise as heretics"--the king answered him: "Philip, by the grace of God King of the Franks, to Bonifacius, who pretends to be pope, mediocre or no salvation before! Your excellent silliness" ("*fatuitas*" instead of *sanctitas*, holiness) "shall know that we are not subject to a man in the temporal. But those who believe otherwise, we regard as silly and nonsensical. Given at Paris."

(Submitted.)

Odd-fellowship examined in the light of Scripture and reason by J. T. Cooper. Phila.

elpdia V.

173 Raee 8tr., 1853.

This is the title of an excellent booklet, which exposes the evil of the Odd Fellows and thus of all secret societies in a calm tone, but in the most convincing way. Whoever is not yet clear about the reprehensible nature of the secret societies should not leave it unread. It deserves to be translated into German at all. We present a table of contents to show with what exhaustive thoroughness the matter is treated. 1. the Society of Odd Fellows makes itself contemptible in the eyes of all sensible, manly people; 2. it rightly makes itself suspect among all virtuous people; 3. the person entering this society exposes himself to serious dangers; 4. the promise he has to make is an abuse of the oath; 5. the association with this society is incompatible with individual responsibility and independence; 6. it is not as it pretends to be. 6. it is not, as it pretends, a benevolent society; 7. by its very nature it acts injuriously upon the rights and interests of civil society; 8. it illegally substitutes itself for the church; 9. its religion is an unchristian one, and consequently it is an unchristian society; 10. the pledges it makes to the church are an abuse of the rights and interests of civil society.

The connection with it is incompatible with devotion to the truth and cause of Christ; 11. It exalts the material over the spiritual; 12. It is a desacralization of that which is holy; 13. It has a direction that undermines morality.

Marks of the true doctrine and church.

Love is not the touchstone of doctrine, but the word of God and the faith based on it. Paul points us to this when he writes Rom. 12, 6: "If anyone has prophecy, let it be like faith" - not like love! (Arcularius.)

Your works must not put your speech to shame, lest when you speak in church, everyone answer in silence: So why do you not do what you say?

(Hieronymus ää Rexot.)

Perhaps many also mock me because I repeat the same thing so often. But I believe that this is better, and I wish that we would always speak the best in the most genuine words and let us hear it again and again, syllable by syllable, in the church.

Melanchthon Vpp. eä. Nunl. x. 421-

Christ, since he wanted to draw people, had to become man. If we are to draw children, we must also become children with them.

(Luther.)

"Where is God?"

Thus, as Album tells, a philosopher once asked a Christian. The latter answered: "Tell me first, O philosopher, where God is not, and I will tell you where he is.

Whoever wants to be with God must pray and read diligently. For when we pray, we ourselves talk with God, but when we read, God talks with us. (Augustine.)

There is no middle place for any man, so that he who is not with Christ can only be with the devil (in hell). (Augustine eo poee. wer. ot rem. e. 28)

God is wonderful in his counsel over the children of men; he heals many from sins by sins, as poison is driven out by poison. Luther.

The Western District of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. St.

will hold its meetings this year at the First Lutheran Church of St. Paul in Chicago from April 25 to May 2, incl.

Aug. Selle, Secr.

Crete, Will Co, Ills, d. March 2, 1855. r

For consideration.

All those congregations of the Synod which have not yet contributed to the further construction of Concordia College, but are still willing to do so, are requested to take into consideration when sending their contributions for this purpose, that they be sent exclusively to the councillor of the building commission, Mr. Eduard Roschke, address of Prof. C. F. W. Walther. Not only will the dear communities make it easier for the councillor in question to observe this rule, but at the same time the building commission will be in a position at all times to examine the available and still expected funds and then to determine whether, how and when it can begin with the beard of the central building.

St. Louis, March 21.

Ferdin. Böhlau, Secretary of the College Building Commission on its behalf.

Received for vcrw. school teachers Hcid by Mr. Cantor Bünger in New-OrleanS 41.00

- Rev. A. Dctzer in Defiance, O.	-1.00	--- Gvttlieb Richter in St. Louis, Mo.
	-1.00	
- of the municipality of Frankenmuth, Mich.	-1,00	
-Mr. Pastor H. Fick in Detroit, Mich.	- 0,50	
---F. You at Fort Wayne.	-0,50	
---Gräbner	-0,50	
--PrincipalGoenner	in St. Louis, Mo.	-0.50
- Schoolteacher Fischer in Chicago, Ill	-1.50 --cock	-0,50
N. at Frankenmuth, Mich.	-0,60	C. F. W. Walther.

Receipts and thanks.

In addition to the purchase of a frame church, the Lutheran congregation of the Holy Trinity here received charitable gifts, partly during the life of their much-loved pastor, Father Otto Eißfeldts, and partly after his late death:

From theCommunityofMr.P.Röbbelen inFrankenmuth	421,00 -	--- - - Sievers in Frankcnlust
first shipment 4 4.25; second 4 4.00 4 8.25	---desHrn .	Past. Volkert in Schaumburg - 7,00
-----Lochner in Milwaukee-	-12.00	
- - - Dr.SiblerinFori-Wayne-46.05	-----Brewer	in Addison.... -12,00
-----Dulitz in Milwaukee;		
first shipment 4 10.00; second 45.56 -15.56	Bon Thorton Station-8.00	

Summa § 129.86

We express our heartfelt thanks to all dear friends who have extended their helping hand to our hard-pressed community, with the heartfelt wish that the all-merciful God will bless them abundantly for it.

Sheboygan, Wisconsin. F. Steinbach.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received from the Detroit Young Men's Association, 48 and from the congregation of Rev. Fick in Detroit, 42. -
Concordia College. E. Schnitz.

Having received from some friends in St. Louis 412.00 for his support, for the months of December, January and February, likewise 85.00 from Mr. Past. Kühn in Euclid near Cleveland, hereby certifying his thanks, and wishing the Lord's rich blessing on the benevolent donors.

Johann M. M. Moll.

Concordia College, Feb. 26, 1855.

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St. Louis, March 26, 1855.

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Printing office of the Lutheran Synod of Missouri, Ohio, etc. Si.

Year **11**, St. Louis, Mon. April 10, 1855, **No. 17.**

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jtlbelfest** on the next coming September 25.

Continued.

The Schmalkaldic War.

After the emperor had announced his decision to persecute the heads of the confederation at the Imperial Diet, the Elector wrote to his envoys that he did not deserve this hatred and persecution, that the right and actual cause was no other than religion, but that he commanded the outcome to God, who would without a doubt lead this matter out to his glory and to the ruby of his name. By God's grace, he intended to stick to his word and the once recognized truth until the pit, and to leave life and limb and all his possessions above it. He then ordered them to leave the Diet secretly. The landgrave wrote to the Elector that he had been worried for a long time that this would happen, that they had slept too long. This might have been true, however, if the papists had counted on this sleep, so they had deceived each other. He was with the he-
sten reputation of danger was quickly shaken off. Everything stirred, and the zeal for the delicious jewel of freedom of conscience, to save life and limb from this
was so great that the allies had a considerable, well-armed army on their feet with surprising speed, and were in the field at the Danube when the emperor was still almost defenseless in Regensburg.

And this time the Holy Father in Rome himself had to do the best. The good pope was annoyed that the emperor had concealed the actual purpose of the war in his declaration against the princes. His dear faithful should know that it would be waged in honor of him and his bloodlust. They should realize that this time he would not let it cost him little to fulfill his task of shedding the blood of the saints in the service of his master. At the same time, he feared that his son Charles, who had often played his game with him, would also this time, after a possible victory, deceive him, treat the Protestants mildly, and use them to keep him in check in his ambitious plans. In order to break forever the bond of trust between the emperor and the Protestant estates, he therefore published the alliance that the emperor had made with him for the extermination of the heretics. Immediately after concluding it, he sent a copy of it to the welders, with the explicit remark: "that the Pope and the Emperor respect the authority of the Tridentine Concilii, the sacred Christian faith, and the faith of the people.
and to save and protect the unity of the same with the sword and armed hand against the heretics would have united and joined."

Yes, he also sent at the same time a special ab
He sent a bull to all countries to announce the holy crusade for the eradication of heresies in Germany. In it, he praised his great diligence to purify the vineyard of the Lord and to root out the weeds that the heretics had sown in Germany; he had used all diligence, he said, to help the erroneous sons to health by means of mild medicine, and since this had not worked, he had appointed a general concilium. But the heretics, out of diabolical stubbornness, had so despised the council that they not only did not want to follow it themselves, but also took it upon themselves to turn others away from it. Since he now despaired of these people's improvement, and saw that they were obstinate enemies of God's church, his dearest son, the Roman emperor, decided to use the sword against these disobedient and enemies of God. He, the pope, wants to promote such excellent zeal also for the protection of the religion with all the fortune of the Roman church. He then asks his faithful to support such a holy undertaking by prayer, almsgiving, and fasting three times a week, while, as a heavenly reward, by the power of Almighty God and the Apostles Peter and Paul, he grants the most perfect indulgence and forgiveness of all sins to all and sundry who comply with this request, and who are urged with prayer to eradicate heresy.

So now the world knew the value of the emperor's assurance that this war had nothing to do with

of religion. After the war, the emperor himself admitted that he had undertaken this war mainly to exterminate the heretics, and he took credit for it at the Concilium.

This opening rightly aroused the anger of the German people. They rushed from all sides to the flags of the allies and in a very short time an army of 47,000 brave and trained warriors was in the field.

The Oberlanders were the first to present themselves, the Württembergers, 24 ensigns on foot under the brave Hans von Heidecke, the others from the Oberland towns, united by the world-famous Schertlin, who distinguished himself in the wars against the Turks and the French, in the battle of Pavia and the storming of Rome, met at Ulm on July 21. Schertlin moved with his troop to Tyrol to prevent the influx of papal troops. He had already occupied the important Klause, conquered Hüssen, and intended, via Innsbruck, as he puts it in his own biography, "to visit the Concilium, which was in Trent with many cardinals and bishops, and to forgive the enemies the hole that they could not get out, but the war council of the allies at Ulm called him back to join the federal army.

When the federal leaders, the Elector and the Landgrave, entered the camp, they sent a letter of refusal to the Emperor, which the Emperor, however, did not accept, but threatened the messengers that if anyone showed up with similar letters, he would send him home with a rope around his neck instead of a gift and a golden chain. In it, they showed how his vaunted care for the welfare and honor of the German nation consisted only in empty, disguised words; from the beginning of his reign, he had only proved by his works to plunge it into strife, destruction and ruin, and finally to bring it to himself as a hereditary monarchy with eternal servitude. So be it also with his pretended zeal to compare the discord of religion by Christian means. The present alliance with the pope proves clearly enough that at no time did they have anything else in mind than to eradicate the true religion. In order to gain time for this, he had put the peaceful imperial treaties on screws, but if the required imperial assistance was given, it would be disputed and called into question at the next imperial congresses. The pretext for the war was now disobedience and rebellion, religion should have nothing to do with it, only to separate the allies from each other. The actual reason for the war was made known by the pope through the announcement of the alliance that the emperor had made with him for the extermination of the heretics, which was no other than the suppression of the true religion and of German freedom. From this, however, it also follows that one has a double cause, with God and good faith, for the destruction of the heretics.

For one thing, it is not part of the authority and jurisdiction of the authorities to forbid, disrupt and overturn God's word and the true religion, and for another thing, the emperor's subjects, princes, princes and estates of the empire are not subject to anything other than his sworn capitulation, and if he has kept it to the empire and the estates, which he has not done. Indeed, against the Holy Empire's orders and his own good capitulation, they are outlawed without further ado, without being justly demanded, interrogated and found guilty. The emperor claimed that he had spared them for a long time, with no small burden on his conscience, but it was clear from all the circumstances that he had just not been able to find the right time and opportunity sooner. But everyone can easily judge his conscience from the outrageous tyranny with which he persecutes so many poor pious Christians in the Netherlands 2c. Finally it says: This is now their true, well-founded and constant responsibility, according to which they also want to give speech and answer in all points (only religion excepted) before all unpartisan Christian potentates, princes, princes and estates of the empire, likewise the whole German nation, and all pious honor-loving people. Because the emperor had named them in the declaration of eight only Johann Friedrich and Philippsen, who call themselves Duke of Saxony and Landgrave of Hesse, they no longer recognize him as emperor even in this responsibility, but say: because he did not keep his sworn election capitulation, he has deprived himself of his imperial office, dignity and sovereignty.

There is little to be said about the war itself after the first pleasant beginning of it by Schertlin. If Schertlin had had the matter in his own hands, and had had a free hand in it, the result, humanly speaking, would have been quite different. But what could an army, even the most capable one, accomplish under two leaders of such different dispositions, whose movements were hampered by all sorts of, albeit honorable, misgivings and considerations toward the emperor? Everything went against the great expectations that one might have had at the beginning, and came to a disgraceful, dismal end.

Schertlin wanted to attack the emperor in Regensburg before he had assembled his troops, but he was not allowed to do so. The emperor turned toward Landshut, and there the papal auxiliary troops, 10,000 on foot and 500 on horseback, united with him unhindered. The pope's grandson was placed above them as commander of the army. At the departure of the army, the pope is said to have said: "He now wants to strike into Germany in such a way that his horses should swim in Lutheran blood. Soon after, the Spaniards arrived, too, all of them old, proven warriors, 6000 in number. In spite of this, the allies were still far superior to the emperor, and Schertlin advised them to surround him, and with one blow to put an end to the war. The landgrave was against it. "The landgrave did not want to bite the fox, says Schertlin; all the fords and ditches were too deep for him, and the morasses too wide. At last it seemed that a battle was about to be fought at Ingolstadt, the emperor was badly entrenched, the Dutch troops were not yet united with him. The prospect for victory was again on the side of the allies. The troops were led out, Schertlin had already caused considerable confusion in the Emperor's army, but instead of using the favorable moment for a joint attack, they spent the time in a useless cannonade, and the next morning they found the Emperor so entrenched that they dared not attack any further. They then lay inactively facing the emperor for another three days, and finally, to the emperor's astonishment, withdrew to prevent the arrival of the Dutch troops under Büren. However, he arrived unhindered and safe in the imperial camp, having been informed by messengers of the allies' plans. Thus strengthened, the emperor made himself master of the Danube and threatened the Swabian imperial cities. The allies always followed him, but let pass some excellent opportunities to attack him with advantage. When the armies were facing each other not far from Donauwerth, the Duke of Alba told the landgrave why he was staying on the mountains and hills, that he should come down to the Blachfeld and dare a battle. The landgrave answered him: He and his allies had been lying in the open field for five days before Ingolstadt, and had desired a battle, why he had not come out then, since he had such a great desire to fight. Before Nördlingen he had also waited a whole day in vain. Schertlin, finally tired of the useless wandering, became so disgruntled with the allies' warfare, in which he could not see any real seriousness, that he reluctantly left for Augsburg, where he was commandant. The allies moved to Giengen to cover the threatened Ulm. Here, after being worn down by incessant skirmishes, secret desertions and lack of money - the emperor, of course, was not much better off - they were met with such terrifying and dismaying news that they decided to abandon the campaign in southern Germany and retreat to save their own lands.

(To be continued.)

(Sent in for the Lutheran.)

On the purpose and meaning of the questions:

Do you renounce the devil 2c.?

Do you believe in God the Father 2c.?

Dear friend! You wish me to teach you about the purpose and meaning of the questions which the Baptist addresses to our children at their baptism and which are asked by

your godparents in their place are answered with yes. You confess that, despite much thought, you have never been able to arrive at complete clarity, nor have you found a satisfactory explanation anywhere in the ancient writings of our fathers, which you have read. You complain that this lack of clarity at every baptismal ceremony, which you had to attend as a godparent, has become more and more oppressive for you and has deprived you of a good part of the loving service of a Christian godparent. I will gladly comply with your wish, and since I suspect that many Lutheran Christians suffer from the same lack of clarity, I will send my answer to all such for their service through the "Lutheran".

You ask 1. whether the questions mentioned are an essential part of the baptismal ceremony. To this I answered without hesitation: No. As venerable and appropriate as they may be, they do not belong to the indispensable components of a proper baptism, but are only a human ceremony with which one has decorated the baptism. Neither Christ nor the apostles prescribed these questions; just as we also consider a baptism of necessity, in which these questions must sometimes be omitted for the sake of brevity, to be a proper baptism. We must carefully distinguish between the essential and the unessential, between what is a divine foundation and what is a human attribute, if we want to preserve a free, evangelical conscience in any other way.

You also ask whether, strictly speaking, these questions should not be asked only at the baptism of adults, and whether it is not something uncomfortable and unnatural to ask children questions about their faith that they cannot answer with their own mouths. I readily admit to you that the above questions were originally calculated for the baptism of adults. If in the earliest times of Christianity, as is natural, adults who had previously been instructed in the Christian faith were baptized first, then the sacredness of the sacrament required that they be asked about their faith, so that it would not be given to an obviously unbeliever and a pearl would be cast before swine. We have an example of this in Philip, who asked the eunuch who asked him for baptism beforehand, "Do you believe with all your heart, so be it." To which the latter replied, "I believe that Jesus Christ is the Son of God." Then, however, these questions were also applied to the baptism of children, as a testimony that the baptism of adults and children was one and the same baptism. Whether this transfer is appropriate to the nature of the child or not, I will explain after I have answered your two following questions.

You ask 3. whether you should think of the questions as a requirement of a representative faith of the church, which is represented by the godparents and into whose bosom the baptized should be received. I answer: the Holy Scriptures and therefore also the Bible know of a vicarious faith of the church. Lutheran Church nothing. This is an opinion that we leave to the Roman Church, and even if it has crept in among some Lutherans, this fact only proves that there are also Romanizing Lutherans. No man, not even the whole church, can believe for another man. Everyone must live by his own faith. Even a child, if it is to be saved, must have its own faith; the faith of the church can never replace the lack of one's own faith. The church can indeed help the child to its own faith through its faith by asking God for faith on behalf of the child; it may indeed bring the child to Christ in faith and ask him to receive and bless it, but it can never believe on behalf of the child. This interpretation is therefore quite inadmissible and stands in straight contradiction with our doctrine of faith.

Or else, you ask, should I think of the questions as demanding a promise from the child to believe at a more mature age, or a commitment from the child to a future belief?

Your question gives room to the assumption that you are in a significant error. You seem to deny the child to be baptized the faith by referring him to future times, to a more mature age. If this is your opinion, then I am not surprised that the conscious questions are such a dark mystery to you. If I could convince you that a child really has faith at its baptism, then your ambiguity would soon disappear of its own accord. If I were to tell you that the assertion that a child cannot believe is precisely the cornerstone of the Anabaptists on which their entire heresy is based, you would be shocked. It does not even remotely occur to me to accuse you of an Anabaptist heresy; but that is how it goes, often the most honest Christians unconsciously have a bit of leaven clinging to them, which they still have to sweep out. Only he who dares to deny either the omnipotence or grace of God or the child's destiny to eternal life or original sin can deny the faith of a child. If, of course, faith were a work of man's own reason and power, then a child

could believe as little as an adult; but since faith is a divine work, far above all human reason, who will deny the Spirit of God to have His work of grace in children as well? If John the Baptist was already filled with the Holy Spirit in his mother's womb, why should the same Holy Spirit not also have his work in other Christian children who do not yet wantonly resist him, as often happens with adults? Or may we doubt the gracious will of God to give faith to children, who wants all people to be helped? Or are children already sent by nature to enter the kingdom of God? Are they not also sinners, born of flesh? Or is there any other way to salvation for children than faith in Jesus Christ? It is

It is true that God has ordained the preaching of His Word to be the proper means of faith. However, as seriously as God has bound us to this means, he is not bound to it and may also create faith in the children to be baptized without this means, especially since they enjoy the intercession of the whole Christianity, which prays without ceasing in the Lord's Prayer as for the great, so for the small: Thy kingdom come, Thy will be done. Or who would dare to deny the children the general ability to be brought to faith? It would be terrible to put children on the same level as creatures without reason, like stones, plants and animals, which God did not create to be vessels of the Holy Spirit. We must admit that even children possess the essentials of a true human being, created and destined for eternal life, even though the limbs and powers of their body, as well as the powers of their rational soul, are still in an undeveloped state. If you, beloved friend, are convinced from these only brief hints that a child can certainly believe by God's power, that it must also believe, if the holy baptism is otherwise to bring it to blessedness according to the words of the Lord: "He who believes and is baptized will be blessed; then the promise in the future to want to believe at a more mature age or the obligation to believe will appear to you of its own accord to be quite insufficient. Such an interpretation would also be in obvious contradiction with the meaning of our question; for the child is not asked: do you want to believe, but do you believe?

Now, if I have proved to you the untenability of your attempts to reconcile yourself with these questions by a convenient interpretation, do not let yourself be afraid, as if a correct interpretation in accordance with the analogy of faith were completely impossible. Finally, listen to how I consider these questions with their answers. I regard them as a symbolic act, like exorcism, by which we express our firm conviction that the child's own faith is necessary if he is to be saved by baptism; I regard them as a solemn protest against the papist error of an *opus operatum*, i.e., against the error that the sacrament makes blessed even without the faith of the recipient. Not only that, but by this symbolic act we also express our good confidence that the merciful God has heard our intercession and that of all Christendom and has given the child the beatific faith, even if we cannot understand the nature of this child's faith, any more than that of adults. But if we can answer the question "Do you believe?" with a confident "yes" in the child's soul, we are also certain that the devil no longer has any power over the child, and that through his faith he has passed from the devil's kingdom into the gracious kingdom of Christ our Lord.

you to the devil 2c. their full justification. If I have thus justified those questions and their answers as an expression of our conviction and confidence in the child's faith, I have not meant to deny that this expression could not have been given another and perhaps even more convenient form; but who will justify the church in choosing this form of questions and answers, which is so meaningful, so beautiful and lively, and so perfectly in keeping with our doctrine of the child's faith, and which can only appear obscure and inappropriate to those who have an erroneous conception of the child's faith?

If you, beloved friend, are satisfied, as I hope, by this discussion, then the Christian work of love of a godparent will not be further clouded and stunted by doubting thoughts, you will be able to answer with a joyful yes, yes, the Christian ministry of godparents will only seem all the more holy and important to you, 'You will,' to use Luther's words in the preface to the little baptismal book, 'stand by the poor child with all your heart and strong faith, asking most devoutly that God not only help him out of the devil's power, but also strengthen him so that he may stand against him chivalrously in life and death. And I worry, he adds, that this is why the people after baptism turned out so badly, why they were treated so coldly and casually and why they prayed for them so earnestly in Baptism.

Your friend and brother T. B.

Postscript of the editor. An unnamed "reader of the Lutheran" asks us to clarify how Johann Gerhard could say that faith is worked in children through baptism, since the questions to the godparents at baptism show that the child believes before baptism according to the conviction of the church. Answer: Although no Christian can deny that in case of need God is able to give faith to a child even before and without baptism, the sacrament of baptism is and remains the ordinary means by which children are brought to Christ, blessed, endowed with faith and born again. Luther quite rightly says, in opposition to the papist Cochlaeus, that infants are not justified and saved by baptism *ex opere operato*, but believe at (*ad*) baptism,*) but "1. to believe at baptism is not to believe before baptism, and 2. by baptism Luther (quite rightly) understands the whole epitome of the acts belonging to baptism and the use of this sacrament. 3. the godparents do not lend their hearts but their mouths to the children and answer for them: "I believe," because they already believe through baptism. 4 We cannot and do not want to determine mathematically the exact point, the moment, when the children are baptized.

*) See Luther's works. Hall. A. XIX, 701. cf. art. 5 of the Augsburg Confession. Confession. receive faith in the use of the sacrament." (These are all words of the old Lutheran theologian Quenstedt.) Gerhard thus agrees with Luther and both with Scripture.- The unnamed "reader of the Lutheran" is further offended by the fact that Gerhard cites Saul as an example of how God can work faith even without the hearing of the sermon. Even if this example is not quite conclusive, the matter is still correct, namely that we humans are bound to the means of grace, but not God.- Incidentally, we cannot help but express the wish that God may grant the "Lutheran" as many such attentive readers as the dear questioner must be.

Private correspondence from Saxony.

. . . the 22nd of Jan. 1855.

.... After your vindication scripture appeared, everything changed. I have not yet seen or spoken to anyone who did not agree with you. Kahnis, I hear, is willing to write a scripture on this issue. And certainly this has been a way arranged by the Lord wisely, to justify you again in a blatant way and to bring you into good odor, who were not in too good odor with many, who were regarded with much mistrust, but at the same time also to give a good lesson to our theologians who are now leading the round, and thereby also to initiate a connection with them. Praise be to the only wise God, who leads his faithful wisely and governs his church wisely.... I am especially indebted to you for your answer. It has comforted me, raised me up, pleased me, instructed me; for without you perhaps having suspected it, you have spoken a weighty word at the same time about the conditions here. Oh, that the time would come when we, too, would not be ashamed to publicly confess as ours the doctrine of church and ministry, which you have made with your congregations with one accord and heartily, and to include it among the "public testimonies of the faith of our church"! Until then, however, it seems that there is still a great leap to be made and that the powers of the fewest among us are sufficient for this. The matter is too strange

and too high for them, they cannot grasp it. All the greater is the grace and mercy of God, which he shows to those whom he lets see the depths of his mysteries. The sin of men makes, as the history of the Church shows, that one does not always ask first and foremost: What is truth? Where can it be heard? but: Who is it that testifies to it? - and then one is always and again with a "What good can come out of Nazareth?" when the bearers and witnesses of truth are not those from whom one could most humanly expect it to be.

.... There are people among my congregation who are not ashamed of the gospel and have received it with joy and are still looking forward to it.

take. Of course, through mammon, arrogance, and indifference, the devil has built a bulwark in many people that cannot be easily taken down. I have introduced personal registration for confession. Nevertheless, I deeply feel the lack of any church discipline. My conscience often suffers great distress. The Dresden hymnal has been introduced. You will probably remember how little this expresses the Lutheran faith. I am about to introduce the "Eisenach draft" (15,0 songs) as a school hymnal and in the church first as an appendix to the Dresden one, which I will perhaps succeed with God's help. But what other large blocks are there to be cleared away in our church, over which one falls, so to speak, every day and which make one's heart bleed! I mention only: the Agende, which for me is a perpetual cross. Our church regime has the will, but very often its hands are tied or it ties them itself. First of all, they want to change the baptismal forms. I hear that in the future there will be only two, one that will be more or less the same as the old ones, and one in which they want to bypass the: Do you renounce the devil 2c. and change it into a confession of the person being baptized. I am doubtful whether this will be tolerated. - My schoolmaster is weak, but still willing and allows himself to be told. Luther's catechism has been returned to our schools. One cannot deny that many good things have happened in recent times. - My superintendent is a good-natured man who leans toward the Union. My neighbors in office are, except for two, rationalistically minded. The clergymen of the local ephodia are for the most part rationalists, but they do not stand out. They look smilingly at the younger generation, which prides itself on being further along than they have come; it may, however, be terribly difficult for such people to wriggle out of their circle of life and thought, in which they have already settled since school and University times. Most of them lack the courage to bear the disgrace of change and conversion. It is good that at least our university has now gained a different shape. Never you he is long gone. His arrogance has brought him down. Krehl is emeritus. Theile is dead. Winer is a fading light. Instead we have Kahnis, who wants the good, as far as he has recognized it, and has transplanted the Prussian Union struggle into our "peaceful" Saxony. Liebner works at Kahnis' side; he is a Schleiermacherian. Winer, through his influence, was able to smuggle one of his students, such a de Wette of this time in miniature, into the university as professor extraordinarius and second university preacher. Who will take Theile's place is still in suspense (undecided). One hopes for Delitzsch, who, of course, has let himself be pushed out of his way by science. Our Leipzig still has an Anger, an old-fashioned rationalist, and a Tuch, a Hebrew from Ewald's school. Certainly a colorful menu! Take

If we add the famous critic Tischendorf, a *polytropos theologos* (*polychrome* divine scholar), and the philosopher Weise, who is tampering with theology and represents a certain pantheistic-theological direction, and Großmann, who is still the old man, then you have a picture of our university, this university of the country, which is admittedly not at all refreshing. The situation is better with the grammar schools. In Grimma, there is a famous Greek, Wunder, who is also a Christian; next to him, Müller works as a religion teacher. In Planen a believing director, Palm, also rules. In Zwickau Rinck, a grainy North German nature. Also the seminaries of the country are on better ways. Recently, a decidedly devout man, Braß, a native of Braunschweig, came to Freiberg. - In addition to Meißner, the church regiment now includes a church councilor, Langbein, formerly a preacher in Chemnitz, who represents the so-called Lutheran direction. A high court preacher, a successor to our Harleß, whose departure is a true calamity for our church, has not yet been found. We can rejoice that our Cult Minister declared himself resolutely in favor of God's Word and the confessions of our church during the negotiations of the last extraordinary Diet. It is only a pity that the actual confession does not want to go ahead, because one is afraid where there is nothing to fear. The future, which already in the past year has been burdened by lack of food, lack of income, poverty and many other hardships, does not stand before us in a beautiful light, will teach us. The Minister von Falkenstein, who allows himself to be influenced from many sides and has no sound *pusto* (firm standpoint), is largely to blame for the miserable wavering and waiting of our regiment. My hope regarding the ecclesiastical conditions of our country is very weak. . .

Our theological literature is still in a bad way. One wants to give something new without knowing the old, far better, and to build on it. Thorities that have long been disproved are taken for news and offered for sale. Books are published full of innumerable heresies, which even emanate from competent theologians. Philosophy again reigns in the realm of theology as it did ages ago. - How desirable it would be if you would contact the German Lutheran Church, especially the Prussian Lutherans. Among them are quite a number of excellent people who, even if they are in error about some things, still mean them honestly and sincerely. As it seems to me, they have a future among us in Germany because of their activity, loyalty, perseverance, and the talent of many of their members, and if the Lutheran regional churches once collapse, which can easily happen, then it cannot be lacking that many serious people will rally around their banner.

How I would like to be with you and get to know the life in your communities. Not infrequently the air awakens in me to follow you. I often fear for my soul at the

I am often in great temptations and doubts for a long time. You know what ties me to my fatherland. If it were God's will clearly shown to me, I would still go out from my fatherland in faith like Abraham. Perhaps I am not worthy of it. But even so, I am at least united with you through the one faith in the one church of the Lord, praying and fighting with you, until one day, God willing, we will come together in the gates of Jerusalem.

(Regular submission Mr. P. H.....'s) [Hoyer?]

World Handle.

On the second of March, soon after 12 o'clock, Emperor Nicholas of Russia died. He was in the 59th year of his life and in the 30th year of his reign. His son Alexander, the second of that name on the Russian throne, took up the reign on the aforementioned day and on the third of March received the homage of the state officials and great men of the Empire, notably also of his brother Constantine, who was present (the other two brothers, Michael and Nicholas, are with the army in the Crim). Alexander II declared his intention to continue his father's work in every way.

Less than the most important of his predecessors, Peter the Great and Catherine II, the late Nicholas found favor with the other European nations with his government. The latter tried to teach the Russian people French education and cut off the lukewarm Russian beards, ears and noses, often also the heads of those who did not want to be educated in this way: Peter the Great often with his own high hand.

Nicholas tried to educate his people in such a way that their nature and peculiarity were preserved, the virtues of the Russian character were developed, and the useless and unpleasant things were removed. Standing high above his Russians in every respect, even towering over them all with his extraordinarily beautiful, stately figure, so that they had to look up to him outwardly, serious, measured, even cold to the point of seeming insubstantial, he nevertheless related to them like a father, albeit a strict, often harsh father; In the first days of his reign, he immediately stepped into the midst of those who, stirred up by his enemies, were about to attack him and his house in wild rebellion, punished the ringleaders before their eyes with his own hand, and sent the rest home with a sharp admonition. In times of distress, such as when cholera caused terrible devastation in St. Petersburg, he went among the people crowded together in terror and fear in the streets, knelt down with them and prayed. Moderate in all his pleasures, the opposite of his Russians, who were only too devoted to drink, hard-working and of great firmness of will, he tried to keep a constant eye on all parts of his state budget, which comprised more than 20 million people.

and to manage them with his own hand. He punished disloyal officials mercilessly, even cruelly; he never had a favorite, never let himself be ruled by any man. As the head of the Greek Catholic Church in Russia, he did not favor Protestant efforts, and in Lievland, especially through his officials, the bishop at the head, he lured a few thousand Lutherans into the Greek Church, but he cannot be accused of more than this in this respect, since a lot of other accusations of this kind have been refuted, but the two million Lutherans and Reformed living under his rule mostly only praised the administration of their church affairs. If he expelled English missionaries or English Bible agents from Russia, it was because they were spreading their English way of Christian life everywhere and thus the political influence of England; he never resisted the spread of the Bible among his subjects by the societies in his own country, but rather had new Testaments distributed to his troops even under his own eyes. To spare, to tolerate, to forgive was not in the character of the deceased, but enemies as well as friends tell with pleasure of his domestic life, how he ruled with fatherly kindness and loyalty among his own and took care to preserve the quietness and simplicity of family life even under the splendor of the imperial court.

Emperor Nicholas desired more than the protection of Greek Christianity in the Turkish lands of Europe and Asia; he desired the overthrow of the Turkish Empire and the establishment of the Christian Empire in Constantinople; not without reason did he name his second son Constantine. But that he demanded protection for the seven million Greek Christians in Turkey was just as just as it is unjust and shameful of England and France to leave those Christians to the magnanimity of the Turkish government or, as they say, to defend religious freedom in Turkish lands. The Turk does not treat a Christian like a dog only when he is threatened with bastinado or cannonade, and to speak of Turkish government at all is quite wrong: Turkish maltreatment should be said instead. For example, under the protection of the Great Powers, which they gave to the Christians in Turkey before this war, a Turk in Adrianople around November 13, 1853, who declared that Christ was the true prophet and Mohamed the false one, and pointed to the atrocious fruits of the Mohammedan religion as proof of this claim, was terribly beaten and beheaded when he said that he was dying for Christ.

An English colporteur tells this, and the English consul Blunt in the Turkish countryside of Thessaly writes to the Turkish government of an excess of maltreatment, injustice and horrible atrocities committed by the Turks against the Christian inhabitants, which made him shudder so often.

he remembers them. And England protects the Turk, this hereditary enemy of the Christian name! Since Emperor Nicholas occupied the coast of Circassia and Georgia on the Caucasus, the slave market in Constantinople, where the Turks buy their women, could no longer be supplied with the beautiful Circassian and Georgian women. No sooner had the Turk, with the help of the English and the French, taken back that coast from the Russians, than that shameful trade in women began anew. Of course, in the English Parliament, voices were immediately raised against the admission of such disgrace, and the English government ordered its admirals and generals - to dissuade the Turks with kindness; what does kindness do against the Turk! And the English and French praise the magnanimity of the Turkish regiment, to which the Christians can be safely left? Truly, my good friend in the Stader Sonntagsblatt is right to compare these two great powers to the sexton, who, when a bottle of vinegar was put in front of him, had this to say about it: this wine, which is in fact otherwise excellent, might perhaps in time, if kept for a longer period of time, appear as if it could get a very small sting. Or to what should one compare the Christian speakers who, in the Christian assemblies of England, call this war a holy one, through which the dawn of civilization has broken over the Orient? A beautiful dawn! To the immense jubilation of all nominal Christians in Europe, the newspapers reported that to celebrate the Muhamedan festival of Beiram, the French held a great parade in Adrianople, and the Anglo-French fleet loosed its cannons; that in Rustschuck, to celebrate the birthday of the Emperor of Austria, a Franciscan monk with a Turkish order on his chest held a high mass, which was attended by Omar Pasha with a Turkish retinue, and to which the janissary music played under the window; that. In the English East Indies, Her Majesty's pagan and Muhamadan subjects were asked to pray to their gods for victory for Queen Victoria's arms, that on a commemorative coin, which he had struck to commemorate his alliance with England and France, Sultan Abdul Mesheid depicts Louis Napoleon holding the Sultan with his left hand and Queen Victoria with his right-enough of that, I don't want to talk about it anymore.

If Russia, under the pretext of obtaining protection for the Greek Christians in Turkey, sets out to conquer Turkey, what intentions does England have in seeking to preserve Turkey? Is it for love? On November 11 of last year, more than 30 English and French ships were hurled onto the rocky coast of the Crim in a terrible storm, among them the English transport ship Culloden not far from Eupatoria. Russian soldiers on the shore immediately planted a white flag and called attention to it by two blind shots. Luck The English captain and his men came ashore in the two sloops of the ship. When the Russians learned that 25 Turkish cavalymen remained on board the ship, they asked the captain to bring them over as well. My captain declared that he would not expose the lives of English sailors to any danger in order to save the Turks. Then 29 volunteers from the 61st Regiment of Don Cossacks threw themselves into two boats and with great dangerous effort brought the poor abandoned Turks ashore. The English captain said what the help that England promised to the Turks actually meant.

For more than half a year the French and English armies have been lying in front of Sebastopol, thousands of corpses lie unburied on the fields and in the bushes, thousands of sick and wounded have already been taken away, of more than 50,000 Englishmen only about 11,000 are still able to fight. In December and January the frost destroyed many English soldiers, even officers, in March the warm spring wind already brought typhus fever to Balaklava, the rations of the English troops were so bad that all England was in a rage about it, Despite all these sacrifices, despite an expenditure of more than twelve million pounds sterling, despite the immense losses of the French as well, more of the fortifications of Sebastopol were never destroyed than what could be restored in the following night. Night could be restored. For more than six weeks the allies had to keep up almost entirely with the cannonade, but daily and especially nightly they were kept breathless by the Russian raids and lost man to man, The city looks desolate enough, the houses are standing there with broken windows and roofs, the streets are in some places literally paved with bullets, but there are only soldiers in them and these soldiers have become more and more courageous with the duration of the siege and do not even think about the possibility of surrender. Russian casualties are also numerous, but masses of troops are constantly moving into the crim, and for every Russian who falls there are two. The latest news tell how Omar Pasha had to fight a hard battle against a Russian detachment at Eupatoria, and that in the rear of the English and French

armies at Balaklava a significant force of Russians had appeared, threatening the latter's position.

Heartily tired of the bloody and costly struggle that has actually already cost her her army and forces her now to recruit soldiers even here in the United States, in Boston, New York and Philadelphia, England alone holds Louis Napoleon, who once caught it at the Haüd. Napoleon must

England, however, must not break with him, for she no longer has an army to oppose him. The false news, repeated so often now, that Austria will now attack Russia and that Prussia will side with the allies, are no longer comforting. So great is the longing of the English for peace that when the news of the death of Emperor Nicholas arrived, they let themselves be carried away to the vulgarity of rejoicing about it in the London theaters, for example. But England is so helpless that Lord Clarendon recently had to go over to Louis Napoleon to appease him. Since a committee was set up in the English Parliament to investigate the conduct of the leaders of the siege army, Louis became so angry that he threatened not to allow his troops to act together with the English in the future. By the way, he is supposed to make preparations to go to the Crim in his own person and with his wife, to storm Sebastopol, to chase the Russians out to the Crim, to set up a real Tartar empire there - the Nurembergers will not hang anyone, they have him.

Unfortunately, Austria has deeply involved itself with the allies and even agreed that the arrangement of the Christians' situation in Turkey should be left to the Turkish government, but so far it has avoided a clash with the Russians and has not yet served the allies. He and Prussia succeeded in uniting all the great powers at a congress in Vienna and in initiating peace negotiations there. It was the last order of Emperor Nicholas to send Prince Gorchakoff to Vienna for these peace attempts, where the Congress began its sessions on March 6. In spite of the inclination of Austria towards the allies, Germany still holds the reins and will hopefully reject the sword in her hand of anyone who would draw it into her service, the Russians as well as the English and the French.

All over Europe, there is unemployment and theuring as here at home; in addition, the weather this winter was as hard there as here. Silesia suffers the most of all the countries of Germany, where at the end of August last year terrible floods of the Oder destroyed entire villages and turned fertile fields into sand mountains. War, theuring, cold far and wide: one would think that the people would have to do penance.

(Submitted.)

Ecclesiastical message.

Mr. Bro. Ottmann, formerly pastor at Downersgroove, Du Page Co., Ills. has been duly called by Sw Lutheran St. Paul's parish at New Mile, St. Charles Co., Mo. to take the place of their pastor Mr. A. Clans, who has been called to Bremen, St. Louis Co., Mo. to be their pastor, and with the approval of his former parish has accepted this call.

He was solemnly inducted into his new office by the undersigned in the midst of his congregation last Sunday Lätare on behalf of the Reverend Father Büniger, Vice-President.

May our Lord Jesus Christ in grace grant His servant joyful, steadfast courage and rich blessings in his new profession, and may the joy of the dear congregation in their pastor be an everlasting one.

The address of the dear brother is:

Uov. Pr. Ottmann, Pemms OgaZs D. 0., 8t. Olmrlss 6o., No.

R. Long.

(Submitted.)

Church consecration and introduction into office.

March 4, 1855, was a great day of celebration for the community at Sibiwaiing, Mich.

Since the sad passing of the Indian community in Shebahyonk, the office of the missionary there was finished. Sadly, he left Shebahyonk and returned to his former home in Sibiwaiing. Here the faithful Lutheran German congregation waited for him, who now recognized God's will to appoint him, who had formerly served them only as a branch from Shebahyonk, as their sole pastor. This was done, but the introduction of the dear brother Auch, who was to be comforted by the assumption of this office, was postponed, because the congregation first wanted to complete the church building that had been started. The church was not finished until March 3 of this year. The undersigned together with Pastor Cloeter had arrived the day before on the magnificent ice and snow track of Saginaw Bay, in order to carry out the introduction of dear brother Auch and the dedication of the excellently situated and cutely furnished log church.

On Sunday morning, after confession had been heard in the old mission and schoolhouse, the procession of churchgoers moved to the church 1/2 mile away; before entering, the congregation stood quietly and sang the first verse of the hymn, "Now give thanks to God," and then entered the open door, where a polyphonic choir sang the other two verses of the same hymn.

The pastor Auch then said the dedicatory prayer and performed the altar service, while the undersigned, from Ev. Luc. 19, 1-10, preached the morning sermon and the pastor Cloeter, from Rev. Joh. 21, 1-5, preached the afternoon sermon. At the end of the morning service, Holy Communion was celebrated. Holy Communion was celebrated. May the Lord graciously grant that the work of our dear brother in his present German congregation may be crowned with rich blessings and that also in Sibiwaiing many may be added to the congregation of the firstborn, which is holy through the blood of the Lamb.

Frankenlust, March 14, 1855.

Ferdinand Sievers, Past.

Heinz von Luder.

While Philip, Landgrave of Hesse, was imprisoned, enemy warriors flooded his lands. Also, the fortresses were razed except for Ziegenhain, for therein lay the honorable captain Heinz von Luder and held it with firm loyalty to his lord. When Landgrave Philipp was killed, the emperor ordered him, when he came to Hesse, to have this man, who had been so defiant against him, hanged in chains at the gate of Ziegenhain. An emissary of the emperor was also sent along, who was to witness the execution as an eyewitness. When Philip came to Ziegenhain, he gathered the court and the knighthood, took a golden chain, had his loyal captain hung on a wall for show without hurting him, immediately took it off again and gave him the golden chain with great praise. The imperial envoy protested, but Philip said steadfastly that he had kept his promise to have him hanged, and that nothing would induce him to do otherwise than this.

This Heinz von Lüder had also so faithfully advised on the establishment of the Hainn Hospital before others, had put everything in good order, had never spared diligence, effort, danger or anything else, but as a faithful Christian director and patron of the poor, had kept watch over the said house with the utmost seriousness until the last 30 years. May God raise up and give more people like that, who take care of the poor with all their heart.

Melanchthon counts this man among those who really understand the gospel and tells the following about him: I was in Frankfurt at a meeting of several noblemen, among them was Heinz von Lüder (Lütter), a serious and prominent man, who is now captain of the landgrave in Hesse. There the others began to chatter among themselves about theological things. He, however, became indignant about it, seriously rebuked them and said: "Why then do you play a game in divine matters, all of you, I see, do not understand anything at all about such serious matters. Behold, I also thought I was wise and understood something, but I understood nothing of these theological matters. It was only when I fell ill the other day that I first began to learn something about those matters. - So he recognized the challenge for his teacher, who had taught him to remember the word and to understand it.

Displaced Preacher Consolation.

When Emperor Charles V expelled the preachers of Augsburg because they did not want to accept the interim, the imprisoned Elector of Saxony, John Frederick, summoned them before him, gave them a tax, and when he heard that they were forbidden to be found in the entire Roman Empire, he turned to the window and wept bitterly. At last he asked, "Has the emperor also forbidden you heaven? When they said no, he said cheerfully, "Be of good cheer, there is no need; God will give you a little ointment for your preservation here, and will give you heaven there. Remember Christ's word: In my Father's house are many mansions; I go to prepare cities for you, and will come again and take you to myself. Heaven is the best inheritance; Pope and Emperor cannot take it from us, even if they take everything else from us.

Father and son.

Juftus Jonas became pastor and superintendent of Halle in 1541. When Charles V occupied Halle, Jonas received a Spanish captain in his quarters, who secretly had orders to murder the pastor. When Jonas came to meet this captain in a friendly manner, the captain said to him: "Doctor, I cannot conceal from you that I have orders to kill you; but I see that you are such a summery honest man that I cannot possibly harm you. In 1553 he became superintendent at Eisleben, where he died blessed in 1555.

In 1567, June 28, this pious man's son, Dr. Christophorus Jonas, a lawyer, was publicly beheaded in Copenhagen for involvement in Grumbach's affairs:

What does it help that you have studied a lot. And don't do it the way it should be done.

It is said, however, that divine justice has especially punished Christoph Jonas, because in his young years he maltreated his excellent father, Dr. Justus Jonas, disobeyed him and grieved him in many ways. The punishment does not always remain.

Announcement.

The undersigned hereby announces to all congregations of the Evangelical Lutheran Synod of Missouri that unfortunately Pastor Hoyer in Philadelphia has definitively rejected the unanimous election of him as Director of the High School in St. Louis and that consequently a new election has now been ordered by the General Presiding Officer of our Synod, Pastor Wynecken.

The more difficult it will be for us to find a suitable man for the above post, either from the old fatherland or from our own circle here, the more certain we are that the Lord will have mercy on our need and direct our eyes to the right man. Therefore, dear brethren, lift up your praying hands to the Father of all mercy, that He Himself may soon be our helper even in this trouble. All members of the electoral college who

have not yet sent in their votes for the election of the three candidates want to do so as soon as possible.

Frankenlust P.O. Mich., March 12, 1855.

Ferdinand Sievers,

Secretair of the Electoral College pro Tempore.

An arithmetic booklet,

A simple, well-ordered collection of tasks for the exercise and self-occupation of the students has long been an urgent need in the schools of our synodal association and elsewhere, but so far mostly still unmet. To remedy this in part, the undersigned, in the course of a consultation with

the preachers and teachers of the Wisconsin Conference prompted a local bookstore to reprint the first booklet of Scheidemann's very useful collection of tasks introduced in the schools of Pomerania. It has just left the press. It contains on 17 pages "Charging for digit arithmetic over the four simple types of arithmetic with unnamed .numbers." Each of the four types of arithmetic is divided into several levels, the individual tasks of each level, however, are not only expediently arranged, but at the same time also so detailed that each task can be used in at least two ways. Thus, for example, the first level of addition, which comprises only 2 pages, contains no less than 138 examples.

If this first booklet is sold out, it will be followed this year, God willing, by a second booklet with unnamed numbers and later by a third one containing fractions, but the three booklets will finally be supplemented by a booklet for the teacher's hand. As is self-evident, however, both booklets will not be a reprint, but a reworking of the second and third booklets by Scheidemann, adapted to the American coinage, measurement and weight conditions. The local teachers of our congregations have already made a start with the reworking of the second booklet, and its appearance will be likewise feared in the Lutheran in due course.

The first booklet is sold individually at 6 cents; those who take 100 pieces receive them at 4 dollars, so that with the addition of postage, each booklet comes to only about 6 cents.

Orders would be made postage free and with inlay of good notes to Mr. Bn ch-> Dealer Christian Ott, Milwaukee, Wisconsin.

The undersigned also gladly offers himself to the members of the synodal association for the procurement of orders.

Milwaukee, Wisc. 23 March 1855.

Br. Lochner, Lutheran pastor.

The Western District

of the German evang. - Lutheran synod of Missouri, Ohio u. a. St.

will hold its meetings this year at the First Lutheran Church of St. Paul in Chicago from April 25 to May 2 iuel.

Ang. Selle, Secr. Crete, Will Co, Ists, d. March 2, 1855.

The South Indiana District Conference will meet, God willing, on May 8 and 9 of this year at the church of Rev. Sauer.

Th. Wichmann Secr.

The Northern District

of the German Lutheran Synod.

Of Missouri, Ohio. a. St.

holds its meetings this year at Trinity Lutheran Church in Milwaukee, Wisconsin, June 6-13.

Milwaukee, Wisconsin, March 21, 1855.

Friedrich Lochner. Secr.

Received

for the widowed schoolteacher Hcid:	
from Mr. Pastor Hattstädt \$1,00
"" ' " Volkert	1.00
"" Frank	1.00
"" Eirich	50
" " School teacher Zaget	1
"" Feeler from Paizdorf-^	50
Otto Ernst.	

Get

to Concordia - College construction: by Mr. Jvbann Sobriety: in Frankenmuth, Mich.
 " " „ Georg Nüchterlein there 1,00
 " " Jacob Adler in Staunton, Ills. 1.00
 " of the congregation of Mr. Past. Grüber in Paitz-
 dorß Mo. 20,40
 "Mr. Körner in New-Iork 10,00
 " " 2nd Seipp in Jefferson Co. mo. 5.00
 /, / A. Warnecke in Cleveland, O. 1,00

Ed. Roschke.

Get

n. to the Synodal - Casse:

for Syvodal reports sold by H. Past.Brohm-§2.12 from Ptitzdorf Township, Perry Co., Mo. for be-:
 salary for the general praeses 5,00
 " of the congregation of the Rev. Keyl in Baltimore,
 for the general praeses 49,28
 "Mr. Hk. in Baltimore 1,00
 "" Beck in Columbia, Ills. by Mr. Past?
 Wyneken 75
 " Mr. Heinrich Hesse at Big River, Jefferson Co.
 Mo., 20,00

b. to the Synodal - Missions - Casse:

" to the congregation of the Rev. Keyl in Baltimore-63.22 e. for the maintenance of Concordia College:
 " Mr. Körner in New I ork, for teacher pay \$10.00 "" Stögler in Jerusalem Mills, Md. 1.00
 " of the congregation of Mr. Past. Swan in Cleave
 land, O. 8. 26

ä. for poor students and pupils in the Concordia-

Collcge and Seminar:

the Jungfraum-Derein, siidl. District in St.Louis-§2,50 F. W- Barthe , Cassirer.

Pay t

The 9th year:

Mr. I. G. Rausch.

s

The 10th year:

Messrs. Körner, Neumüller, G. Pfeiffer, I. G. Rausch, G. P. Neidend ach.

The 11th year:

Messrs. Jacob Adler, Fr. Bach (50 Cts.), Past. Brohm (31 ex.), G. H. Brockschmidt, Past. Tbeod. Dresel, Joh. Fr. Giesenkamv,
 Jacob Hügl", Past. Habe, Kreutel, Mich. Kurz, Past. Lindemann, Heinrich Nein, G'. P. Reidmbach, F. Seipp, Past. Türk, Past.
 Wichmann (22 Er.)

Modified Addeffsen.

ksv. 0. ^uerbrinZer lßrüistAät D. 0. Oriaukös Oo., 'l'Vis.

Rov. l». V. Much, k'runüoritrost, load ? . O.

Oo., l'licb. .

Correction.

. In the price increase of the hymnals klMMormals recommended in the last number "for your kind attention^ , by mistake the
 dozenDis is angeMen^ to \$6,20. while the amount for it is only: \$5,80. .

Otto Ernst.

For your attention.

Since in recent times the prices for DnM paper have risen and also an increase in bookbinder's wages,
 transport and other costs has occurred. Since in recent times the prices for paper have risen and there
 has also been an increase in bookbinder's wages, transport and other costs, the undersigned, in order to
 avoid any damage to the hymnal treasury, feels compelled to increase the price of the smaller format
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Year 11, St. Louis, Mon. 24 April 1855, No. 18.

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to this year's celebration of the Peace Jubilee on September 25.

Continued.

Moritz's Incursion into Chursachsen.

Moritz, Duke of Saxony, son of Henry the Pious, the same who introduced the Reformation in the Meissen lands, "was princely educated at the court of the Elector of Saxony and was held by the Elector as his own son. Nevertheless, or rather because of this, he had an aversion to the Elector. For ambition, if it is not at least connected with a kind of natural magnanimity, is annoyed and oppressed by the consciousness of received benefits. But Moritz was ambitious, although he knew very well how to hide the deep plans of his ambition, in which he had no confidant but himself, behind the pleasure he showed in the chivalrous activities common at that time. His excellent bravery in the field, as well as the extraordinary care and prudence that he showed in the administration of his country, showed early on that there was more to him than the desire to compete in the games of chivalry.

and drinking parties, hunts and merrymaking of the knights and court life. It certainly did not escape his political perspicacity what fate Germany, so proud of its freedom and independence, was facing under Emperor Charles, just as little as that the Schmalkaldic League, with its internal weakness, was not capable of averting the threatening danger. Just as his princely pride did not allow him to watch the subjugation of Germany calmly, even as a high favored of the emperor, so his prudence did not allow him to join the Schmalkaldic League. He made his own plans and ran his own hidden course to carry them out. And since he seemed to know no considerations except those of prudence, we need not be surprised if, in spite of the displeasure, indeed the loud reproach of the most miserable ingratitude to the Elector, and the most disgraceful treason against the church, he now joined forces with the Emperor, in order to attain through him the power and prestige which seemed to him necessary to snatch the victory he had won from the hands of the emperor himself, to restore the old independence of Germany, and thus at the same time to prepare a free place for the suppressed gospel. According to the measure of politics this was certainly great, whether according to the measure of the gospel is of course another question.

Moritz had long since managed to establish himself not only in the Emperor's favor, but also in his confidence. That he was well suited to the execution of his plans with the Protestants

The emperor was well aware, for he was certainly the cleverest and most powerful of the princes, that he could harm him - the emperor probably thought too highly of himself and his power for the thought ever to occur to him. In addition, Moritz was a master in the art of disguise, and had the most excellent instruction for this in the school of the emperor himself, and the fact that he was able to deceive his master himself was proof enough of what a learned student he was.

Moritz was present at the Diet of Regensburg for only a short time. He had many secret conferences with the emperor, in which the alliance between the two was established. Moritz promised loyalty and obedience to the Emperor, to the Roman King Ferdinand, the Emperor's brother, and to the House of Austria and Burgundy, i.e. to the Imperial House, all devotion, friendship and assistance, and also undertook to submit to the conclusions of the Concilii of Trent to the same extent as other German princes would do. The Emperor, on the other hand, appointed him Advocate of the Archdiocese of Magdeburg and the Bishopric of Halberstadt, and, as success showed, the Electorate of Saxony was already promised to him here, and the execution of the later pronounced Eight against the Elector was ordered.

What impression did it make on him when the unsuspecting Elector entrusted him with the supervision of his lands during his march to war? However, it did not change anything in his plans. Admittedly, it must have seemed as if the

he would have been forced to do so. The emperor also publicly ordered him and his brother August to execute the eight. "Because Duke Moritz had a right of succession and a claim to the lands of the two eights due to the close guardianship and brotherhood of heirs, he should now also take them advantageously and keep them in safe custody. For in an adverse case, what he has won and conquered would also remain his property, and the right of kinship along with other agreements would not help him in the least. Indeed, if he did not obediently comply with this imperial order, he would have to await the same punishment as the eights. As a sham, the estates were repeatedly called together to discuss and decide on this important deal; letters were also sent by him and the estates to the Elector and the Landgrave in the camp to apologize for the emergency, since others, especially Ferdinand with the Hungarians and Bohemians, were preparing to invade; in order to induce them to agree, as it were, that the Electorate would be taken by Moritz in the meantime. In vain, the Landgrave presented to him the great benefits with which the Elector was obligating him and his house, how he would brand himself with the indelible stain of ingratitude and treason in the eyes of all the world, and how, since the other allies, by virtue of their treaty, were neither allowed nor willing to leave the Elector in hiding, he would provoke a fratricidal war in Germany.

In vain, the preachers in Leipzig presented to him that the emperor publicly opposes the right Christian doctrine, since he commits himself to the pope, as the highest enemy of God, truth and the gospel of Christ, to exterminate the Lutherans, and also leads their bloodthirsty mortal enemies over them, and also permits to kill and execute those who confess God's word and make themselves partakers of their innocently shed blood. From this it is obvious and obvious what the followers of the evangelical doctrine and truth have to comfort themselves or to think of him, and how the beautiful, smooth and mild words have to be interpreted and interpreted 2c. He invaded the Electorate, and it did not require great art and bravery if, with the exception of Wittenberg, Gotha and Eisenach, he completely subdued it in a short time.

In Germany a cry of displeasure arose that he should have honored him in a father's place, to whom he owed it almost alone that he had to govern country and people, who had placed such a noble trust in him, now repaid him with such shameful ingratitude, even inflicting the death blow to the cause of faith, as much as he cared for it. Nor was there any lack of mocking rhymes and invective. In the emperor's camp, the news of the happy capture of the Churfurstentum spread such joy that the victory was celebrated with great jubilation and the firing of cannons. In the camp of the allies there was terror and indignation. The princes went home, the army of the allies

The alliance was dissolved, and the entire upper country was now opened to the emperor at the moment when his own army, weakened to the utmost, could hardly hold on any longer. Before that, the emperor still had the triumph that the allied princes asked him for peace or a truce. But his conditions were so harsh that they could not agree to them. He demanded nothing less than that both princes should surrender their own persons, together with their possessions and goods, in mercy or in disgrace.

The Emperor in Upper Germany.

Upper Germany submitted without a stroke of the sword, and had to put up with what the conqueror imposed on them. The emperor treated them like rebels and insurgents, who had to recognize and praise even the harshest punishments for weariness. First came the old Elector of the Palatinate, and threw himself at the Emperor's feet. At first the emperor hit him hard, but at last he picked him up from the ground, called him his cousin, kissed his gray head, and forgave him. But the reformation that had just been introduced in his country was stopped; everything had to remain the same. The Duke of Würtemberg did not fare so well. Only through the mediation of the Elector Palatine did he obtain a reconciliation with the emperor, but under the harshest conditions. Since he could not personally make the apology due to illness, his envoys had to appear before the emperor in the presence of a brilliant assembly of princes and imperial servants, and during the entire act, which lasted almost half an hour, he had to remain on his knees with his head bowed, publicly confess his guilt and, for the sake of God's and his mercy, and imperial majesty's highly praised benevolence, to make the apology. Majesty's highly

praised goodness, beg for mercy. Nevertheless, the prince himself had to repeat this humiliating apology later in person and in public. It is said that the old duke rode before the emperor on horseback and had his horse, which he had trained for this purpose, kneel before him. The cities fared no better; they almost competed with each other to submit to the victor. Ulm bought the imperial clemency for 100,000 florins (Württemberg had to pay 300,000), had to deliver twelve pieces of artillery, and take imperial garrison. Augsburg, which had the brave Schärtlin within its walls, and could well have held on, asked the latter to depart from them with thrones, pleaded for mercy, had to deliver 150,000 gold florins and twelve pieces of ordnance, Meiningen paid 50,000, and so on. Darmstadt was conquered by Bühren, and got off lightly. The latter did not dare to attack Frankfurt, and had already begun to disperse the army into winter quarters, but the Frankfurters, full of fear, sent envoys after him, and surrendered to him voluntarily, having to pay 80,000 crowns. "It is, after all," wrote King Francis of France to his envoy in Kassel, "a thing beyond all belief that people so powerful and so

have sound minds, would rather use their goods to plunge themselves into bondage than to maintain themselves in their freedom." But the heart had fallen out of them. Magdeburg and Bremen were the only cities that did not submit to the emperor. A shameful trick was used on the envoys of the Swabian cities. Before they appeared before the emperor, they had undertaken to ask that nothing be changed with them in matters of religion. However, the Imperial Chancellor Naves tried to talk them out of it. If they mentioned religion, he thought, the emperor would take it as if they were suspicious of him, since he had declared himself superfluous about it right at the beginning of the war; this would only upset him and make it more difficult for them to obtain the favor they sought. In this way, of course, the emperor was spared an embarrassment. For if he had refused them, the secret would have been revealed. If he had admitted it, the pope and the entire Roman party would have been offended. The latter was so angry with the emperor that he did not publicly state the actual reason for the war, namely the extermination of the heretics, and had already called off his troops before the end of the war; indeed, as the French envoy Mortier asserts, he is said to have asked the king of France, out of fear that the emperor would become too powerful, to support the Protestants underhand in order to humiliate the emperor. On the one hand, Francis himself continually provoked the Protestants against the emperor; on the other hand, he was in the pope's ear, blaming him harshly for allowing the imperial cities to practice their religion freely. Thus the poor church lay bedded between the strong lions and poisonous snakes.

But there were still other challenges to come.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The twelfth chapter.

In this chapter, the final battle and victory of the church is added to what it has already won earlier. It appears as a new laurel in the unfading wreath of victory that is wound around the bride of the Lamb in heaven while she is in labor on earth, as a new diamond in her crown. Or, to use another image, because none exhausts the full content of what can be known in heaven alone: as a general after the last decisive battle only rewards the fruit of all the previous ones, as the triumph of Roman heroes of victory was often adorned by many defeated kings, so the victory feast celebrated in heaven over the fall of the antichrist papacy must glorify all the defeats suffered from the beginning by the arch-enemy of the children of God.

So, by joining here the Church Reformation in the series of victories that since the time of the Apostles of

The whole of heaven recognizes it and continues to exclaim: "Yes, it is the one that was never wanted to be known on earth," thus refuting the blasphemies that want to deny it the true honor. The whole heaven recognizes her, exclaims again and again: Yes, this is she again, who was never wanted to be known on earth! and thereby refutes the blasphemies that want to deny her the honor of being the true bride of the Lamb.

V. 1. "And there appeared a great sign" 2c.: "The archa of his testament was seen in his temple" was praised in the last verse of the previous chapter as the delicious fruit of the victory that Christ had won over the antichrist lie through the testimony of truth. That the mediator of the New Testament became known to the people again in the pure preaching of the grace-filled Gospel had to be the first thing. But the second thing must not be missing: that is the bride of Christ, who looks as it were from the grave. That she is still alive is the greatest miracle, which the angels cannot get enough of. Therefore it says at the beginning of the 1st v.: "And there appeared a great sign in heaven." What had hitherto reigned with great splendor on earth under the name of the church was nothing respected in heaven: for beneath it lay the true housemother of Christendom buried like a pearl in a dustpan. Now that the pearl is found again on earth, the world does not respect it, even the mighty crowd that still adheres to the Anti-Christ may reject it, revile it and trample it underfoot: therefore, in this prophecy, heaven opens above the small host of the confessors of the pure Gospel, where they admire and praise as "a great sign" what is despised on earth.

However, the church is described thus:

"A woman" (because she is betrothed to Christ, her bridegroom) clothed with the sun.

(as having put on Christ in baptism, the eternal, true light, who is their only righteousness), "and the moon under their feet" (this is the transient nature of this world, indicating that it is indeed, as has just been clearly enough revealed in the valley of sorrow, subject to the alternation of favor and disfavor, protection and persecution, of dense crowding and great affliction, but passes through it without prejudice to its glory, just as a full river remains the same, whether damp mists float on its waves or the sun is reflected in them, whether the beat of the oars and the shouts of the boatmen drown out its roar or only the little fish in the bottom? (The river is a river that accompanies it on its winding ways, whether it flows through laughing regions or in desolate desert towards the sea), "and on its head a crown of twelve stars" (this points to the apostle's doctrine, in which the holy Christianity remains unwavering, which no time can dampen).

V. 2. "And she was with child, and cried out, . and was in childbearing trouble, and had great anguish in childbirth." - —

From this verse follows the description of the battles and victories by which the church has been preserved until now, as is especially evident from the return of the 1260 days (v. 6. cf. C. 11, 3.). The prophecy is on a high level, from which it grants us a retrospective. But because the form of the church, as long as this world stands, remains essentially the same under all the changes which it undergoes in its outward appearance in the course of time, the description which we receive here of the state of the church of God points just as well to the travail in which Christ's bride lay, in spite of her glory, even at the time of the Reformation. Thus the above words are again a comforting confirmation of the work of the Reformation. In the anguish that Christ's host had in the world even in Luther's time, the angels in heaven only recognize the same crowd of witnesses that had borne the name of Christ in the apostolic time under pain of death. Therefore, now the Holy Spirit first recalls the struggles of the first centuries. How could they be better described than in the words of this second verse? The church of God had not yet grown into the life of the nations. It was struggling so that it would graft its confession as a living fruit onto a coming generation.

However, like a woman in labor, she hardly seemed to carry off her own life. Her "great agony" was according to the judgment of the people - to death. But in heaven, in the midst of her pain, they rejoiced: "To birth! To birth!"

V. 3. "And there appeared another sign in: Heaven, and sifting, a great red dragon, having seven heads, and ten horns, and upon his heads seven crowns."

In our church, the "seven heads" have always been referred to the seven hills of the city of Rome, and the

"ten horns" have been understood to mean the ten great empires that were subject to Roman rule. The "great red dragon" is the devil, who chooses the biggest and best seat for himself and therefore set up his residence in Rome as soon as the glory of the world had flowed together there like in a cesspool. - That we have here a picture of the Roman rule is therefore beyond doubt. The question is only whether the face is to be interpreted exclusively to the Roman papacy. The context given above, according to which this whole chapter is to be seen as a review of all the struggles of the church from the time of the apostles on, as well as the comparison of this passage with Cap. 13, 1., where the same face returns in a slightly different form, denies it. The dragon is, of course, the same one who reigns in the papacy, already has his chair in Rome and prepares the papacy there, but his larva is not yet, although it differs only in name. The "seven heads and ten horns" are the Roman Empire, as a shadow of the papacy. The seven heads are also probably related to the seven forms of the regiment.

which existed one after the other in Rome. Here, too, the number seven is more appropriately understood in its biblical meaning, as an image of completion, so that it includes the sense that in the Roman Empire, as the last world monarchy, earthly sovereignty and power had come to completion, and that nothing more could be expected than the end, then also as a persiflage of the arrogant sanctity that brought the Roman Empire so far that it placed its emperors among the gods and had them worshipped. The ten horns are undoubtedly ten empires that were subject to the Roman scepter (cf. Cap. 17, 12.). But also here the number has a deeper meaning. Now the number five is the image of sensuality, ten is twice five. The meaning is therefore: everything that belongs to the realm of the senses, wealth, human wisdom, art 2c. will be doubled, i.e. rise to the highest level, by the incorporation of so many realms of the world in the Roman Empire. This also happened: because e.g. Greece became Roman, everything that was close to dying in the old plantation of human art and science flourished once again in Rome; The fall of all the other empires around preached the death of earthly power and pleasure, but while Rome went over the earth with the sickle to cut, it did not reflect on the ruin it had witnessed, but eagerly plucked the ears from the withered stalks to let grow in its own field what it had seen wither in foreign territory, and behold, the new lush soil gave the stolen seed vigorous flourishing and the world a double flowering of its glory. The "seven crowns" "on his heads" indicate that we are speaking here of the Roman Empire (cf. Cap. 13, 1.), which was itself a crowned earthly power, while the papacy borrowed its power from the old Roman Empire and based it on the alleged donation of Constantius.

V. 4. "And his tail drew the third part of the stars, and cast them upon the earth. And the dragon stood before the woman that was to bear, that, when she had born, he might eat her child."

The "tail" of the dragon are the false teachers, who in the first centuries had to enjoy that the devil so often incited the Roman emperors against the church and prevented them to defend themselves against their enemies, especially the Arians are meant, who brought it about that the orthodox Christianity was violently persecuted in the Roman Empire. The "third part of the stars" are the teachers of the church, who fell away at the time of such challenge, because they were earthly minded ("threw them to the earth."). While the church was still struggling in this affliction so that only its confession would not perish and its seed would remain, as already described in v. 2, the devil prepared a new danger so that, when the church finally came into its own on earth, he would immediately destroy the fruit of its struggle, namely, to seize the power of the church itself.

and to seduce the world under the neck of Christ. The content of the latter part of the above words: "And the dragon stood before the woman 2c. - that if she had given birth, he would have eaten her child. is therefore briefly this: the devil spins the hemp to the rope of the Roman papacy.

V. 5: "And she bare a son, a babe, which should feed all nations with the rod of iron: and her child was caught up unto God and his throne. - The Church, despite all the persecutions of the first centuries, bequeathed her good confession to her children. The faith emerged from the struggle as a son, as the male fruit of its mother. ("And she bore a son, a babe" - this last word is added to point emphatically to the male maturity that the testimony of Christ had attained through the trials it had to pass). In the feeling of his power he asserted his good right against the contradictors, as the church after the apostolic time in the peace, which it enjoyed especially eagerly was to drive the saying: He who does not believe is condemned. This is the aim of the following: "He should feed all the Gentiles with iron rods. But now the devil got involved. Under the signboard of orthodoxy, which was still a monument of the victory won by the fathers, he let "heathens" into the sheepfold and "fed" them, as if they were the right sheep, but not with the pure word, but with legal coercion, "with the iron rod." Now these words are especially directed against this knavery of the infernal dragon. The meaning is: As much as Satan's cunning has turned the tide on earth, heaven still grants the right to condemn all heathens, especially those who condemn him under the name of the supreme church authority, to the right faith alone, which the faithful martyrs have confessed. In his time, the sentence that has already been pronounced in heaven will also be executed on earth. In the meantime, however, it is as if the true heritage of apostolic faithfulness to the confession had disappeared under the papacy (for the fact that this is now being spoken of is evident from v. 6), since it lives all the more securely "hidden in God" (Col. 3:3) ("and her child was caught up to God and his throne.").

It should be noted that the pure faith, which as the fruit of victory of the confessional faithfulness of godly fathers at the beginning of this verse is called a son and a babe, is at the end so significantly called only a child, because it appears as helpless before the superiority of the new hostile power as the babe of Moses, when it swam in the little tube on the water. There is also an emphasis on the last word: "and his chair," since the very chair of the pope was taken by the devil for God's chair, and all the trouble that the confession of the gospel had emanated precisely from this chair.

V. 6: "And the woman fled into the wildernesses, having a place prepared of God, that there she should be nourished a thousand and two hours.

dert and sixty days." - This is a description of how the church was preserved under the papacy. It was always on the run, because it was pressed and persecuted in all places. Lonely and forsaken, she found refuge in those who had also been forsaken, as she had been, by those who, as it were, inhabited the cities and walked in the streets, who had taken the public places of worship, namely, in the apostles and prophets, in the sacred Scriptures. Here and there in secret, one Christian strengthened another through oral testimony of the Savior, as happened to Luther in the monastery. In this way, God provided the scattered host of Christ, which found no shelter in the world and the ruling church, but had to lament with David: I am like a bittern in the wilderness, I am like a little pigeon in the disturbed cities. I watch, and am like a solitary bird on the housetop" (Ps. 102:7 and 8.) Shelter and food. He alone received them miraculously like the 7000 that the Lord knew to keep hidden from the eyes of his servant in Elijah's time.

One would like to ask: What is the difference between the child that was born in the travail of the apostolic time (v. 4 and 5) and the woman that is preserved in the papacy in a hidden way? Is not the invisible church, which miserably eked out its existence under the rule of the Antichrist, the fruit that was mentioned in v. 5? Why then is the child spoken of so much more magnificently in v. 5 than the woman? But partly faith itself is something different from the multitude of those who carry it as a treasure in earthly vessels: faith itself is always king and priest, removed from all stain and shame, and caught up in eternal glory to God and his throne (v. 5). 5.), and he is the "child" of the apostolic church, while the faithful, although they have all that faith has, still wallow in the body of this death and, with toil and sorrow, treat one another as "the woman" (v. 6.), who is concerned about the life of the child, as they are in constant

danger of death for the sake of their confession; partly, the full blessed content of the confession, which the church of the first centuries had brought to light under constant struggles with unbelief and various false doctrines as a treasure hidden in the field, was only brought to light in the time of the Reformation, and was thus only preserved by God's special care ("caught up to God and his throne") for so long, in order to appear in male form after the 1260 miserable days during which it had lain on earth, as it were, in diapers.

Here again, like Cap. 11, 3, the papacy is counted by days, because it speaks of the believers who illuminated this dark time. Their "desert" was the Gosen, in which the light shone during the Egyptian darkness.

(To be continued.)

(Sent in by Past. Sievers.)

An autumn day in Bethany.

After the Indian brothers of Bethany had asked us several times when their and their missionary friends would pay them a visit again, and after the great heat of the sun of the past year had finally ceased, Pastor Cloeter and I followed the call to the distant village of Bethany, although flesh and blood always run together a little when it means traveling so far into the jungle. It was on September 11, when I left Frankenlust around noon and found Brother Cloeter ready to travel at two o'clock in Saginaw City. We arrived at the well-known forks of the Tittipiwasseac accompanied by two friends; it was already 1:00 o'clock in the evening when, with a broken lantern in our hands, we set off in a canoe across the wide river to conclude our day's journey, my horse, held by me on the reins, floating along beside the canoe. We had only this one horse with us and it was intended to carry provisions, partly to support the one of us four hikers who would be the most tired. A friendly farmer's family, called Weymann, accommodated us very willingly in Yankee style, although they had to be awakened from their sleep first. The other morning should have found us already with the very earliest on the hike; but the readers know that a guest has to find himself in the order of the house, where he finds friendly reception. So we had time to enjoy the beautiful morning in all leisureliness and stood with delight on the high bank, where one has the merging tides of the Chippeway and Tittipiwassée deep down at one's feet. We did not have breakfast until after 7 o'clock. Three miles further on we had to pass the Chippeway for the second time; but at this point you don't need a canoe, you can wade through after taking off your boots and stockings. The river here is about 12-16 rods wide, the bottom is all rock and boulders and the water has a significant drop. The way from there to Bethany is divided into three sections, each of which is about ten miles long. The first section was the most difficult because of the infinite number of boulders that had fallen over each other in such a way that a pedestrian could only climb over with difficulty, but the horse could not jump over. In such cases, the rider was forced to make long detours in order to follow the preceding pedestrians. It happened that the horse once got into a large wasp or hornet nest. The disturbed animals attacked Pford and the rider in such a way that the horse almost furiously got rid of its reins, rolled on the ground as if in a frenzy, tore loose the travel bag attached to the saddle and could hardly be brought to a halt again. After the first ten miles, we had lunch and enjoyed some food, to which we quenched our thirst with the fresh water.

river water. Reinvigorated, we continued our journey and after five o'clock arrived at the second section of the trail, a beautiful high point called "Craemer's chair" (the first missionary in this area, now Professor Craemer at Fort - Wayne, used to rest here so gladly when he traveled to Bethany). In the middle of the slope, a magnificent spring trickles down the steep hill. Refreshed by food and the delicious spring water, we continued our journey, although very tired. Since sunset was near, it seemed necessary for one of us to hurry on horseback in order to reach the Indian village before nightfall and to inform the inhabitants that we wished to see them tomorrow. The choice was mine and I therefore hurried ahead as much as I could, imploring my traveling companions of God's strength to follow me, even if slowly, to the destination. Before dark I reached the mission house; immediately the two mission horses were harnessed to meet the weary wanderers and carry them all the way to Bethany. Thus the late evening found us happily together in Bethany.

The next morning a school inspection took place. This provided evidence that the children, both large and small, are more eager to go to school, comply better with school discipline, and consequently make better progress. The meeting of the community was scheduled for the evening, but before it was held, we made a few house visits. We were told by the missionaries that some of the Christians, when punished for sins committed, had shown a stubborn spirit. They needed the most serious admonitions, which they were willing to accept, even though some of them had to fight hard. Old Sarah and her house had also gone out of the way; they had not only been impertinent in their claims to the mission, but had also been caught in many lying speeches. The missionary Mießler stopped with diligent admonition and we, the visitors, helped to ask that they return to obedience to God's word. In the house of old Wabigonschkom we found a friendly welcome, but unfortunately we had to hear that he and his wife had still allowed themselves to be kept from preparing for baptism. Every day the devil comes up with new reasons for the poor people to postpone the holy baptism, and so it is to be seriously feared that they will one day go there in unbelief. - In the evening there was a meeting of the Indians in the church. After the usual greetings, we joyfully remembered the great blessings of God that are visible among the Indians. In particular, we praised God for all salvation in the Indian, for the great progress in establishing agriculture, gardens and houses. We learned on this occasion that such a multitude of Yankees had been brought up in the vicinity of Bethany that hunting had already been

would be very much affected. Therefore, the Indians had made one last effort to hunt more game. They had followed the practice of their fathers and had drawn a long "fence" of about 20 to 30 miles in length through the middle of the forest, of course only by cutting down trees. As soon as the deer come to this fence during the hunt, they are hindered and have to run along it, whereby it is easier to shoot them than otherwise. This last effort to increase the yield of the hunt was a strong reminder for us to urge the Indians to be ever more diligent in their cultivation of the land, through which, under God's blessing, they could feed themselves abundantly. We told them that this fall they had the great pleasure of harvesting large crops from their small fields, and that they should boast that they had obtained a rare supply of corn, potatoes, and other garden crops, and that this experience should make them aware that in the future they should be even more diligent in farming, in clearing their new woodlands, and in cultivating their gardens and fields. Surely this is God's will for them.

We then asked those present to remember more than in the past that everyone should eat his own bread; therefore, begging for bread and for the means of life, as was done in the past, should no longer take place. The missionaries were called by God to give them the bread of life; it was the duty of the congregation to value it highly, to close their hearts to all seduction on the part of false prophets, to submit willingly to the discipline of their faithful teachers, and to work by the sweat of their brow for bread. - As it seemed, the well-meant exhortation also found a good place; indeed, after the meeting, even Misquaanaquod, an obstinate man, came striding to us guests to tell us how he thanked us for what he had heard and wanted to take it to heart. - We were pleased with such a statement and entrusted the further work of the word we had heard to the will of the merciful God. Early the next morning we left the station and this time after great efforts, half on horseback, half on foot, we arrived in Saginaw City the

same evening. - Unfortunately, we soon learned from a report by missionary Mießler that the good effect of the exhortation that had taken place had been taken away by the devil, at least for a time. How this happened and how the evil enemy is seriously trying to turn the Indians of Bethany into mere Christians of bread, let the dear reader hear for himself in the following report of the missionary Mießler, from which we not only print what is concerned, but also, for the sake of context and great interest, some details:

"As soon as the Indians, writes missionary Mießler, heard of our plan and our wishes, they all promised to soon give up hunting, which was in any case becoming less and less, and to devote themselves more to agriculture.

This had not been possible under the previous circumstances. Of the 240 acres of land belonging to three families of Bethany, about 40 acres have been cultivated, while the rest still belongs to the virgin forest. On these 40 acres, through which the Pine River flows, all the Indians of Bethany lived on both sides of the river and cultivated their withering corn. Such a small area of land, however, is not sufficient to meet the needs of so many Indians and to produce their food. Therefore, in addition to farming, which until then had been the exclusive domain of the women, they were forced to find other ways to make a living. Under such circumstances, we could not expect them to give up hunting and other wandering in the forest. For what agriculture could not do, hunting had to replace. Their prosperity could not be raised, their way of life could not be improved. Thus the community, as it existed and still exists, the living and planting on one piece of land, caused many inconveniences and not seldom quarrels broke out about mine and yours and the like. All this caused not only us, but also the Indians themselves, to think about change. In addition to all this, however, the government had decided, and published it many times in the newspapers, that in a number of years all Indians who do not own land are to be expelled from the area of the states of North America settled with whites, with which in some states the beginning has already been made. This last fact alone was sufficient for our Mission Commission to proceed with the execution of a new plan as soon as possible.

Last spring, 1854, we had an experienced surveyor inspect the immediate vicinity of Bethany and measure the land that could still be purchased and divide it into parcels. The Indians already saw in this a realization of the promises made, and were not a little looking forward to the time when each family would be assigned its piece of land. The Methodists, of whom there are several families here, could of course be involved as little as the shepherd can give the wolves a place next to his herd. After the land was measured out, we immediately bought as much as was necessary to satisfy the most urgent needs and as far as our treasury would allow. 160 acres, since they were already in the hands of a speculator, we had to pay H3,00 per acre, the remaining 420 acres 1,25. After we had taken possession of the land by purchase, I summoned all the Indians of our town, with the exception of the Methodists, to the mission house in order to assign each one his piece. But since they could not make themselves heard from the plan presented to them, they asked me to go with them into the forest, so that each one could sift and select his piece on the spot. My fears that, given the diversity of the soil and the location of the land, it would not be possible to

The fears that several of them would fall on the same piece with their choice, and that this would cause discontent and strife, now rose to the highest level, and I could not help making them aware of my fears and at the same time exhorting them to harmony. Arrived at the land to be distributed, they soon made my fears null and void by their friendly consultation. One by one they peacefully chose their piece, and if it happened that two men fell on one and the same piece, the younger one gave way to the older one. I was vividly reminded of the parting between Abraham and Lot, where Abraham said: "If you want to go to the right, I will go to the left, and if you want to go to the left, I will go to the right. - The pieces of land allotted to the Indians are partly because of the course of the Pine River, partly also because of the needs of individual families of different sizes, containing from 15 to 23 acres. After distributing the land to the Indians, I made out a contract for each of them, in which they are declared to be the rightful owners of the land in question, and at the same time are bound and obligated to pay the purchase sum we have provisionally set aside to the seller, i.e. the Mission Commission. For this past summer, all the inhabitants of Bethany once again confined themselves to the old land in the usual manner; for the winter, they wanted to lay hands on the land and let their carrion swing in the barren jungle and obtain their daily bread from it in an honest way.

In the beginning it was our intention to purchase much more land than has been done so far, and this because on the one hand the congregation at Shebahyonk was willing to leave their previous homes and unite with their fellow believers in Bethany to form one congregation, and on the other hand because we had the prospect and hope that foreign Indians, especially relatives of ours, would move here and thus come close to the blessings of Christianity. Unfortunately, our hopes, at least for now, have been dashed. We have heard nothing more about the heathen Indians who wanted to move to Bethany, and we became aware of the sad outcome of the congregation at Shebahyonk months ago in these pages.

Thus the foundation has been laid for a substantial change in the way of life of our Indians, although this has not yet actually occurred. - In addition to the changes described above, our Bethany is undergoing many changes due to the frequent influx of English families. Already, a few miles above Bethany, farm after farm has been established, while otherwise we had nothing but dead jungle in all directions. I had feared a great deal of harm to our community from English neighbors, and unfortunately it has come to pass, even if not with the knowledge and will of the Americans who have come close to us. Above all, it is the troublesome freedom of movement

This is the dizziness that pervades and animates the English part of the North Americans. The Yankees live for the most part in the true sense without God and without His holy word in this world from one day and one year to the next. The better among them do no work on Sunday, as they have brought this habit with them from England. Therein lies the essence of their Sabbath observance, their worship. Now and then they come to our church and listen to the sermon of the divine word, which, since it has to be preached by us in English, is also understandable to them. But in all this, the free, unbound and unbridled nature shows itself only too much and to the great disadvantage of our still underage Indian Christians, who also boast of being children of a free nation. The fact that the English neighbors of Bethany come to church when they feel like it and also stay away at will, but otherwise have no church relationship with us, has already become a temptation for many of our young people. For some, church attendance is no longer as regular as it used to be. Furthermore, I must also complain that the addiction to the splendor of clothing, through the example of the vain Americans, especially the female sex, is spreading in my community, corrupting morals. With this for our Indians most pernicious! With this vice, which is highly pernicious for our Indians, hope and greed, two great enemies of the gospel, go hand in hand and stand in the way of the word of God. Oh, there are so many enemies and adversaries against whose attacks we must pray and fight! But these are only the enemies from outside. Far worse and more dangerous, however, are the enemies of the kingdom of God, who have recently appeared in our own congregation, and whose struggle has caused me many a sorrow and elicited many a sigh. I also have this to share with my dear! I also have to share this with my dear brothers, because in order to give a complete picture of our congregation, I cannot avoid mentioning all its dark sides.

It is true that Bethany, as its name indicates, is a house of poverty and tribulation. The Indians were

poor when they were first greeted with the treasures and riches of heaven, and they are still poor today. In our community there are no less than six widows, who often have hardly enough bread for themselves, much less for their children. This hardship often broke the heart of their former pastor, the missionary Baierlein, and made him open his hands, as is still the case today with his successors. From your chief Nagischik, who, incidentally, is the worst in begging, down to the poorest orphan, our help is often called upon. And how could we close our hearts and withdraw our hands when it is really need that compels our Indians to beg? But the latter is not always the case. All too often

Some of them have received our help in order to encourage their natural laziness. Yes, in the case of several of them it has become clear to me, to my great sadness, how they have been spoiled by the charity they used to enjoy. They now abuse it most disgracefully and make defiant claims on it, even when they are in no way in need. They think that we owe it to them to fulfill all their wishes and demands and to give them everything they ask for; hence the grossest reproaches, insults, even the most impudent and ungodly threats on the part of individuals if they were denied anything. - How could I approve of such mischief and unfairness, and how could I satisfy those who have sinned in this way by giving in to them and fulfilling their wishes? I would thereby keep them in their fundamentally false delusion, strengthen them in their revealed wickedness and make myself partaker of other people's sins; I would grossly sin against my God, to whom I should present my congregation as a pure virgin to her bridegroom.

Such excesses must be cut off and eradicated, no matter what the cost. And it has already cost many a hot battle.

Admittedly, I have incurred many gross reproaches and accusations by fighting the above-mentioned vices, which I was urged to do in my conscience, and threats, such as that they would no longer want to be Christians or become Methodists 2c., if this or that did not happen what they wanted, have occurred innumerable times, yes, the merciful God would have had cause to give away this or that one in the wrong sense; but His patience and long-suffering still endures.

Before all, a man named Misquaanaquod has grossly sinned against his God. He still stays away from us and does not come to hear the divine word, O that the Lord would once again take care of his poor soul and give him time and space to repent!

My congregation in its large majority does not know how to distinguish between "needy" and "poor". If I break my bread with poor widows and orphans, and cover the nakedness of the needy with clothes sent to us by German fellow believers in and outside the synod, then the others want to be equally involved. . If the latter's request is not fulfilled, then I should not be surprised about reproaches, as if I prefer one to the other, as if I love this and that more than others. As I said above, this is a dangerous enemy who has crept into the midst of my congregation and fills the hearts of many with malice and wickedness. I do not know a more significant name for this enemy than Bread Christianity. If I fight it with the idea that we are not obligated to be the physical providers of the Indians as well, then

I must be a miser; if I show sinners their sin, warn and punish them from God's word, I must be a quarreler who is only a burden to them. As I heard only the other day, several of the congregation have come together to ask that this burden be taken from them and that another come in my place who will give them more and not quarrel so.

I am confident about all this. God knows that I have gladly taken pity on them even in their bodily needs and have done them much good; only that they do not appreciate it, and that the more they get, the more greedy they become. - God also knows what I quarrel with them. He is my witness that with great fear and trembling I have sought to fulfill this sacred duty given to us, to warn the wicked from his evil ways. Therefore I wait, even if often with weak and challenged faith, for the help of the Lord: I wait for the help of the Lord, who is near to all who call upon Him, who call upon Him with earnestness.

That the otherwise so willing Gentiles of our place (there are still eight of them, among them five elderly and three children) have again wavered in their decision and have again stepped away from us, should not surprise us after such experiences. While I was experiencing these difficult things, I was often worried that the final outcome in Bethany would be the same as in the community of Shebahyonk; but as it seems in recent times, praise be to God, my small faith has been put to shame. With many, the power of the Word of God has come through. Many have realized that they have not used the mission for what it was among and with them. Many, unfortunately, have sinned ignorantly in this respect; they did not know how they stood to the Mission and how the Mission stood to them. Only little by little did they have to learn how The mission is poor and its resources are meager. Although they had heard many things about it in the past, their hearts, which are still so attached to earthly things and strive for the same, remained unmoved by it. Even now they will have to learn for a long time that we are poor among them, but that even so, if they do not

If they resist, they will succeed by God's grace in making them rich in heavenly goods through the knowledge of our Savior Jesus Christ. If they would soon hunger and thirst for this riches with all their heart, then the other things would fall to them without our effort and expense, and they would have no lack of any good thing.

And now, dear brothers, so that you do not begin to doubt Bethany's continued existence and prosperity, I finally report to you for your joy and beautiful consolation that not only are there many brave Christians here who have remained untouched by the above sins, but also that some of those who had sinned grievously have turned back and repented. This

The latter, I hope to God, will be all the more careful in the future to tempt the Lord and to draw on His grace, when they have realized how weak they have become. But may the Lord cleanse His congregation, which has been gathered to Him, from all stains of sin and let them have a share in His kingdom's glory, in His blessedness, in His day!

So much for our dear missionary's own words.

How painful it is to be reminded anew of the sad apostasy of the Shebahyonk community! Unfortunately, up to now there is no sign of hope that those who have fallen so deeply would strike back and return to their first love. Rather, they persist in their impenitence. The beautiful place where they once lived together around their missionaries, the blessed Maier and our dear brother Auch, has now passed into other hands, namely into the hands of a Yankee who has bought both the 40 acres and the little church and house standing on it, along with the outbuilding, for the price of 500 dollars from the Mission Commission and has already paid the purchase money for it into the Mission Fund. - Faithful God, Have yours labored in vain in this field? Has not Your word here accomplished what it was sent to do? Has it not been here like a fire, and like a hammer that breaks rocks? Thus we sigh inquiringly toward heaven. But the Lord answers from on high: "Be satisfied with my grace"; He teaches us to say: "Why do you trouble my soul and are so restless in me? Wait upon God, for I shall yet be able to thank you that He is my help and my God.

Ferdinand Sievers.

Frankenlust in the beginning of the year 1855.

Union.

As we see from Äsn "Fröhlicher Botschafter", which is the German religious periodical of the so-called "United Brethren in Christ", the three separate Methodist parties, namely 1. these "United Brethren", 2. the "Wesley - Methodists" and 3. the members of the so-called "Evangelical Fellowship" (to be distinguished from the "Unirtevangelische" of the West) are proceeding to reunite with each other. On March 17, a meeting of representatives of the two first-named fellowships was held for this purpose at Westerville, O.; on the next coming May 17, such a meeting is to be held for the same purpose at Dayton, O. A correspondent of the "Merry Messenger," in his discussion of this matter in the March 30 number, rather naively exclaims, "Lord, help us all to put away all errors and impieties." As for the "errors As far as the "ertremities" are concerned, however, the writer seems to us to go a little too far; for the ertremities, as we know, are arms and legs and the like!

The Southern Indiana District Conference will meet, God willing, on May 8 and 9 of this year at the church of Rev. Sauer.

T h. Wichmann, Secr.

The northern district of the German Lutheran Synod of Missouri, O h' i o u. a. St.

Holds its meetings this year at Trinity Lutheran Church in Milwaukee, Wiscon- m, June 6-13.

Milwaukee, Wisconsin, March 21, 1855. Frederick Lochner, Secr.

Receipts and thanks.

With heartfelt thanks to God and the weary givers, we hereby certify to have received at the wedding of Mr. Joh. Geora Roth at Frankenmuth \$1.17, likewise from H. Past. Röbbelen 83 Lts to have received.

May the faithful God repay the evil givers abundantly according to His promise.

Joh. George sobriety?

Georg Bernthal.

Fort-Wayne April 1, 1855.

With heartfelt gratitude, I certify that I have received the following gifts for my support in the local seminary: Through Mr. Past. Föhlinger from several friends P7, M "" Swan, from a man from

Cleveland, Ohio, a 5 dollar note, werth - - - 3.75 From Mr. Past. Lindemann Cleveland, Ohio 3M "" Chr'st. Schaper
Fort-Wayne 1.00

May the faithful God, according to His promise, repay the lenient givers abundantly.

W. Engelbert.

Fort-Wagne, April 4, 1855.

With heartfelt thanksgiving to God and to you, the benevolent giver, I hereby certify to have received 55.00 from the Cleveland Young Men's Association.

May the gracious and merciful God repay the Mild Giver temporally and eternally.

Joh. Georg Schäfer.

Fort-Wayne, April 12, 1855.

Cordially thanking, the undersigned certifies L5.95. from the Gemunde of H. Past. Husmann's to have received.

May the faithful and merciful God richly repay these generous givers, already in the tent, but most of all in eternity.

Heinrich Jor.

Fort-Wayne April 10, 1855.

With heartfelt thanks I certify to have received through Mr. Jungkuutz: from the congregation at Detroit M. and from Mr. CarStens there Hl. for my support. -

E. School tz-

Concordia College, ,d.en April 9, 1855.

Cordially thanking hereby certifies \$10.00 from Mr. Mich. Arnold in Frankenmuth, and P2.00 from Mr. L. Sohn there for his support.

I. List.

Concordia College, April 16, 1855.

From the Altenburger and Frohnaer Jünglingsverein HMM. and by H. Past..Streckfußin WillslnreVan value Lo., O. 75.00 to have received, acknowledges with cordial Dante

J.P. Beyer.

Concordia College, April 17, 1855.

Don of the congregation of Mr. Past. Hattstädt in Monrse, Mich. r^,00 to have received, certifies with most sincere thanks

Joh. M. Moll.
Sophomore of the Cour. Lost.

Made by the Immanuel's Exauververein at St. Louis of garments for our Indians:

- 1st, A complete suit for the mother Sarah.
- 2nd, 13 pieces of children's clothes.
- 3rd, 13 pieces aprons. *
- 4th, 12 pieces of leg dresses.
- 5th, 14 pieces of girls shirts.
- 6th, 12 pieces of boys' shirts.
- 7th, 12 pairs of stockings.

for poor students and pupils at Concordia College and Seminary:

Bon the Immanuel's Women's Association of St. Louis.

Revenue in the last year:

1., in cash contributions \$55.80

2nd, 2 pieces of white cattun.

Issue:

L. In clothing rr. was made and delivered:

- 1st, 15 pieces of shirts;
- 2nd, 1 pair of leggings;
- 3rd, 3 pieces of quilted bedspreads;
- 4th, 5 pieces of bed sheets.

b. For the substances required for this purpose, baa

rem money spent \$34.05

Thus remains Cassen stock: \$21.75

The Immanuel's Women's Association.

Get

to Concordia -- College Construction:

ston the Sewing Association of the Lutheran Trinity Parish in Zanesville, O. \$5.00

Special parish of H. Past. Tietziu Allen Co, Yes. 24,00

Son H. Past. Fricke and some members and guests of his congregation in Indianapolis, Ja., first broadcast-7 40.90

Uürch H. Past. Röbbelen in Frankenmuth, Michigan sent in 29.50

namely: from Mr. Ad. Scrap \$0.50

"" Mich. Rupp 1,00

"" Ad. Hype 2,00

"" I. Mich. Star 1,00

"" Ad. List 5,00

"" Mich. Beitengruber 6,00

" Joh. Sugar 50

"" Paul Grüber 25

"" Mich. Arnold 5,00

"" Chr. Palmreuter 1,25

"" Leo. Meyer 1,00

"" Joh. Kcm 1,00

"" Mich. Gugel 3,00

"" Fried. Cash 2,00

rough H. Past. Sievers in Frankenlust, Mich., sent in

namely:

51,89

by Mr. Selle in Frankenlust \$1.00

"" White in 2,00

"" Long in " 1,00

"" Kuverrin" 1,00

from the Lmt tin by Herrn Pfund, Boß, Lschenbacher, Laug, Kuch, Roth, Schultheiß 3.63 from Mr. Hachtel in Frankenlust 2.00

" " I. I. Eschenbacher in Frankenlust, Michigan 1.00

from Mr. Boss in Frankenlust 1,00

" " Bachbauer in " 1,25

" " Past. Sievers in Frankenlust-- 10,75

Collection in Decb. 1854 in the Gern.

Frankenlust, Michigan \$7.00

Collection in the Gern. Amelith, Mich. 1.50 " "" Frankentro>t, 7.53

by H. Past. Thickness 1,00

by H. Joh. Beierlein in Frankenmuth, Michigan 10,00

by H. Dr. Koch, there 1.35

>By Rev. Hahn in Franklin Co, Mo,

sent in,

namely: from Mr. Peter Welkenhorst \$1,00

"" Heinrich Scheersen 2,00

"" Heinrich Meier 1,00

"" W. Brune 75

"" Wilh. Hd'mann 25

"" F. Mühlenbrock 25

"" H. Kappelmann 25

"" W. Kappelmann 25

"" W. Flottmann---- 1,50

"" P. Krämer 25

""	8- Sckcer	50
""	R. Pelster	1.00
""	Scheer Jr.	1.00
""	F. Vogt	50
""	Pastor cock	2.00
12,50		

Ed. Roschke.

Received for the widowed Heid:

From MrPastorSchumann\$0	.50
""Wambsganß0	.50
""Foehlinger	2.00
""TeacherWolf	1.00
" Mrs. Diehm	0.50
" Doerffler	70,50

For the Wittwe Eis fel dt:

By Mr. Past. Röbbelen50Cts

Letters received since April 7, 1855 from Pastors Sommer, Kühle, Kunze, Saupert, Jüngel, Fick, Sauer, Knapp, Wege, Vchwankowskp, Günther, and from Messrs. Barthling, I. H. Bergmann, I. G. Wolf (with \$100.00).

Otto Ernst.

Get

a. to the Synodal - Casse:

from the municipality of St. Louis	\$0.95
" Mr. Wilh. Brüggemann in Indianapolis	1.00
"" Rector patron 1.	00
" Past. Böhling in Nichmond, N. I.	1,M
For the salary of the general pres:	
" of the Gem. of Dr. Sihler in Fort Wayne from the Centcasse	25.00
" Hr. in St. Louis	1.00
" of the congregation of the Rev. Fricke in Indiana-	
polis, firsthalf---	12,50
"Mr. Pastor Sievers in Frankenlust and his congregation	10.00
" of the municipality of Frankentrost,	Mich. 5.00
"" Amelith,Mich.	5,00

d. to the Synodal - Missions - Casse:

from the sewing club of the ev. luth. Dreieinigkeits-Gemeinde zu Zanesville, O.	5,00
from the parish of St. Louis	9 15
" to the schoolchildren of the teacher Ulrich in St. Louis,	Z,oO
"Those of the teacher Brauer that.	1.45
" of CollinSville Township, IIS. Z 45	
" Mr. Past. Fricke in Indianapolis in Missions-	
hours collected	125
"Herrm.Wilh. Brüggemann that.	IM
" Virgin Eleonore Rösener, that.	1.00
S. by Mr. Past. Bünger	25
" of the congregation of H. Past. Schaller in Detroit 4.00 First payment on the sold mission ship- - - 11.49 from Mr. Past. Sievers in Frankenlust and his Municipality	8,40
by Mr. Past. Fick	12,00
"Mr. Past. Also for sale. Mission property 3.50 " Sale of property in Shcbayonk500	.00
Collection in missionary hours of the congregation of Mr.. Past. Böhling in Port Richmond, for the purchase of mission land	6.00
0. for the maintenance of Concordia--College: from the congregation of Mr. Past^Schliepsiek, J^s., for the maintenance of teachers---	
" of the parish in St. Louis	22.00
" "" CollinSville, IIS.	4.70

e. for poor pupils and students in ConcordiaCollege and Seminary:

of Mr. Adolf Reif and wife on the wedding for the

Frankenmuth sophomores collected 2,00

" Herm Pastor Miracle in Chicago mailed in: 12.00 to wit:

\$9.00. To virgin club -
\$3,M. M some members f 'a Gemunde for the pupils Grupe and Siegmänn. , from the congregation deö Herr Past. Ottmann in Neumelle, Mo. 7.90

F. W. Barthel, Cassirer.

Paid

The 9th year:

Mr. Peter Lind, Schnaarr.

The 10th year:

Messrs. Heim. Jsenberg (50 Cts.), Peter Lind, Schimäre.

The 11th year:

Messrs. Wilh. Baade, Jacob Borger, Fr.

BuL Fr. Bullermann, Heim. Borrenpohl, Friedr. Dank

meyer, Heim. Dankmeyer, Past. Föhlinger, K. Fraick, Th. Gotsch, Past. Harms, H. Hilbrecht, Chr. Hartmam (50 Cts.), W-
Hofmann, Heim. Jsenberg (50 Cts.), Köstering, Gottfr. Krüger, Chr. Kohlmeyer, Fr. Kanne, T. Koch, (50 Cts.), Past. Köstering (7
cts.), P. Lind, F. Law kenau, Ludw. Lindemann, Chr. Lücke, Anton Möller, FraW Oehlschläger, Chr. Ostermeyer, Wilh. u. Rud.
Pelster, H. Rahe, Lehrer Richter, Past. Riemenschneider, H. Steup, G. Spiegel, A. Steinkamper, Schnaare, Heim. TwmhSsth E.
Voß, Wöblinghaus, Waldenhorst, Andr. Zaget.

The 12th year:

Messrs. Chr. Hartmann(50Cts.), Carl Fr. Koch (50LtS.)

For the early return of any surplus specimens of

No. 10 of the present volume - asksF . W. Barthel.

Changed addresses.

kev. IH. rVvnesten, your ok kev. l-Vunäer, OüicsAO, III".

Revä. k'r. Read,

k. O. kuFtloelcs Orove, Lärvurcisvilie, l'luäison 60th, 111".

Shepherd and Koradi in Pdiladelpdta

recommend her

rich camp of German, namely theological '

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since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jubilee on next September 25.**

Continued.

The Elector conquers his land again. - The Battle of Mühlberg.

It seemed as if the courage of the Protestants could rise once again. The Elector turned against Moritz full of righteous anger. First, he issued a letter to Moritz's estates, in which he complained against them that they had incited Moritz to act unjustly out of old hatred, and that they were to blame for the misery that had broken out over the so closely connected Saxon lands through such war and bloodshed. Now he was there with a handsome war party to punish them according to merit, so that they would understand what a burdensome injustice had befallen him. "It grieves us," he concludes this manifesto, "that it has come to this, and grieves us the accident of our common fatherland. But since you have once begun the game, and trade requires that we avert unreasonable violence from our subjects, we hereby want to protest and testify to the misery that will result from this, that we should not be accused of such. Where also some among you

If they are not guilty of this evil deed and want to prove their innocence, they shall have full power to do so, and we will accept them with all graces. And here, where there were no conscientious objections in the way, things progressed quickly. In a very short time, he had not only reconquered his own country, but had also seized Moritz's lands, Dresden and Leipzig excepted; indeed, he had seized Magdeburg and Halberstadt. Leipzig was indeed shelled and battered, but as was openly stated everywhere, it was not taken due to the fault of the Electoral officers, most of whom had their families and capitals in the city. "Leipzig lies outside, Leipzig lies inside, therefore Leipzig cannot win Leipzig." This was the common song of the time. In general, the Elector was surrounded by traitors, which was well known to him. He often said: "I am richer than Christ, for only one traitor ate with him, but I have many at my table. But the cause of the protesters seemed to receive support from another quarter. In Bohemia, the old sense of freedom awakened so powerfully, and the consciousness of the unity of the faith became so strong, that the sufferings and the shameful oppression of their Protestant comrades in the faith were the living cause of the protesters. The sufferings and the shameful oppression of their Protestant co-religionists aroused the liveliest sympathy among them. When King Ferdinand called upon them to wage war against the Elector, the landlords answered him, invoking their privileges: "they would have no cause to go against the Elector, even if their religion were in many respects

The Elector would also have proved himself at all times with all diligence and good will against the Turks, the common enemy of Christendom. They also sent to Moravia, which at that time was subject to the Crown of Bohemia, and admonished the Estates that, due to the hereditary union existing between them, they should take up arms with them and hurry towards them, so that their common fatherland might be protected against the godless Sodomite people, Hispanians and Hussars (Hungarians), whom the Emperor and King were leading into the country.

How would things have turned out if the Elector had thrown his troops into the mighty Bohemia early enough? However, the flaring hopes of the Protestants were soon to collapse and give way to the deepest gloom. It is true that Moritz was in the greatest distress: King Ferdinand could not come to his aid; he had enough to do with the Bohemians. A band of emperors led by the wild Margrave Albrecht of Brandenburg was attacked in Rochlitz and captured together with the margrave. Another, which invaded Westphalia and Lower Saxony, took Osnabrück and Minden, but was held back by the bravery and unbroken courage of the Bremeners and Hamburgers, and besieged Bremen in vain. Moritz had to ask for a truce, which was granted. But now the emperor himself moved in and

so quickly that the Elector, who, however, was kept from any news by his own treacherous people, did not notice anything about it until the Emperor was standing before Meissen. *) The Elector had the bridge of Meissen burned and, thinking himself safe, moved down the river toward Mühlberg. That the emperor followed him on the other side was again concealed from him, indeed he was made so safe that he went to the sermon without any concern - it was on Sunday Misericordias domini. Meanwhile, the camp had been set up by the treacherous leaders in such a flat and shallow place that one could not ford the entire Elbe river above and below, but only at this spot.

The evening before, the emperor rode late along the riverbank with his brother Ferdinand and Moritz in order to make a recognosciren. However, he saw no possibility of crossing the river. The opposite bank was higher than the one on this side, and was probably occupied by the Saxons, who had also taken care that the ships were all moved to the other bank. Then Duke Alba brought a peasant who, out of anger that the Electors had taken some horses from him, offered to show the Spaniards a fear. Happily, they awaited the morning. The joy of finally having the enemy he hated before him and of being able to destroy the cause of Protestantism and break all resistance in the empire with one blow seemed to have rejuvenated him and to have imparted new strength and fighting spirit to his body, which was badly afflicted by illness. Splendidly adorned, vain wild Andalusian stallion romping, armed with a lance, he arranged his ranks. Under the protection of your thick fog, the Spanish hook gunners tried to win the opposite shore, but in vain, without ships, there was nothing to be done for the ricey stuff. Then, spurred on by the emperor's presence and his assurances of victory, a bunch of Spaniards, taking their swords in their teeth, threw themselves into the water, swam across, captured the barges in spite of a murderous fire from the Saxons and brought them across. They were manned by the Spaniards, who were now able to keep the Saxons sufficiently busy until the cavalry - each horseman took a footman in the rear - had been put through the river in sufficient numbers. The barges were then used to build a bridge for the ships, so that the foot soldiers and the guns could also be brought across. The emperor, however, did not wait for the latter, but fell upon the Electors with his cavalry. The Elector himself could hardly mount a heavy Frisian stallion and followed his fleeing army. Unfortunately, the majority of the foot soldiers and the

On this course the Duke Alba had to pale before the courage of a real German princess. As he passed through Thuringia, he breakfasted at the castle of Schwarzburg. Meanwhile, his Spaniards were driving the cattle away from the surrounding area. Then the magnanimous Countess Catharine von Schwarzburg with her armed servants attacked the duke over the table, shouted at him: "Prince's blood for oxen's blood" and threatened to have him slaughtered on the spot if he did not immediately return the oxen. the guns had already set off ahead for Wittenberg. The wild procession rushed through the Lochau heath. In vain, the Elector tried to order his troops in order to at least stop the enemy. They could not resist the furious charge of the Spanish and Hungarian horsemen, who far outnumbered his own. His son defended himself bravely, but was knocked off his horse and, although he shot down one of his enemies while still falling, was in danger of being captured. Then, in due time, a small detachment came to his aid, lifted him on horseback and carried him away to Wittenberg. The noble Elector was not so fortunate. He was caught up by a light swarm of Hungarians. He defended himself with brave, princely courage, even though he was bleeding profusely from a blow to his left cheek. Then a Herr von Trodt called out to him in German to surrender. "To a German I surrender," with these words the Elector pulled a ring from his finger and gave it to von Trodt as a sign that he considered himself his prisoner. As he led him to the Duke of Alba, thunder began to rumble, which restored the Elector's composure and cheerfulness. "Ah yes, you old strong God let yourself be heard that you are still alive," he exclaimed, "you will do well." Alba then led him to the emperor and helped him from his horse. When he saw him, he exclaimed, "Lord God, have mercy on me, now I am here." So, bleeding profusely from his wound, his face and armor shirt covered with blood, he was led before the emperor. He wanted to get down on one knee and take off his tin glove to shake hands with the emperor according to German custom. The latter prevented both by signs and turned away from him gloomily. Then the Elector raised his voice: "Most gracious, most gracious Emperor," and the latter interrupted him and said: "Yes, am I now gracious Emperor? - The Elector continued: "I am now the prisoner of Your Imperial Majesty. Majesty's prisoner and ask for a princely prison. Prison." "Yes," he replied, "as you deserve it, take him away, we will know how to keep

him." Ferdinand, however, was not ashamed to speak harshly of the unfortunate prince.

The emperor moved from there to Wittenberg, which was strongly fortified and moreover had a strong garrison. It refused to surrender, although the emperor sent a threat to the elector's wife and the city that he would send in the elector's head in case of refusal. He actually had a trial held against him and the verdict was pronounced that he, as an eighter and rebel, should be publicly brought from life to death with the sword on a scaffold erected for this purpose in the field. The Elector was playing chess with his fellow prisoner, Prince Ernst of Brunswick, when this verdict was announced to him. He listened to it with great equanimity and only said: "He thought that Kaiserl. Majesty would deal with him somewhat more mercifully; should

But if it were to be serious, he would certainly want to be told so that he could dispose of his wife and children.

At the right time and quite desirable for the emperor, the Elector Joachim of Brandenburg intervened. He rushed to the imperial camp as soon as he heard about this blood judgment. Through his mediation, the negotiations came to a conclusion. One of the first points was: the Elector should submit to the decisions of the Concilii of Trent. But he answered steadfastly: "He will persevere in the doctrine and confession which he publicly surrendered at Augsburg, along with his father and other princes and estates, and would rather surrender the Church, the land and the people, and even his neck, than be torn away from God's word. The emperor, astonished at such magnanimity, ordered the point to be deleted and not to contest it further. The remaining points, as hard as they were, the Elector signed at the coaxing of his wife and princes and other princes. He had to renounce the Electorate for himself and his descendants, which was awarded to Moritz. On the other hand, he received the revenues of the offices of Eisenach, Gotha, Weimar and Jena. His life was given to him, but he was to remain a prisoner of the emperor as long as he pleased him. Thus the Elector was deprived of his earthly crown and freedom, but truly his steadfastness has given him a more glorious crown and a splendor that will not be extinguished as long as there will still be a small group here on earth that will keep the memory of his faithful confessors alive. Even if the earth and all the vain gleams of earthly greatness will no longer shine, this great hero of faith will still shine in heavenly glory before the throne of his Lord among the number of those who have overcome the evil one through the blood of the Lamb and the word of their testimony.

The emperor is said to have said later, after he had laid down his imperial dignity and retired to solitude. Later, after he had laid down his imperial dignity and retired into solitude, the emperor is said to have said with a sigh in front of the picture depicting the battle of Mühlberg and the capture of the Elector: "If I had left him who he was, I would also have remained who I was.

Of course, he was filled with completely different feelings when Wittenberg opened its gates to him and he stood at Luther's tomb as the victor over such a powerful spiritual and political movement, which for thirty years had not only shaken the empire and the entire church to the core, but without this victory would have had to reshape the world according to human judgment.

Incidentally, the emperor acted imperially in Wittenberg. He did not admit that the Lutheran service was stopped. He kept his wild Spaniards from all debauchery in excellent manly discipline. When the sinister Alba reminded him at Luther's grave to have this heretic taken out of the grave, his body burned and his ashes scattered to the four winds, he replied: "Let

"I am at war with the living and not with the dead." Yes, the life in a Lutheran city, which he got to see close by in a time of deepest need and distress, made such an impression on him that he exclaimed in amazement: "It is quite different in the Lutheran country and among Lutheran people than I had thought. People than I had imagined."

He allowed the Elector to spend eight days with his own, then he had to follow his train as a prisoner. However, he was treated mildly. He was served by his own people and he himself said: "My friends have abandoned me, but my enemies do me all the good."

His old friend, the painter Lucas Kranach, voluntarily shared his captivity.

Imprisonment of Philip of Hesse.

What now had the other head of the confederation to expect, the Landgrave Philip of Hesse? where was the force with which he was to resist the so powerful emperor? The Schmalkaldic troops had already been scattered before the battle of Mühlberg; only in Lower Saxony did the brave Count of Mansfeld have a small band of troops, with which he attacked and defeated Duke Erich of Brunswick at Drattenburg on one bank of the Weser, while the imperial colonel Wrisberg robbed and plundered on the other. The lansquenets proved their cheerful courage by singing: "We have the field, Wrisberg the money, we have the land, Wrisberg the shame." But what could be done with this little bunch? Moreover, the emperor was secure from external enemies by the death of his fiercest opponent, King Francis of France. Henry VIII of England had also died shortly before, and so he could turn against Philip with unhealed power. The latter probably recognized from the terrible fate of the Churfürsten what was waiting for him. In order to forestall this, he turned to his son-in-law Moritz and the Elector Joachim of Brandenburg, and since they gave him hope for a favorable settlement, he himself rode to Leipzig with the approval of his estates, having promised them beforehand that he would not enter into any conditions against religion, honor and John Frederick. Here, however, he learned that the subordinates had placed too much hope in the Emperor's mercy. He was to surrender on mercy and disgrace, to have all his fortresses smuggled, with the exception of Kassel and Ziegenhain, to surrender his cannon and ammunition, to release the imprisoned Duke of Brunswick and his son, to pay 150,000 florins, and to enter into other conditions which he declared inhuman. Full of displeasure and pride, he rejected this settlement and rode back from Leipzig to Kassel. Christoph von Ebeleben, Moritz's Rath and Amtmann zu Weißenfels accompanied him. Silently they rode side by side. Finally, the landgrave interrupted the silence:

"Have mercy on me," he said, "on my subjects; if I only knew that the surrender to the emperor's mercy and disgrace would have nothing more to do than footfall and apology. If I only knew that the surrender to the emperor's mercy and disfavor would have nothing more to it than a fall and apology, because other princes and cities have done the same, I would not refuse after due assurance. Soon after: "Although I love my fortresses, before I let the country perish, I would rather suffer some of them to be razed. Finally: "Although it is shameful that I should give up my guns and ammunition, yet to avert the ruin of my country, if I am not completely deprived of them, I will hand the other over to the emperor. Ebeleben replied that he would deliver this declaration to Prince Churfürst Moritz and also inform the landgrave immediately that he should keep quiet. He soon returned the Capitulation to him, which admittedly contained the same articles as the earlier one, but with the Elector's remark that his surrender should not result in corporal punishment or imprisonment. Chancellor, Bishop of Arras. Indeed, the Electors undertook that if anything should happen to him contrary to this, then they would personally place themselves under arrest at the request of his son.

On this assurance, the landgrave went to Halle to see the emperor. But on the very next day, he realized what kind of deceitful people he had to deal with. In the deed of capitulation, which he was to sign, the addition was inserted that the declaration of the articles was the sole responsibility of the Emperor. Majesty. Furthermore, that the Landgrave submits to the decisions of the Tridentine Concilium. The Landgrave protested in vain and refused to sign. But he was urged all the more that the emperor was waiting for him, and that he should see to it that the emperor did not decide to do even harder things as a result of such a delay. Thus pressed, the Landgrave signed, but in such a way that he did not understand himself to do anything more with regard to religion than to agree to a general free Christian concilium for the reformation of the clerical and secular, of the head and the members. And now the ignominious action

proceeded, as with the Prince of Württemberg, for the emperor was quite intent on humiliating the princes of the empire in the deepest way. The Landgrave was led into a large hall, where the Emperor sat on a throne surrounded by many German and foreign princes, counts, envoys of various countries and cities. Among them was Heinrich von Braunschweig and several others who had once trembled before the Hessian Lion, but now looked down with triumph on the conquered and humiliated prince. Before the emperor, the landgrave lowered himself to one knee, behind him his chancellor Gündert, who read out the landgrave's apology. Since the latter could not suppress a smile, the emperor called out to him with a raised finger: Wol ick soll di lachen lehren. Thereupon the vice chancellor Seld read out the emperor's pardon. The

Landgrave, who now thought that everything was finished, gave thanks and waited for the emperor to tell him to stand up. But since this did not happen, he also stood up unbidden and departed with his friends, probably heartily glad that the most difficult walk he had ever taken in his life was over. He went with the Electors to the Duke of Alba, who invited them to dinner. And here the most terrible thing was still in store for him. When he wanted to leave with his friends and go to the inn, it was announced to him that he was the duke's prisoner. The Electors were no less dismayed than he himself; they reassured him, however, that it must be a mere misunderstanding, which would be cleared up by morning, and they both stayed the night with him in his room, which was immediately occupied by a strong Spanish guard. The misunderstanding, however, was not cleared up; the emperor declared that he had never given the assurance, nor had it ever been his opinion, that the landgrave should not be punished with unification, but only that he should not be punished with eternal imprisonment. The Bishop of Arras also mocked the Landgrave, saying that if he was not satisfied with the capitulation, he could return home. Of course, the landgrave was immediately ready to do so, but now he was reminded that he was under guard and outlawed. The two Electors were beside themselves with rage, they declared to Duke Alba that such a procedure was nothing but a shameful knavery among honest Germans, even Joachim drew his sword in the exchange of words to split the head of the wretched Bishop of Arras over the despicable deception he had played. But what was the use? The lion was caught in the hunter's net. Not without reluctance, he was brought onto a wagon and now had to follow the emperor as a prisoner with the Elector. Gündert and Ebeleben died of grief; also his faithful wife, after she had made many vain attempts to ask him to leave the emperor.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The Twelfth Capitol.

Continued.

From the 7th v. on, the 1260 days are now further described:

1. As in heaven the abomination of the papacy has been condemned, v. 7-12.
2. How on earth the church was persecuted by the Antichrist and yet preserved, vv. 13-17.

In terms of time, therefore, the following coincides with the first ten verses of the previous chapter.

Just as the inhabitants of a city threatened by enemies first put their possessions in safekeeping and hide everything that is not defensible in nooks and crannies, but then advance to meet the enemy, so God has previously relied on the rescuers.

The first thing that has been said about the time of the papacy is that God revealed his goodness and faithfulness to the true church through the miracles of his riding and preserving love. Therefore, the time of the papacy was first described from the point of view that God revealed his goodness and faithfulness to the true church through the miracles of his riding and preserving love. This is followed, as it were, by a review of the turmoil of war that the struggle with the Antichrist aroused:

1. In heaven. - —

V. 7: "And there was a battle in heaven, Michael and his angels fought with the dragon, and the dragon fought with his angels: As the LORD with his hosts met the devil from afar, when Saums in his bands snorted against the congregation at Damascus, so here Christ, who in this place, as Dan. 12, 1. as the Son of God, as "the brightness of his glory and the image of his being" (Ebr. 1, 3.) bears the name Michael, i.e., who is like God? makes a dash at the devil. According to the devil, the papacy was at best at peace with heaven. The pope himself was the great prince Michael, who, as Christ's governor, ascribed to himself the reflection of divine glory. As the heir to Peter's chair, he unlocked and closed heaven at will. The angels served him, and all the angelic business was with him, together with the apostles and prophets. The whole world sank into the dust before the rays of his spell. And behold, in heaven itself Christ was the pope's rejected enemy and fought against him with all his angels!

Who meant it better with the Lord Christ than the pope and his followers? He alone bore his name, he alone built altars for him, Christ did not get a soul if it was not fished for him in the net of the Roman papacy, which was the only one to save the world, even in purgatory he still came to the aid of the impotent mercy of the Savior of the world without him and quieted his sorrow? And behold, in heaven they judged it thus: "the dragon fought and his angels;" they saw it all only as enmity.

V. 8. "And they were not victorious, neither was their place found any more in heaven"--But had not the papacy been victorious? After all, after the Night of St. Bartholomew, all the evidence from God's Word that had ever been presented against His heavenly splendor was still belied in Rome with the sound of cannons? Oh no, they "were not victorious", they said in heaven, when the Roman rascals discovered one little sin after the other, in order to teach the world, which considers impudent liars to be victors, as long as they do not let their mouths be shut, the delusion that God and his truth are on the side of the papacy.

The papacy built on and on. The domes of its cathedrals rose into the sky. Who could doubt that it stood? It had castles and did not need them; for who disputed its churches and monasteries? It spread unhindered in all lands and could shout with its head held high: I am the vine that grows the land covered, I possess the earth! - Neither was their place found in heaven," says the Lord. Only on earth did the papacy flourish, only there did it take the cities and push in multitudes the heirs of the empire from its broad streets into the wilderness; in heaven it was to be seen as a ruined city, whose cities are no longer known."

V. 9. "And there was cast out" (while on earth he was more and more firmly established and the lie of the papacy was more and more undisputedly asserted) "the great dragon, the old serpent, which is called the devil and Satanas" (i. e. in heaven: for in the darkness of this world he was just then flaunting the glorious titles he had invented for his mask), "who deceived the whole world" (since he called himself the salvation of the world), "and was cast on the earth" (where he was raised to heaven), "and his angels were also cast there" (therefore they had to serve the papacy and help to support it in pulpits, chairs and writings; otherwise they would have been concerned about God's word and would have sought God's glory).

V. 10. "And I heard a great voice speaking in heaven" (on earth it was silent, like Abel's blood): "Now salvation, and power, and the kingdom, and the might of our God, his Christ, have become, because the accuser of **our brethren**" (these were those whom the pope did not consider worthy to lick his shoes) "is rejected, who accuses them before God day and night."

This is the gospel that eternally echoes in heaven. In the light of it, the worship of the saints and all the works of papist idolatry appear as an accusation against the same faithful confessors of the Lord, who were turned into shameful idols in the service of the saints, and that "before God", because they did it in

prayer and misused the name of the Holy Trinity for that purpose, "day and night": for there was no end to the hypocritical pomp. And besides, the living saints were cast into hell.

Here you can see how horribly the abomination of the papacy opposes the kingdom of heaven and stops it. If it were not "rejected" and had long since been overcome by Christ's suffering and death, God's kingdom could not exist.

V. 11. "And they overcame him by the blood of the Lamb, and by the word of their testimony, and did not love their lives unto death."

This is also held up against the new sanctity of the papacy, as the color of the wedding garment worn by those who are in heaven. From this it is sufficiently evident that the heaven which the papacy claims for itself is no more like the one in which God is enthroned than that which, according to a well-known proverb, the drunkard regards it as.

V. 12. "Therefore, rejoice, you heavens, and who dwell therein". - This means as much as: Blessed is he who is already in heaven; on earth it is now difficult to enter.

"Woe to them that dwell on the earth, and on the sea, for the devil cometh down unto you, having great wrath, and knowing that he hath but a short time."

Thus, the papacy on earth has not yet fallen, but it is raging all the more fiercely now because the devil in heaven has received his judgment and sees judgment approaching. He must hurry so that he still makes booty.

This is the transition to the second part of the struggle that the church has to pass on earth:

2. How the church on earth was persecuted by the Antichrist and yet preserved, vv. 13-17.

This section is divided into three parts, in which it is described how the devil, through the papacy, has pushed the children of God in many ways without being able to dampen the kingdom of God: first, because he established a power in the papacy with which the church could not get along, so that great faith was necessary for anyone who wanted to escape from it (vv. 13, 14.); then by a stream of false doctrines, which gradually came to the fore in the papacy, but which, as they grew up in time, also withered away with time ("the earth helped the woman"), v. 15. 16; finally by persecution of those who now and then were revealed as such, who served the true God of Israel in spite of the prevailing idolatry (b. 17.).

V. 13: "And when the dragon saw that he was cast down to the earth, he persecuted the woman which bare the babe. - The devil therefore does not cease to show himself to be the enemy of God because he has been overcome by Christ, but is even more incensed by this. That is why the papacy came into being. The pagan idolatrous altars had just fallen and the banner of the cross had been erected on earth. The evil enemy cannot forget this. He now attacks the church all the more. On earth, however, little was known about it, but rather the persecution was regarded as a great favor and friendship. Therefore it must be said here. What everyone sees without this does not need to be revealed from heaven. The persecution was precisely the idolatry that was practiced with the pope. This was introduced by the devil, and thus drew hearts away from Christ. Later, of course, there was also open persecution: when the pope was recognized from God's Word as someone who belonged only on earth and was rejected in heaven, he silenced the apostles, who were the church, the right woman, "persecuted" the woman who had given birth to the baby, although he did not say that he was an enemy of the apostles.

V. 14. "And to the woman were given two wings, like the wings of a great eagle, that she might fly into the wildernesses, into her place where she was nourished."

would be a time, and two times, and half a time, before the face of the serpents."

The wings are given to the woman: because the church appears from now on in a shape, which she did not have even in the worst days of bloody persecutions in the time of the pagans. She could only exist on earth sighing. But nevertheless, faith was not stifled; rather, it now took the highest flight: the ardor of its desire for the homeland from which it came mixed the incense clouds of strong prayers into the jubilation of the heavenly hosts and fed on the testimonies that had been abandoned in the ruling church (fled "into the wilderness"). Thus "it" always "found its place" and was also nourished. And this happened "in front of the face of the serpent", in the middle of the papacy: because so sharply even though it was the eye of the enemy, Christ's, "the great eagle's" eyes were sharper, who even at that time watched for his chicks and lent them his wings.

It should be noted that in this passage, which is the same in content as v. 6, the 1260 days are called "a time, and two times, and half a time. Some understand by it prophetic years, so that each day of the common year is again a year and thus 360 years come on a prophetic. That gives then 1, 360 years. 2, 2 times 360 are 720 years. 3, 4 times 360 are 180 years: Summa 1260. Thus it is most correct with the 1260 days, which are also prophetic days, i.e. years. The 34 also remind us of Cap. 11, 0 and the comforting prophecy Dan. 9, 27: In the middle of the week 2c., that the papacy will suddenly come to an end when the abomination has risen to the highest. Finally, God measures the time here according to the clock of faith, which waits, as far as it knows, it only lasts "a time", in which waiting is practiced for a long time, so that the time of affliction is doubled and stretched out beyond measure ("two weeks").

time"), but finally, when he is still in the middle of the

The man who seems to be in danger, before he knows it, is saved "in a little while" ("half a time"). No matter how we interpret it, it always remains a miraculous speech, and we agree with Daniel, who heard it first: "And I hear, but I understand not" (Dan. 12,7-8.).

V. 15. "And the serpent shot out of the woman's mouth water like a river to drown her."

After the stakes were gathered, the devil built on them. In the beginning, the papacy had enough to do than to establish idolatry and supreme power; it did not yet bring up any special heresies. But when the first new article of faith was firmly established, that the pope had the power to set and order what he wanted, there came an army of false teachings behind it. This is to be understood by the "water" that the serpent shot after the woman: for with these false teachings Satan wanted to drown the true church (cf. 2 Cor. 11:3), just as the truth was publicly buried underneath.

In front of the world, this looked again as if

The new doctrines flowed from the apostolic teachings.

Tradition directly from heaven to make the field of the church fertile like a gracious rain. Anyone who would have said that the Holy Father's fountains are a stream of water that the serpent shoots out of his mouth to "drown" the Church would have had to be the devil incarnate and the true Antichrist.

V. 16. "But the earth helped the woman, and opened her mouth, and swallowed up the river which the dragon shot out of his mouth."

As the water wears away in the earth, so the papist false doctrines had no strength to endure; in contrast, the river of evangelical truth, although its bed is deep and is surmounted by high banks of human wisdom, continues to flow calmly. But as long as the flood of antichristian lies lasted, only those perished who did not want to leave the "earth" and who wanted to find shelter in the "earth".

secure ark spurned.

V. 17. "And the dragon was wroth with the woman, and went to fight with the remnant of her seed, 'which keep the commandment of God, and have the testimony of Jesus Christ.'"

The papacy became an obstacle of the church for itself, because it fought against God's children by idolatry and lies, without touching a hair of a believer. From this side his enmity against God has been described so far. Now follows, thirdly, a description of how this enmity also broke out in detail against those who still remained faithful to the truth. Since

is now mentioned above all as a great miracle that the woman has kept the rest of her seed. These disturb the Antichrist in his rest. Why? They are only remnants, more a monument of victory than that he

should fear them. Without them, one would have forgotten what Satana's power can do on earth. It is, of course, also a miracle, but it is just that the power of faith and the powerlessness of the For if it fears these others, if it pursues them in order to destroy them with fire and sword or with curses, how will it not tremble before the woman herself and gnash its teeth on the last day when it is judged by Christ, because in the woman it hated "God's commandment and the testimony of Jesus Christ"?

Lutheranism in Texas once again.

In relation to the news we gave in No. 15 about Lutheranism in Texas, Mr. Anstädt writes the following in his "Kirchenbote": "It is a pity that Mr. Walther also had to use this opportunity to give the dear brethren of the Texas Synod a repeated jab in the ribs, since they are much more in need of our brotherly participation and Christian intercession." The following mentions Mr. A., what we wrote, even something "vituperative."

It cannot occur to us, of course, to want to justify united remarks about the position of the Texas Synod before the "Kirchenbote" and to satisfy the latter, since the "Kirchenbote", as is well known, is itself incomparably more unfaithful to the church whose name it bears, indeed fights the same precisely in its doctrines of distinction as its enemy. For the sake of other readers, however, it might be of interest if we shed some more light on the character of that synod.

As we learn from the "Lutheran Standard," we-

As you can see, the Texas Synod held its meeting this year on April 28 and the following days and has now declared itself so clearly in the minutes published about it that everyone can judge whether we have done it an injustice by our judgment about its position in our Lutheran church or not. To give just a few examples, the opening speech by Pastor Wendt reads, among other things, as follows:

"In accordance with a resolution of our Synod, I published in the *Wes-*

leyan Banner (a Methodist periodical) the principles of our church, and at the same time declared on that occasion that we cherished a fraternal and peaceful spirit against all denominations who stood with us on the common ground of the Word of God In recalling our union with this honorable body" (the General Synod) "I feel impelled to express repeatedly my joy that we no longer stand alone, but belong to the great family of our Church. *) God grant that this bond of union may become ever stronger and closer through the love of Jesus, and that it may remain free from all the errors of sectarianism, but stand firm on the holy foundation of the Word of God. The unevangelical congregations of Fredericksburg and Neu-Braunfels accused us before the Consistorialrath of the Grand Duchy of Baden that we had unfurled the banner of Old Lutheranism in the most exaggerated manner and had caused strife and disunity in the congregations, which had already been organized, instead of preaching the Gospel to the neglected congregations. To this I replied to the Consistorialrath . . . That we are not Old Lutherans is sufficiently proven by the fact of our union with the General Synod. . . Mr. Spittler wrote to me that the charges against him were

*) So whoever does not belong to the General Synod, walks around as a prodigal son outside the right father's house, even if it were a whole Synod!

D. L.

Why might Mr. Wendt declare the General Synod free from all sectarianism and standing on God's word? - Probably because it accepts the Augsburg Confession only, as it says, according to the main point (as *substantially correct*) and is thus liberal, even if one believes certain "secondary matters", e.g. the presence of Christ in Holy Communion, to turn a blind eye, provided that one keeps quiet about such beliefs in secondary matters and shows oneself worthy of the tolerance most graciously bestowed upon one.

D. L.

had been sent by the Oberkirchenrath. At the same time, the report of our union with the General Synod of Basel reached us, as an obvious proof that we were not such rigid, dry Old Lutherans as we had been portrayed. Mr. Spittler sent the whole to the Oberconsistorialrath, who expressed his complete satisfaction with our procedure."

We concede to the gentlemen in Texas that they have thoroughly cleansed themselves of the suspicion of decided Lutheranism (for what is the so-called Old Lutheranism different?), so thoroughly that even a rationalist-uninspired church council could not have denied them this testimony.

(Sent in for the Lutheran.)

Protest.

Under this name, the Honorable A. Henkel of Germantown, Pa, has sent out a pamphlet in English in which he complains about the resolution passed by the Lutheran Synod of Ohio last year: not to admit anyone to their association in the future who belongs to secret societies (Freemasons and Oddfellows in particular), and tries to persuade the members of the Synod to demand that this "hateful resolution" be removed from the minutes at the next meeting.

Mr. Henkel thinks that it is not a logical procedure on the part of the Synod to decide not to admit Freemasons and Oddfellows in the future, and not rather to expel immediately those who belong to these secret societies. We agree with this; for one should not only not let injustice come among oneself, but also expel it from oneself, with this proviso, however, that the expulsion should not take place immediately, but only after sufficient instruction and admonition, which, however, would not be given a hearing.

The author then, in order to achieve the stated purpose of his writing, seeks to cleanse secret societies of suspicion and recommend them. To this end, he goes beyond the sacred Scriptures. The sayings, for example: He who does evil hates the light, and he who does the truth comes to the light, John 3:20, 21. These prove that secret societies are at least subject to the suspicion that they do evil. But may a Christian, who is supposed to avoid evil appearances, expose himself to such suspicion? Likewise the saying: What I say to you in darkness, speak in light. Matth. 10, 17. From this we learn that the Lord was not a secret keeper, nor did he want his disciples to be. But he has left us an example, that we should follow in his footsteps, and his disciples should keep his commandments. Then the Proverbs: Avoid a heretical man when he has been admonished once and again. Tit. 3, 10 and If anyone comes to you and does not bring this teaching, do not take him home, nor greet him. For whoever greets him makes himself partaker of his evil works. 2 John 10 and 11. Now it is obvious that these secret societies receive and contain heretical people; for the fact that they "accept the Bible" does not protect them from this; the heretics do this as well. Those who belong to such secret societies do not act according to the apostle's word; on the contrary, they seek and maintain fellowship with heretical people and call them brethren and are more familiar with them than with their own brethren in faith. Where is the obedience to God's word and where is Christianity? After Mr. Henkel has gone over the Bible in this way, he suggests that the whole blame for the recent decision of the synod lies with preachers from Europe, who, because there are eternal secret societies in Europe and in this country, are dangerous to the state and religion. They are filled with prejudice against all secret societies. The sensible reader, however, will trust the "preachers who have come from Europe" as well as the native ones - with the exception, however, of Mr. Henkel - with more Bible knowledge and faith than he should let himself be persuaded that they are only guided by prejudice and that they have not participated at all in the attack of the Synod on the secret societies: Attack of the Synod on the secret societies. In order to cure "these dear brethren who have recently come from Europe" of their prejudice, "the author" urges them not to forget that they do not know whether a secret society may not have existed since time immemorial, the purpose of which may have been to preserve and transmit the Holy Scriptures to posterity. This society may have hidden copies of the Holy Scriptures in various places and is still doing so in order to keep them out of the hands of persecutors, and this must have been done according to a secret plan, otherwise the hiding would be of

no use. We do not doubt that with this argument Mr. Henkel may make some luck with childish readers and cure them of their so-called prejudice against secret societies. The author then further appeals to the fact that Luther and the symbolic books allow full freedom of use of the laws, order and statuses that exist in the world, and claims that the church is not like any other external police force. But the Synod acts against this by not leaving its members free to belong to secret societies. Mr. Henkel would have said something better if he had reminded himself and his readers that Scripture, Luther and symbolic books allow and advocate freedom for good, but not for evil. Finally, the author goes on to quote the words of a man who also fell into the Masonic Society and fancied it; and to add emphasis to these words, the author adds, "that all the Brigadier Generals of the War of Independence were Masons, except Benedict Arnold the traitor." In his writing, the author describes himself as a Lutheran of the "old school." It may be that the author went to school; but does not seem to have learned much. Incidentally, we believe that the protest of Mr. Henkel will not entirely fail of its purpose, namely that "the church would like to take the matter into its own hands"; but that it will contribute something to the fact that at a coming meeting the inadmissibility of a Christian's participation in the secret societies will be discussed on the basis of Scripture and the nature of those societies, and that the resolution already passed will be completed to the effect that the members still in the synod, after they have been duly reproached if they refuse to leave those communities, will also be excluded.

(Sent in by Pastor H.)

How parents should respect Holy Baptism in their children and therefore regard and treat them.

(From Scriver's Soul Treasure, 3rd Th. 6th Ecc. §22.)

Parents, love your children, not because they are your children, because they have sprouted from your blossoms, because they are beautiful, lovely, kind, quick, your playthings and pastimes that give you pleasure and joy, as do the Turks and pagans, but because they have been born of God through holy baptism, cleansed by the blood of Jesus, and filled with the Holy Spirit. Christian parents must not only love their children as the flesh of their flesh, but also as members of Christ, as temples of the Holy Spirit. They must love them not so much for their nature as for grace, not so much for their natural gifts and abilities as for the impulse and gifts of the Holy Spirit. They are to be looked upon, not so much in the coat of many colors, wherewith we clothe them, as in the garment of the righteousness of Jesus, which was put upon them in holy baptism. They should also be accustomed from their youth that when they are asked: My son, my daughter, what is your greatest happiness and glory? your best ornament, your noblest treasure and highest honor? - they will joyfully answer, "That in holy baptism I became a child of God, a possession of my Lord Jesus and a temple of the Holy Spirit, an heir of heaven and blessedness. They should be led to not only say this, but also to believe it with all their heart, and to learn to despise all the world's pretentious and splendid vanity. In this respect Christian parents must not hold their children in low esteem, and must not treat them unseemly in words and deeds. One finds some godless people who curse their children terribly, calling them devil's children, devil's heads, devil's rascals, who go after them with great fury and as raging, as a bitter and enraged animal; strike at them with fists, bludgeons; throw at them plates and whatever else they have at hand; drag them about by the hair, push them with their feet; and this often happens when the children least deserve it, since, if their heads are otherwise quite tidy, they can be made to feel the

The child's parents can hold the greatest courage and all kinds of virtues to their credit, and can be the next in line for wickedness. First of all, stepparents often sin in this, sometimes keeping a child entrusted to them worse than a dog. But I do not say that such impetuous storming, raging and frolicking does the least good in child rearing, and makes the children fearful servants, but not godly, for what grace and blessing of God can there be in such an unchristian procedure? And how can the Most High sanctify and bless the discipline that is done with deliberate sins? - It is obvious that such tyrannical, unreasonable parents do not respect the holy baptism of their children properly, and that one day they will have a heavy responsibility. Christian parents must temper all rightful anger with love and gentleness, and see to it that they do no more harm than good with their discipline. Otherwise, of course, Christian parents must be diligent and zealous in the discipline of children, considering that the children are entrusted property of the Most High, which he has given them to preserve. They are paradise flowers, which God has given them for pleasure and joy, but also for diligent care and supervision. . .

The baptized children of the Christians are the cloths and tablets, which the Lord Jesus chose with his blood and in which he asked himself to be represented by his holy spirit. They are all jewels of the heavenly King, which belong to His treasure. They are all vessels folded with the blood of the Son of God. Parents must be careful of their children in this regard, so that they do not deprive the Lord Jesus of such a dear possession and neglect the salvation given to them in baptism. They have received from God a precious possession entrusted to them. He has entrusted to them the baptized children, the nucleus of Christianity. He has appointed them gardeners and overseers of his flower garden: how will they be able to answer for it if, through negligent cultivation, through neglect of prayer, and through their own annoyance, they neglect it and let the noble flowers and plants of God choke and spoil into weeds?

(Conclusion follows.)

(Submitted.)

Now leave, my heart, your mourning.

Now leave, my heart, your mourning! - Your Jesus enters. Just as after rain showers mild sunshine follows. When earthquakes, fire and wind roar long enough, then a gentle whisper follows, refreshing, quiet and gentle.

You must go through many sufferings to God's heaven, You shall not sow here with joys, But rather with thirsts. If thou wilt one day strum harps. So bear, - God grant; If thou wilt wear crowns one day, Bear thy cross here.

Your heart will indeed bleed, when God smites you with wounds, so that against his rods your evil flesh stirs, and says with a wicked mouth: "Why does God punish me so? I will not be glad for one hour of this poor life."

But put down the grumbling that is only of the devil; regain new faith. And suffer as a Christian. Only God's fire of love has sent you your cross. Only because you are so dear to him, therefore his hand stabs you.

God longs full of faithfulness for his child. Only that he may please you, his paternal sense demands; he wants to transfigure you through the cross in his image, until he satisfies all your sorrows in the kingdom of honor.

Hermann Fick.

(From the Lutheran Herald.)

The following important, especially for Lutheran preachers highly useful Who! will be published by the undersigned on May 1 of this year:

Draft Sermons

about the sunday and feast day gospels from Dr. Luther's sermons and interpretations.
by **E. G. W. Keyl**,

Pastor of St. Paul's Lutheran Church in Baltimore. First issue.

The drafts of the Gospels from the 1st to the 13th Sunday after Trinity, as well as the Gospels on the feast of St. John the Baptist and the Visitation of the Virgin Mary.

These drafts are worked out according to the sample given in the "Lutherophilus" about the gospel on the feast of the appearance of Christ. Only they are even more instructive in that the individual passages from Luther's writings are described more precisely, both according to the place where they are found and according to their opening and closing words. With respect to the former, the number of paragraphs in Walch's edition is given in the enumeration of the individual sermons and interpretations from which the drafts are taken, so that the reader can easily determine from the individual passages whether the designated passage is found at the beginning, in the middle or at the end of the designated sermon and interpretation. With respect to the other, for each passage not only the opening and closing words are given, but also the relevant paragraphs, from which one can conclude the length and brevity of the passage itself and find it all the more easily in the designated sermon or interpretation. Whoever now notes in his edition that of Walch's edition in the margin, would save himself a lot of time and effort for any later use of the drafts because of the search for the passage.

The drafts include all of Dr. Luther's sermons published up to now, as the complete church and the double house sermons (by Dietrich and Röer), as well as the mixed sermons, which, as well as the interpretation, for example, of the Sermon on the Mount and the Magnificat, can only be found in the Erlangen edition, except for Walch's edition. For the complete use of the drafts, therefore, the possession of one of these two editions is required. However, whoever owns only Luther's Heiden Postillen, or even only one of them, would still be well served by these drafts.

The whole is to be published in four booklets, and, in fact, if the first booklet meets with a favorable reception, the second booklet will contain the drafts of the 14th -is 27th Trinity Gospel, and will be ready for mailing in the month of August. The first issue, containing 32 pages, will cost 15 cents individually, the dozen \$1.5V.

Pastor Keyl is already well known to the theological public as a thorough connoisseur of Luther's writings and as an industrious researcher in them through his presentation of the Catechism, of which the first main part has been published, so that nothing but something efficient can be expected from these sermon drafts.

Orders are requested to be sent as soon as possible.

Heinrich Ludwig, printer and publisher, 45, Vesey St.

New - York, March 30, 1855.

For your consideration.

Pastors belonging to the Missouri 2c. Western District Synod who have heretofore "neglected" to file or send in their last year's parochial reports are hereby requested to send the same immediately to the undersigned.

Aug. Selle, Secr.

Crete, Will Co, Ills, May 1855.

Letters and funds received since April 23.

From the pastors: Frederking, Loeber with \$5.00, Ernst with \$4.00, I. M. Johannes with \$12.50, A. Wagner, I. N. Beyer, G. Reichhardt, C. L. Knapp, I. G. Nuetzel and from the -Gentlemen Cyr. Luecke, I. G. Wolfs I. H. Bergmann, Th. Büniger.

Also money:

From the municipality m Columbia, Ill.	\$ 2,50
" Mr. Pastor Polack	20.30
,,,,, Selle	4,00
" " " Gunther	- 8,00
" " " Lochner 3.	20

St. Louiö, May 7, 1855.

Otto Ernst.

Receipts and thanks.

Cordially thanking, I hereby certify to have received from the brothers Friedrich and Wilhelm Meyer zu Fort-Wayne \$16, 51 for my support in the seminar here.

May the gracious and merciful God repay the lenient givers abundantly, here temporally and there eternally.

Albert Bruno Barthel.

Fort-Wayne, April 13, 1855.

Received for my support in the seminary at Fort Wayne two thalers from Frederick Dinkel residing in New Kork, which he collected at a wedding for me bar.

For this love shown to me, I thank you very much and may the good Lord repay the benefactors abundantly.

Daniel Schmatz.

Fort-Wayne, April 24, 1855.

Undersigned hereby gratefully certifies to have received \$2.00 from the honored Young Men's Association of Buffalo.

Karl Kirsch.

Fort-Wayne, April 24, 1855.

Undersigned hereby certifies that he has received from Mr. Thomas Jcnsen, a memberc of the Buffalo congregation, \$7,00 to assist in the Fort Wayne Seminary.

For this he expresses his sincere thanks and wishes God's rich blessing to the benevolent giver. Kart Kirsch.

Fort-Wayne, April 24, 1855.

For my upkeep at the local institution, I have again provided old:

" Parishioners that.	1.40	by Mr. Past. Brewer in Addison, Ill	\$ 5.00
		" an unnamed person	3,85

in Summa \$ 10,25 for which I acknowledge with heartfelt thanks.

Concordia College, May 4, 1855.

Augufr Reincke.

For my support at the local institution I received: from Mr. W. Heuer in Addison, Ills \$5.00

""Mrs. Meier		
"" >, 1,	00	
"" H. Kruse	""	1,00
""Mrs. Kruse		
""	5,00	

sen.

„ " Past. Brewer	""	5,00	
" " W. Stünkel	""	6,M	
" G. B. (my little brother)		2,00 " H. B.	- <u>10,00</u>

at all: \$35,00. about which I hereby acknowledge most gratefully.
 Loncordia College, 4 Mac 1855.

Wilhelm Barthling.

Signed-^' brfchemigt with fervent thanks to God u">oer benevolent giver from the Cincinnati Young Men's Association \$5 to have received.

The faithful God richly repay the lenient givers.

Heinrich Dör mann.

Fort-Wayne, April 28, 1855.

Get

u. to Concordia College dau:

Receipt of the Gem. of H. Past, King in Lafayette, Ja. \$13.00 Subsequently sent in by Mr. Past. Steiubach sent in byr Women's Club in Liverpool, Medina Co, O. Ill.00

Don L. S. in Liverpool, Medina Co., Ohio 5.00 " of Rodenberg Township, Cook Co., Ills. d.

Past. Sech 3,00

" of the Immanuel congregation in Chicago, Ills. by Past. Schick- 4,50

" of the Lutheran Trinity congregation at Milwaukee, Wis.

by Mr. P. Lochner, second shipment 16.84

" of the Lutheran Stcphans congregation in Milwaukee,

Wis. by Past. Fleischmann 19.25

Sent in by Mr. Päst.Bilz inCumberland, Md. \$2.00 and namely:

by Joh. Böbm \$1,00

" Christ. Heepich- -50

" Joh. Langenselder 50

By Perm Past. Stecher in Huntington sent in \$27.25, to wit:

by Herm Christ. Köster \$5,00

"" G. Bernhardt 4,00

"" Julius Gotsch 4,00

"" F. Poppy 2,00

"" A. D. St. 8,00

"" Chr. Schvpper - 1,00

<," Chr. gap 1. 00

„ " C. Brandt 50

"" L. Sievers 25

"" H. Brüggemann 50

„ " A. Fischer 25

"" H. Mainmcier 50

"" Pork beard 25

Don Mr. Past. Stephan in Town of Theresia, WiS., 300

By H. Past. Röbbelen in Frankenmuth, Mich. \$31,50

namely:

byHerm Leonhard Bemthal \$2.00

"" Pickle man 3,00

„ " Joh. Bernthal 1,00

"" Leonh. son 2,00

"" I. G. Relcnsberger 2,00

"" Iah. Hype 1,50

"" Jak. Wölzlein 1,00

"" L. Lösel 5,00

"" I. M. Hubinger 5,00

"" I. OrMer 50

"" G. A. Ranzcnberger 6,00

"" Andr. Lämmermann 50

"" GeorgHörlein 50

"" Leonh. Steigmann 50

"" Christoph Hörlein 1.00

Through Mr. Past. Wichmann in Cincinnati, O., from

Mr. Silk thread 3,00

" Herm Past. Ernst in Eden, N. I., sent in \$12.00 namely:

by Herm D. Walter \$1.00

" " K. Riefler 1,00

" " 3rd farmer 2,00

"" D. Heinrich 2 ,00

"" D. Schweickhardt sen. 1.00

"" H. Farmer 2,00

"" M. Balzer IM

"" G. Philippi 2,00

Don Mr. Past. Dulitz in Milwaukee, How. \$ 5,00

" of the community in Frohna, Perry Co., Mo. by.

Mr. Past. Löber	22		
			,00
"Mr. Past. Brohm in New York			5,00
" of the Altenburg congregation, Perry Co, Mo, by Mr. Rev. Slater		64.75	
" Mr. Past. Böbling			56
By the same of Herm Rekdhardt			IM
From the congregation of the Rev. Werfelmann in			
Auglaize Co, O.			26.0h
" of the rv. luth. Zionsgemeinde of Mr. Past. Fick in New Orleans (as Miss. Money eingrs. the 22.			
February 1855.) ...			22M
Don a member of the same community			20,00
" Mr. Past. Sievers in Frankenlust, Mich,			
by Mr. Moritz Great			3,00
" the congregations of the Rev. Rickunann in			
Fairfield Co, O.			-10.00
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A-, Ha., K., L., Wü.^ Z. ä §1. - Vā., Di.,			
Fr., R., Bl. ä 75 Cts. - Bā., j., Bo., Bu.,			
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Cts. - Fi., Wi., Pr. L 25 Cts			14,62
" of the Cedarburg community:			
L. §3. Gr. §1.50. Hg., Mo., Wi. ä §1. - Hi.,			
Sch., Wo. 4 75 Cts. - Ge., Gi. L 50 Cts. -			
Cb., W. Gr., R. 4 25 Cts. -			11,50
" of the community in Town Abbott:			
Bre., K., Schr., Scho., Z. ä §1. - Joh.			
H. 94 Cts. - Gz., F. L 75 Cts. - Ve., Gr,			
M., W. 4 50 Cts. - Jac. H. 25 Cts. - Bo.			
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" of the community in Town Mequon:			
Bi., Sii. ä §1. - I. D., F. F., W. M. ä 50			
Cts. - C. F., F. M., Br., W. D., Bu., H.			
I. ä 25 Cts. - Pa., Ho. 4 10 Cts. - KP-,			
Schm. zl 12 Cts. - G- 15 Cts. Wo. 5 Cts. . - 5.64 „, the community in Town Saukville: *			
Casse §1. L. s. §1. G. N- 75 Cts. L-, M-, S-,			
Sch., I. R. ü 50 Cts. 5			,25
d. to the Synodical Treasury of the Western District:			
From the congregation of Mr. Past. Riedel in Dissen,			
C. Girard Co, Mo §4.05			
" of the congregation of Mr. Past. Selle in Crete, Will.			
Co., Ill. 5.61			
" of the congregation of the Rev. Holls in Centerville, Ill. 2.66			
" to some members in Frankfort, Ill, by Past.			
Cake sent in			0,53
"Mr. George Bay in Liverpool, Medina Co., O., subsequently sent in by Past. Steinbach - - - 0.56			
"Mr. Ludwig Remiiger ibid			0.25
" the HH. Past. Küchle, Bolhert u. Brauer ä 2,00 6M " Mr. Past. Müller 2			,56
" Herm Prof. Walther			2.06
" Mr. Lebrer Bartling 2			.06
" the teachers Erk, Fischer and Riebling n. 1.00 - - 3.06 " the pastors: Rennecke, Schieferdecker, Rie			
del, Lehmann, Jungk, Polack, Schick, Straßen, Stubnatzi, Lange, Wvnecke, Sallmann, Selle, Wunder and Löber L §1.00 15.0t			
Ed. Roschke.			

Received

for the widow Heid:

Don Mr. Past. Muller near Manchester, St. Louis	
Co., Mo.	§0.5t
"Mr. Past. Selle	0,5t
"Mr. Past. Böbling	0,5t
"Mr. Past. Röbbelen	o,5t

Ed. Roschke.

Received a. to the Synodal - Casse:

DonderGemeindedes HermPast. Hattstädtin Monroe, Mich. for the maintenance of the generalpresident§10	,0"	"	of	the
congregation of the Rev. Streckfuß, to glei				
chemical purpose 6	.0			
„ the congregation of Herm Past. A. Ernst in Eden, near Buffalo 4	.9'			

" the congregations of Mr. Past. Richmann, to the
Maintenance of the general pres. 12.0<
" the same municipalities, **for the maintenance of the teaching staff at our institutions**) 10.0
" of the congregation of Mr. Past. Sallmann, to the
Maintenance of the general pres. 4.0
For sold Synodal Constitutions- 2.7
From the congregation of Mr. Past. Heid in Pomeroy,
for the maintenance of the general pres. 10.0
" of the parish of Herm Past. Brohm in N.-N-
from the cent fund, for Jan. - Mä^ 1855 27.3
d. to the Synodal - Misstons - Casse:
By Mr. Past. Stubnatzy sent 8.6 namely § 6.03 from its congregation,
2.62 from the Lord's Miss.-BLchse
! Judge,
By Herm Past.Selle, collected at a family gathering 1 .25
sesequently sent in by Mr. Past. Steinbach- 14,76 and namely:
§7.17 v. d. St. Paul's parish in Liverpool, O.
7.59 from the women's association there.
Collecte on Easter in the parish of Mr. P äst.
Brewer to Nddison, Ill. 26,56
From the congregation of Mr. Past. Brohm in N. A. - 13,00 " the schoolchildren, of Mr. Teacher Jung in Col- linsville, Ill. 1,30
e. for the maintenance of the Concordia - CvlliegS:
From the opinion of Mr. Past. Biltz in Cumber- la^Md. - S2M
" of the municipality of H^rn^ast, Volkert in Schaum
burg, Ill -- 8 ,00
„ Mr. LinderMmidt in Milwaukee, Wis. 1,60
Yield of two "Mleeten on Palm Sunday and Easter, incl. 25 Cts. from an unnamed person, sent in by Herm Past. Johannes sent in
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Year 11, St. Louis, Mon. May 22, 1854, No. 20.

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jubilee on next September 25.**

Continued.

Consequences of the victory for the Protestants.

Thus the emperor was now master in Germany. The Protestant party, which had hitherto offered the strongest and most successful resistance to his efforts to rule unrestrainedly in the empire as well as in the lands otherwise subject to him, was so humiliated and broken in the defeat and capture of its two leaders that it was so easy to think of no more uprising on their part. Trembling, they looked forward to the most extreme thing he would decide about them. No external power was at least at their disposal to avert it. Bohemia learned at the "bloody Diet" what it meant to draw the imperial disgrace upon itself by disobedience and yet not to have averted the consequences of it by failing to vigorously support their fellow believers in Germany. Earlier, they had carried a picture of the House of Habsburg, on which the camp of a lion (Bohemia) was painted, into which an eagle (Habsburg) had dropped its unrath, among other flushes.

they now had to realize that the eagle had claws and the power to tear the lion to pieces with them. It was only through the intercession of a few princes that they were spared the execution or torture of only the heads of the Präger Bund, which the Bohemians had made to protect their rights of the estates and religious freedom. The nobility partly lost their dominions and jurisdiction, the towns their privileges, royal judges were introduced everywhere. Many nobles were expelled from the country, commoners were whipped out of the country by the executioner, and where there was still a vestige of mercy, it was only brought about by the loss of property. The stricter parthei of the Protestants, the Bohemian Brethren, were expelled from the country forever; they turned in three large trains first to Poland, then to Prussia, where they were kindly received after they were recognized as brothers upon examination of their faith. Especially the old and noble Paul Speratus (author of the song: Es ist das Heil uns kommen her), Bishop of Posen, showed them much love and friendship.

In the Netherlands, the emperor now also had a free hand, since he had his back in Germany. He could now, as a good "Papist physician and father of the country," apply the right "sharp medicine" that would accomplish what he had hitherto striven for in vain, namely to eradicate "the pestilential poison of heresy root and branch. This medicine was ordered in a strict imperial mandate and consisted in the fact that even all those, "who know Stan

They may be of the same nature and character who possess, buy, sell, or otherwise bring among the people a book by Luther, Oekolompadii, or any other unknown author, which has come to light within thirty years and does not have the censorship of the University of Louvain, or who secretly or publicly discuss or interpret the Holy Scriptures and especially serious doubtful matters, or to interpret the same, unless a theologian who has a certificate from a proven academy, should be regarded as a rebel and disturber of the common peace, those of the male sex should be put to the sword, those of the female sex should be buried alive - NB. when they have renounced their error. But if they persist in it, they shall be burned without distinction, and in one case, as in the other, their goods shall be confiscated 2c.". The same punishment awaited those who knew of any heretic and did not denounce him. A Radicalcur should be thought. The same love that ordered it also made sure that it was diligently applied. Over 50,000 people were beheaded, drowned, hanged, buried alive, burned and executed with other ignominious death sentences in the Netherlands alone during the reign of Charles V for the sake of the Gospel or alleged heresies. With such evidence of a motherly heart, who would not consider the Roman Babel the mother of all believers, and the pope the rightful representative of the one who has given the poor, lost, and

lost sheep, even lost and damned sinners and enemies of God and His eternal truth bled themselves to death on the cross for salvation! Revelation 17:1-6.

Of course, this was not the way to do things in Germany. Here he had to deal with princes who were jealous of their freedom and sovereign rights, and who, even if many of them liked to see and promote the suppression of the Protestants they hated, would not have admitted that the emperor would have carried it out on his own authority without further ado. And he, too, needed the empire against the encroachments of the pope. For Charles felt that he was man enough to be a true Roman emperor in the old way, who, if necessary, would also put the pope in his place. He was by no means willing to use the prestige he had just gained in the empire as a humble subject of the pope to elevate himself to the pope, but rather to restore the proper relationship between emperor and pope as it had existed in the early days of the church. Therefore, when the papal envoy at Bamberg tried to persuade him in a truly Roman way to turn his victorious arms against apostate England in order to restore the right relationship between the emperor and the pope. When the papal envoy at Bamberg wanted to persuade him to turn his arms against England, which had fallen away, in order to bring her back to the obedience of the pope, as he had done with Germany, the emperor said that he had no desire to take on the position of captain in the service of a man who, in the midst of the last enterprise, had left him in trouble and danger; and when the nuncio thought he had to remind him of the duties he owed to religion, the emperor replied that he only wished that others would fulfill their duty in this respect as well as he had fulfilled his. He declared the pope to be an old jealous man who had already caused him more trouble than all his other enemies. Of course; how could the pope calmly watch that the imperial power wanted to reassert itself next to his own, and with full energy made the most vigorous efforts to do so. Especially a pope who, at the news that the emperor had occupied Piacenza after the assassination of his (the pope's) son, was not afraid to proclaim that he must have Piacenza back and that he should do so with the help of the devil.

In spite of the considerations that the emperor had to take into account in Germany, means were found to reach the goal here as well.

The Diet of Augsburg in 1547.

It was strange enough that your lord, in this city where 17 years ago his name had been proclaimed before emperor and kings by his church, should humiliate it in the deepest way and let his enemies celebrate a triumph. The estates, too, could grasp it in their hands that their freedom was gone. Their disgrace was made clear enough to them in the two captured princes, whom the emperor led into the city with a strong covering of Spaniards. Philip of Hesse had even been placed on a horse, his brave sword tied to the scabbard with ropes,

He had to ride into Augsburg amidst the laughter and insults of the papist mob. This was warning enough for the princes to show obedience to the Emperor at this Imperial Diet, which was made even more emphatic by the fact that the Emperor had the free imperial city occupied by his troops. Here, too, the emperor was to experience what German loyalty was in comparison with Spanish loyalty. His Spaniards demanded the back pay. Then the emperor entrusted himself to the German Landsknechts. A Spaniard wanted to snatch the flag from a lansquenet, but the latter immediately hit him in the middle, "like a turnip. In the street fight, which now became general, the German lansquenets protected the home of the emperor, who was in danger for three hours, finally satisfied the Spaniards by paying their wages, but had the leaders beheaded. However, such incidents could not make him waver in his plans.

In the proceedings of the Diet itself, it became all the more apparent how the relationship of the estates to the emperor had changed. The Protestants had been subjugated, the Romans were most indebted to him, and even more so those Protestant estates that had been taken back into his grace. Therefore he could impose what he wanted. Right from the beginning, he forbade the estates to discuss general matters in special meetings, as had happened in the past. What they were fully entitled to demand of the Emperor after the electoral capitulation, namely to remove from the country the foreign troops that he had led into the country contrary to the imperial laws and had placed in occupation here and there, about which the greatest and most just complaints were made, they presented to him as a submissive request

in the most submissive terms, and thanked him for the Emperor's "most gracious" answer, which was in fact a negative one. The joint intercession for the princely prisoners was also in vain. On the other hand, Moritz was enfeoffed with the Saxon church at this Imperial Diet, before the eyes of the old Elector Johann Friedrich *) and Adolf von Schaumburg, instead of Archbishop Hermann of Cologne, who had been deposed because of the introduction of the Reformation, with the Cologne church.

When, right at the beginning of the Imperial Diet, there were discussions about church affairs, voices were raised as to whether the matter could not be brought to an end in the shortest and easiest way by Ulan restoring everything to the old status. The imperial confessor still considered it necessary and feasible. He thought that the tinder of all heresies, the Lutheran sermon, should be removed at all costs, that an end should be put to it without fail, and that, on the other hand, the Roman cultus

*) The old Plattdeutsche Lübecker Chronik notes: "Den 2^l. Febr. hefft Hartch (Duke) Moritz tho Außborch iitt^ultatis (the reward of injustice) ick wolde seggen de Herlichet (glory) überkamen; hefft de gebe alde Corforste angesehen, und gelachet, dat me (man) mit Untruw sodane Herlichet vördenen schall und kann."

The Protestants would have to reintroduce the church property that had been withheld by the Protestants and restore it to its former use. Everyone might then believe what he wanted, everything would gradually return to the old track. King Ferdinand recognized the impracticability of such an idea; he replied that one could do so if one had the courage, strength and means to plunge into a new war, which, however, would turn out to be even more dangerous than the one just ended. By the way, there was not a penny in the treasury to even start the war. So they came back to the Concilium as the true way to put an end to the division. What should the Protestant estates do? In former times they had freely proclaimed at all imperial congresses: "They desired a free Christian concilium, by which the church would be reformed at head and members and cleansed of all abuses, where not the pope and his followers, who himself was a defendant, but God's word would be the judge. A Papal Concilium, however, such as the one recently announced, is not a right one, not a Christian one, nor one that conforms to the decrees of the kingdom, but a dangerous and fraudulent one, in that the mob that condemns the pure doctrine of the Gospel and cruelly persecutes and murders innocent people for that reason cannot be called the Universal Christian Church, but is the bloodthirsty and accursed race and mob of Cain. Hence it follows that they must be completely out of their minds if they wanted to understand or agree to such a dangerous concilio, especially since it was to be held in Germany according to the imperial decrees, while Trento was located in the Welsh lands and, moreover, was subject to a cardinal who entangled the pope with duties, and thus was nothing less than a free imperial city". Now, however, they had to agree to everything that the emperor demanded, at least with silence. Some dissenting voices were raised, especially on the part of the cities, and the latter even submitted their objections to the emperor in writing; however, everything was arranged in such a way that the emperor could report to the pope as the final result of the consultations that what he had been trying to achieve for so long, he had finally succeeded in doing with great effort. The entire empire, princes, princes and cities were willing to submit to the Concilio.

But with the Concilio itself it looked bad, and this gave reason to lay a snare for Protestantism, through which the Antichrist, according to human understanding, would have finally snatched life from him, if the Lord himself had not torn it.

(To be continued.)

The pilgrim writer, that is, the editor of the Saxon ecclesiastical bulletin, which bears the title: "Pilgrim from Saxony," Pastor Rühle of Lausa in Saxony, writes in the bulletin of March 10 of this year, among other things, the following: "Father Grabau, whose third word was: Beelzebub, Rotten, Bann-, did not win me over for himself and his cause."

taken. Also, it is still dear to me today to have been one of the very few who (although they had to let themselves be looked at in a peculiar way) abstained from voting and agreeing to the sentences put forward by Grabau at that Leipzig conference. But whether those from Missouri have spoken right in all things and have been right, I do not know either. It is a pity that the truth and its knowledge cannot be found, won, contended for, and preserved in any other way than through struggle, and that we cannot struggle without lacking diversity at the same time.

(From Ehler's Kirchenblatt.) Church News.

From Nassau.

We take the following from the Prussian "Kirchenblatt":

News from Nassau make a mixed impression, are partly of a pleasing, partly of a saddening nature. The most gratifying news is that our Lutheran brothers are actually tolerated there, in that neither Pastor Brunn nor Pastor Hein are in any way prevented from serving the congregations with Word and Sacrament. Rev. Brunn even married a military person in their garrison without anything happening to him about it. Pastor Hein regularly holds services in Anspach every four weeks and visits the parishioners there and in the surrounding area without being disturbed in this activity. So the persecution of our brethren has indeed ceased, and even though the Lutheran church in Nassau has not yet been formally recognized, God the Lord is to be praised for the fact that the congregations there can henceforth be served with Word and Sacrament without hindrance. Yes, thanks be to the Lord, who answered prayer, that he helped so far and that he asked the heart of the sovereign to do justice to his Lutheran subjects. For it seems that the persecution was stopped by the personal will of the duke himself and that the improvement of the conditions came from him. May the Lord bless this prince and his country for this and further strengthen him to do justice to his Lutheran subjects, who are undoubtedly loyal to him, and to soon grant them full ecclesiastical freedom by law and to secure it. - It is saddening that Rev. Brunn has been ill again for some time, so that he has been able to do little in his office. But God is to be thanked for the fact that Rev. Brunn willingly humbles himself under God's hand. He writes in reference to his illness: "But I find full peace in the awareness for whom and for what I have spent my strength and confidently await the time when, according to God's counsel, it will be valid again to walk and not to grow weary. - It is also saddening that an appointment of the Rev. Hein as pastor of a special

The church has still not been able to carry out its work. The main reason for this is the lack of funds of the congregation in Usingen and the surrounding area, where Rev. Hein would otherwise have been pastor

would be employed and would be able to take up residence there (in Anspach). (At present he still lives with his family in Sieden, with Past. Brunn together in the parsonage there, where, however, the space does not want to give way, so that Past. Hein feels compelled to let his family move in with his parents-in-law for the winter months.) - —

From the Palatinate.

The following is reported by the "Pilgrim from Saxony" in the number of Jan. 13 of this year:

In the Bavarian Palatinate, the president of the Lutheran consistory, Dr. Ebrard, raged against the Lutheran church. In the year of the revolution, the Palatine church regiment had managed to break away from the Oberconsistorium in Munich and had created an independent position for itself as its own consistory, which is directly under the Ministry of Culture in Munich. When complaints about Ebrard's actions come in, he has always been proven wrong. However, this does not prevent him from inventing something new again and again in order to suppress and eradicate the Lutheran confession. Thus, he issued a new official instruction for the Palatine clergy, according to which he obligated them to the "modified Augsburg Confession," but at the same time he ordered them to follow it. At the same time, however, he made them swear to abstain from the points of difference eliminated by 8 4. of the Deed of Union in their teaching activities. However, this new instruction was not issued to the clergy in general; for the time being, it is only applied to the newly appointed clergy and was first applied to the newly appointed pastor K. Rede! in Reichenbach. Only on the evening before the day of the introduction he got

to see the new instruction, immediately it was clear to him that he could not swear to it without reservation, reservation however was not permitted and the introduction was postponed to not small scandal in the municipality and surrounding area. Pastor Redel fell ill and, the only son of a very poor widow, he died after severe suffering, but in his heart confident and joyful in his faith. - It is believed that this new instruction also lacks recognition on the part of the k. state government. Dr. Ebrard forbade the Lutheran doctrine of the Lord's Supper as well as the Calvinist one and allowed only the Reformed one! - Keep us, Lord, by Your word, and stand -.

Hafert.

We read the following in the Prussian "Kirchenblatt" of January 1 and 15 of this year:

1. news from the parish of Löwenberg - Bunzlau. Unfortunately, the former pastor Hasert, who saddened us 2-1/4 years ago by his apostasy to the Roman church, has recently been published in Bunzlau by a paper entitled: "Was I possessed by the devil when I became Catholic?" But immediately - not to our joy, because we wish, as we do, so also to the opponents in the church struggle, the free, uninhibited expression of their faith - he has been confiscated by the authorities, showing how little hope there is that he will return from his error.

come and rise from his trap. But it will please all faithful members of our church to learn that, apart from his underage children, no other soul in the congregation has followed the former shepherd; even the wife of the apostate brother stands faithfully and firmly in the paternal faith, especially, as she herself is convinced, supported and sustained by the intercession of many believers. She is more deeply convinced than ever that the Roman church is a false church, but the Evangelical Lutheran church is the true church of the Lord.

On January 2 of this year, a public hearing took place before the royal district court in Bunzlau on account of the writing of the former pastor Hasert mentioned in No. 1, p. 10, the title of which (i.e. somewhat differently than stated above) reads: "Was I blinded by Satan when I became a Catholic? An ear witness reports on this trial as follows: "The trial lasted probably four hours and was interesting. The book has very strong passages against Protestantism and against the state that has become through the Reformation. The red thread that runs through the whole book is, as it seemed to me, that through the Reformation the way is paved for antichristianism, which in our time manifests itself in rationalism, atheism, democracy, socialism, and so on. Protestantism forms the transition from Catholicism. - Hasert defended himself, or rather his book, with the assistance of a lawyer. His main reasons for defense were: The position of the Catholic Church and the Protestant Church in relation to each other is so hostile that they cannot speak against each other in any other way than this, and he had not spoken in a hateful manner; he had been attacked and had to defend himself, and Huschte, who had not spoken against the Catholic Church as extensively as he had against Protestantism, but in a similar way, had been acquitted; finally, he had not meant the Prussian state, but the state in *abstracto* (in general). His defender merely claimed the right of freedom of press, and exhorted the court not to make itself a court of faith. After the prosecutor's plea, which was very Protestant, Hasert took the floor again: by Protestantism he had by no means meant and referred to the Protestant church, but to the old Protestant, old Orthodox, which is still found in the old Lutherans. But this did not help him. I could not wait for the announcement of the verdict, but N. N. stayed there and told me that not the whole book, but eight passages had been condemned to destruction - probably because of defamation of the Protestant church and the state and arousal of hatred against fellow Staats. That was at least the charge. It is almost funny, however, that among the condemned passages there is also one on which the charge of contempt of the Catholic Church and arousing hatred against Catholics is based. This is a passage in a letter (probably

by a Lutheran pastor) that Hasert had printed in a book, in which very strong expressions against the Catholic Church occur. Whether Hasert will apelliren, I do not know."

Lutheran Synod of Iowa.

From Pastor Löhe's "Kirchliche Mittheilungen aus und über Nord-Amerika" (in the penultimate number of the most recent year) we see that a Lutheran synod has been formed in Iowa. The aforementioned writes in that paper:

"Our friends in Iowa have united in a synod. They still have very few pastors (P. Großmann and P. Fritschel in Dubuque, P. Deindörfer in St. Sebald am Quell and Missionary Schüller; Dörfler has recently joined them as the fourth); the synod will be the smallest in America. They have joined together on the basis of all Lutheran symbols, but in the sentences they have provisionally (!) adopted, they have not denied their direction (!), namely that they do not take the symbols as the final point in all matters, but only in those of which they speak. But not through them (they are so modest (!) that they do not hope for anything great of themselves!), but through whom God wills at the time and hour that He pleases.

Note: It seems strange to us that it is described here as a direction peculiar to the Iowa brethren, when they, as it is said, "take the symbols only in the pieces as a terminating point, of which they (the symbols) speak. Either the gentlemen thereby explain something quite self-evident or the explanation has a meaning, the revelation of which seems to them "for the time being" unacceptable. If we are to state honestly what we think, it is that the Iowans wanted to salve their conscience with their clause and declare that in their confession of the Lutheran symbols they could not be bound to the doctrine of church and ministry at the same time.

Löhe's report goes on to say:

"The Synod stands peacefully beside Missouri and Buffalo; but it will be a great question how its relationship to both Synods will develop. It stands with them in North America, as we stood at the last conference between Missouri and Grabau: a position which will be more difficult to maintain in North America than here at home, because on the other side the insight into the local circumstances and into the actual errors of both parts will impose itself more than here and will then also urge more to take one side or the other. It may well come that it will be very difficult for the small group in Iowa to maintain the middle position, which is peaceful on both sides. May the Lord prevail and create blessings and peace."

Note: This language of Herr Pfarrer Löhe's almost sounds like the last, or at least it does.

The last waves of the white flag. All the more, when a few lines earlier the following report of Mr. Dörfler from Fort Wayne is communicated: "Everything is different than in Germany. Freedom is expressed in all circumstances. An American church service makes a completely different impression than a German one, even if the same liturgical pieces occur" - to which Father Löhe subsequently adds: "We can only wish that our departing friends will see with their own eyes and come to know men like Grabau not merely from the account of others, but from the approach of their official and living conditions."

Löhe continues in his report on Synod Iowa as follows:

"But not alone is this a difficulty for the little Iowa Synod, but it has another difficulty to overcome, of which we wish to speak a few words. That our friends would like to gather German Lutheran congregations around them is our wish and their own intention. There is no lack of opportunity for this, since masses of Germans already live in Iowa and a strong train of immigration is going there. However, with all the certainty they have that the visible church can only ever be a mixed one, they do not want to apply it to mixed congregations, but they would like to take such measures that the congregational discipline would not be made too difficult by the excess of the wicked. What they want is not new: they want a catechumenate, which our friends of the other direction also want and more or less practice, although they do not put the name first. But the path that the brothers in Iowa are trying to take is new. On the one hand, they intend to bless as many circles as possible with the means of the Word and Sacrament entrusted to them by God, but on the other hand, they want to recognize as real members of their congregation, with a seat and a voice, only those whom they find to have proven themselves in a longer trial. They want to preach wherever they find a call; they want to baptize, teach children and

prepare them for Holy Communion, as other faithful teachers do; they also want to admit to Holy Communion whomever they can. They also want to admit to Holy Communion whomever they can accept without any remorse of conscience; on the other hand, they want to tell everyone freely from the outset that they only want to grant a seat and a vote in the determination and administration of their community relations to those who, in the course of a longer acquaintance, will prove to be free of reproach with regard to their faith and life. This is to be an attempt to overcome the unpleasantness of American-free congregations. Whether the attempt will succeed, they do not know. They reserve the right to make experiences and to modify and regulate their procedure according to them. Only one thing is certain to them, that they will not give in to the American mob rule in the church, which, under the shield of the spiritual priesthood of all believers, considers itself sanctified and justified.

The church's constitution and bylaws should also be used as a means of opposing them as far as possible. One may disdainfully prophesy misfortune to their plan and raise oneself far above it; but let the faithful men try only what is possible; there is still time to turn back to the usual course known to everyone, and who knows in the end what will happen. The greatest difficulty of the matter lies in the external existence of the preachers. The less difference one makes in America in accepting parishioners, the more one can get and the easier it is for preachers to feed themselves. If, on the other hand, the catechumenate is kept, many will not endure the test, the number of church members and thus also the salary of the preachers will be and remain small, and while other congregations will become large and glorious, congregations of the desired kind will appear poor and small, and excellent forces will wither away in need and misery. As far as human eyes can see, this can only be avoided by independent and prosperous parish foundations: but who endows such? Our means are too limited, so that we, together with our friends in America, can do nothing at first but recommend the matter to the Lord and wait for the blessing that he may pronounce. If we are not mistaken, there is much perseverance and self-sacrifice not only among the preachers, but also among the church members who are more closely connected with them. Section 1 of the Society for Inner Mission in the sense of the Lutheran Church has tried to support the efforts of their dear friends by helping them to purchase their own house and property in the city of Dubuque by placing a borrowed capital of 3800 fl. at their disposal. In the newly purchased house the school teachers' seminary and the first beginning of a Latin school found shelter. These institutions are the center of activity of our friends. They cannot lift the stone they are supposed to lift without having a point to stand on. It was also necessary to help them a little more, because as new arrivals in their great poverty they would not have found the necessary trust among many people in Dubuque and the surrounding area who were willing to help. They found this trust, however, because it became obvious how many friends and how many loyal hands they could count on in their endeavors in Germany. In order to strengthen our position in Iowa, our property in Saginaw County, for which we were not even thanked there, is to be transferred from the faithful administration of Pastor Sievers to the ownership of the Iowa Synod.

Note: 1. if the gentlemen of Iowa want to prevent, in the manner indicated above, that non-suspicious people are given a seat and a vote in the determination and administration of municipal affairs, then this is by no means, as Mr. Löhe supposes, something new, but something that has been known to us throughout our American history.

The establishment of "independent and prosperous parish foundations" for this purpose is something new, however, and for those who prefer the comfortable position of a German pastor to the apostolic one of an American one, who want to practice church discipline here and yet sit firmly and softly, it is not a bad thing at all.

When Father Löhe speaks of "the American rabble in the church", "which could recognize itself as sanctified and justified under the shield of the spiritual priesthood of all believers", this is a nasty speech, which at least is not justified by our experience. The ruling rabble here cares nothing for the "spiritual priesthood of all believers," but mocks it and, as in Germany, willingly allows itself to be dominated, exploited and led around by the nose by the most unworthy rationalist priests.

Judgement of Father Löhe

about the sound in the "Informatorium" 2c.

Although Father Löhe lets a certain sympathy shine through in everything he writes about the Grabauian Fraction in his Mittheilungen, it must be acknowledged that he does not let himself be distracted by his preference to such an extent that he approves of the tone in which the organ of the Buffalo Synod is held. In the last number of the "Mittheilungen" of the previous year he rather writes:

"As much as we now recognize the more related direction of the Informatorium and feel 'satisfied by it,' we also believe we are only doing honor to the truth when we find the tone which the Informatorium also leads in these latest sheets against Walther and his Synod unsuitable for the initiation of peaceful relations. The members of the Fürtber Conference will certainly not recognize in the tone of the Informatorium against Missouri the change which they would have wished for the excellent paper."

Father Löhe also makes the following remark, which demands consideration and appreciation for a fair assessment of the position he has taken on the American church:

"We are convinced that by far the most significant progress of the Lutheran Church of our day is taking place in North America, and this sentence alone expresses the great esteem in which we hold our North American brethren of both persuasions. We mention this only with the intention of avoiding the appearance of our own arrogance in our statements. We want nothing but the prosperity of the American Lutheran Church and would gladly become small for it and allow ourselves to be kicked into the dust without even opening our mouths.

(Submitted.)

Recent Papist Persecution in Tuscany.

The Detroit Evening Tribune reports the following from the London Christian Times, which we excerpt here:

Domeniko Cecchetti is a widower of 43 years, who worked in the tobacco factory of the bankers Fenzi and Co. and had the fullest confidence and respect of his masters. He brought up his four sons with such care that they were regarded as models of good behavior throughout the neighborhood. This astonished the young apprentice of a wine merchant, and when he heard that the father was reading the Bible with his children and friends, he said to his master that the Bible could be

Cecchetti said that it was not such a bad book, since it produced such good fruit. The latter revealed the words of his apprentice in auricular confession, whereupon Cecchetti was sued by a priest to the police. Three months later, four gendarmes held a search at Cecchetti's house and triumphantly took away a copy of Diodati's Bible and two New Testaments. After ten weeks he received orders to appear before the authorities. The judge asked him

according to his opinion of the mass, power of the pope 2c. Cecchetti answered that Jesus Christ was once offered as a sacrifice for the sins of men, and that no further sacrifice was necessary. "As for the Pope being the head of the Church," he said, "I know of no other head than JEsu[m] Christum." He most emphatically refused to name any of his confreres with whom he had read the Scriptures. Thus he was condemned,

for his crime of reading the Bible, was sentenced to a year's imprisonment in Imbrogiana. On the 25th he

was taken from his house by the gendarmes. Hastily he kissed his four sons and entrusted them to the care of Him with whom is wisdom and strength. The following day he was dragged away in heavy iron chains, looking pale but composed and calm.

Here, too, the Roman priests have only proven anew how fiercely they hate Jesus and his word, and what a spirit of murder against God's children animates them. But the Lord strengthen the dear Cecchetti, that he may do not become soft in his tribulations, but fight cheerfully against the Antichrist and persevere in the faith until the end.
H. Fick.

From a letter to a member of our synod.

Durlach, Baden, March 3, 1855.

Dear beloved brother in office!

A thousand heartfelt thanks for your dear letter of January 8, which I received correctly on February 5, in the hours when I was

By God's grace I was given a child, my fourth son, whom I gave birth to on February 9 through the sacrament of Holy Baptism. I incorporated him into the Lord and His Church through the sacrament of Holy Baptism. - I now also consider your dear letter a gift of God's grace, since it is such a bright testimony to the unity of faith that unites us even across the desert of the vast ocean! Once again my heartfelt brotherly thanks! It is no small consolation to me, indeed a sublime strength even in the struggle prescribed for me, that even in the farthest distance praying hands are raised to implore the final victory of the dear Lutheran Church in my fatherland, which so urgently needs the blessing of the Word of God and the pure confession from the mouth of the people, in view of the ruin of the latter! You already know that all pleas and petitions to our high national government for ecclesiastical existence on the fatherland soil have been in vain and will probably be in vain in the near future, because the government at all costs wants to secure the union from one end of the country to the other.

We want to maintain the sect, even by the most violent means. They want to allow us a makeshift sect, but without free, unhindered exercise of the divinely ordained office of preaching the Word and administering the sacraments. Therefore, my official functions are still subject to fines and prison sentences, which has only recently happened because of some baptismal acts performed by me!

Nevertheless, we persevere and hope, that the Lord will be more merciful than men and will finally help us against the will of men and yet through them to our good Lutheran rights here in the country. The number of Lutherans is increasing, albeit slowly, through resignation from the non-denominational union, and only a few days ago a second clergyman, Pastor Ludwig, near here, left the non-denominational church service and joined our church. I am not a minister of the Lutheran congregation, which has its discomforts in having to seek out the scattered Lutherans throughout the long stretch of country, under the sabers and bayonets of the lurking and warding off gendarmes and police officers. To an American pastor such conditions must be truly incomprehensible! But I may encourage you all the more to continue your intercession for your badly persecuted fellow believers in Baden! We have experienced glorious proofs of the power of this infallible weapon of faithful Lutherans!

God bless you, dear brother! May God continue to bless your important ministry as before. With true brotherly love I remain

Your faithful brother in office

C. Eichhorn, luth. past.

(For the Lutheran.)

Fire of old Lutheran church at Winchester, Va.

It took place on the night of September 27, 1854, and gave rise to a speech in English given by your Ebrw. P. Krause and was subsequently submitted for printing. The speech has as its text: Isaiah 64, 11: The house of our holiness and glory, in which our fathers praised you, is burned with fire. After the hand direction of the same, historical, instructive and edifying remarks are made about the designated object. The building site was donated by Lord Fairfax in 1753; the cornerstone of the building was laid in 1764. It was built of old gray limestone; but the construction progressed slowly because of the enormous building costs and the difficulty in obtaining workers, and was completely stalled during the War of Independence. In 1785, the Honorable Christian Streit, born in this country but of German parents, became preacher of the congregation. Through his efforts the construction was completed. The church received a tower, two bells, cast in Bremen in 1700, which were rung for a long time on Saturday evenings in memory of the following Sunday, and in 1795 an organ. The church was simple, but of such appearance that it certainly could not be taken for anything but a church, and was considered an ornament of the place.

The Gemeine was originally German. It is said of its members. Some scoffed at their broken English; but they could not often scoff at breaking their promise. Christian Streit, who served the congregation as pastor until his death in 1812, preached English and German.

In the night in question, a fire, probably built, broke out near the church, which because of the great drought and lack of water could not be stopped sufficiently to save this building.

The sympathy that the speech arouses, by the way, is unfortunately very much weakened by a passage that occurs in the execution of the text word "holiness". It is said that an old document in Latin about the purposes of the founders of the church says, among others, "it is consecrated to our evangelical religion alone, with eternal exclusion of sects, whatever their name may be, and of all who deviate from our evangelical Lutheran religion or do not adhere to it in truth". And soon after, the speaker says that "although they sought to prevent an improper use of the church, yet it was distinguished by some act of fellowship with the other parts of the body of Christ". Preachers from almost all denominations had preached there at various times, at their altar the invitation had repeatedly gone out "to all who sincerely love the Lord Jesus Christ, whatever name or confession they may be" to partake of Holy Communion, and more

the like. It is difficult to understand how a Christian enlightened man can take part in such activities himself, or praise them - for that means to assume that the holy scriptures have not spoken clearly and definitely about all the subjects of the doctrines of distinction, or that, although they have done so, one need not be so exact about them. Similarly, how such a one does not perceive that the descendants acted in grave contradiction with the express determination of the fathers, and how their guarding against sects makes him think only of "heathens" and "Mormons". And when, at the end, the speaker reflects on God's intention in this destruction of the church by fire, he expresses the thought that it may have been done in order to prevent its desecration in this materialistic generation by the use of the old building for worldly purposes, it is surprising that the thought occurred to him that a church building might be desecrated more seriously by religious desecration than by turning it from a church into some kind of utility building.

"Saint Louis People's Gazette."

Until a few weeks ago, those Germans of the West who still believe in a God, in a Providence, in an immortality, in a final judgment and in heaven and hell, were in great embarrassment, if they also wanted to take cognizance of the state of affairs in the political and business world. The local German secular newspapers were either under the editorship of atheists, moral indifferentists and insane subversives so filled with mockeries of all that is holy, with obscenities and declamations mocking all order, that it disgusted every German of only some moral and religious feeling to pick up these papers; Or they were so obviously in the service of a political influence-seeking parochialism and jessuitism that at least a Protestant had to stand in line to support them and to be informed from them about what he, as a citizen

of the world and of the state, needed to know on the outside. It gives us no small pleasure to be able to inform our readers, especially those here in the West, that since April 25 of this year a new political journal has been published here in St. Louis under the title "Saint Louiser Volksblatt", edited by Mr. M. Niedner and published by Mr. Christian Fr. Schneider, which we believe we can recommend to our readers with a clear conscience: The editor, defending himself against attacks on his paper from the atheistic editor of the local "Anzeiger des Westens", declares in the number of May 5, among other things: "It is true that the men who founded the Volksblatt believe in a God, in an afterlife and in a future redemption.

They even go so far - we hope with joy - as to pray to their God, to thank him and to implore him for his guidance. And if they did their part for a newspaper that takes their attitude into account, that does not beat their most sacred feelings with fists every day - what is reprehensible, contemptible, unjust about that? Or has it come to the point in this country of legal freedom that only the all-constricting atheism has a language, while religiousness must be silenced? We are proud of our audience, also of those ""few,"" which the Volksblatt took from the Anzeiger. Our audience is highly respected in number and education and integrity, and it is largely thanks to them that Americans still speak of the "German element" with respect. It is to him that we owe the explanation - which, by the way, also expresses a lasting basic feature of the Volksblatt: that our newspaper will be purely political, but never irreligious, never unchristian.

In citing this public statement by Mr. Schneider here, we cannot fail to mention that we had the honor of becoming personally acquainted with this gentleman a few days ago, and have convinced ourselves that Mr. Schneider is completely sincere in making this statement.

Of course, many Christians of this time and of this country are of the opinion that a political magazine should also stand up for religion against atheism, Jesuitism and gross enthusiasm, and even, where possible, for the orthodox faith. However, we do not hold this opinion. State and church are two quite separate fields. A political paper should therefore remain on its proper terrain, the ground of secular law, and not descend to the religious field; just as, in turn, a religious paper should leave its own to the latter. A newspaper for the needs of civil life should take note of religion and the church and their representatives only to the extent that they affect civil life, especially when they endanger it. We subscribe with the fullest conviction as an exceedingly important truth to Luther's statement in his exhortation to peace at the time of the Swabian peasants' revolt in 1525: "The authorities should not prevent what everyone wants to teach and believe, be it the gospel or lies; it is enough that they prevent revolt and strife. The same position that the secular authorities take on religion and the church should, in our opinion, also be taken by a secular newspaper: We believe that a secular newspaper should also take the same position. (Of course, we do not say this because we are not happy about those political papers that are not only written by Christians, but also stand in the service of Christianity; however, we consider the above-mentioned position of a paper for Christians as citizens of the country to be the most natural).

So we think that when Mr. Schneider

When he states as a permanent feature of his Volksblatt that it will be purely political, but never irreligious, never unchristian, he has thus described the position of his paper in such a way that, if, as we have no doubt, it remains true to the expressed principle, it will well deserve the support of Christian readers.

Of course, it goes without saying that the editor of a political paper cannot always express the opinion of his readers, but certainly often gets in their way. But we think that among Christians this should be the least cause for displeasure with the paper. Christians do not want to be guided by demagogues who pander to them, but only to hear in order to judge for themselves.

The more corruptly the local atheistic press has affected the Germans here for a long series of years, the more we consider it our duty to call upon the readers concerned to support the "Volksblatt". Here in St. Louis, it has already displaced the local blasphemous and filthy daily papers from many families and has already done much good negatively. Only a very wide circulation will ensure the existence of the paper and make it possible for it to become more and more suitable for its purpose. *) Would those of our readers, whose recommendation could help the paper, realize this and use their influence to get the paper as many honest paying subscribers as possible.

The paper is published daily and weekly. Out-of-town subscribers receive the "weekly" for the annual subscription price of \$2.00, the "daily" for \$5.00 annually. Orders are to be made at Office No. 46 north Third Street, corner of Pine Street, by letter at the address: "St. Louis People's Gazette - St. Louis, Mo."

"The **Sunday Bulletin**, edited by Father Müller in Immeldorf in Bavaria, has ceased to appear with this number, as we can see from the last number of this Bulletin last year. In its place is

"Freimunds

Kirchlich Politisches Wochen-Blatt ' für Stadt und Land" (Church Political Weekly Bulletin for Town and Country)

stepped. The latter is edited by Pastor Wucherer in Nördlingen. The publisher is Beck there. The annual price is 1 fl. 48 kr. or 1 Thl. Pruss. C. First of all, this paper is supposed to be an extension of the so-called "Sammelkasten für Heimathliches und Welthändel" ("Collection Box for Home and World Affairs"), which used to accompany the "Sonntagsblatt". As the intention of this extension, the editor states: "To offer a paper for the awakening, promotion and strengthening of ecclesiastical sense and understanding not only for one country, but for the Lutheran church of all German countries. He further writes: "Whoever wants to read my political creed, look at Rom. 13, 1-7, where it is written."

The editor readily admits that up to now, as a result of the lack of facilities, some things have come into the paper that do not correspond to the tendency of the paper any more than to the will of the editor. We ask the Christian reader to take this into account.

Pastor Kilian.

As we can see from the "Pilger aus wachsen", the dear Pastor Kilian and his congregation, which emigrated with him to Texas, had to suffer a lot of bad gossip there after his departure from Germany. The "Pilgrim from Saxony" speaks about this under the heading: "God's guidance!" with heartfelt regret and concludes with the note and the wish: "Among other lies was also the one, as if Father Kilian had left his flock on the way out! May the Lord guide the dear brothers and remain their shepherd and his flock also in the new homeland.

Public Notice.

After all votes entitled to the election of the candidates for the vacant directorship at Concordia College in St. Louis have been received by the undersigned Secretariat of the Electoral College, the same hereby submits the obligatory report that the following election results have been obtained.

The following three received the most votes:

1. cand. Neubert in Leipzig, namely 9 votes, including 7 for the directorship and 2 for a gymnastics teacher position,
- 2 Prof. Biewend in St. Louis, namely 6 votes,
3. past. Sievers in Frankenlust, namely 5 votes.

It is now incumbent upon the dear congregations, as well as the venerable teaching staff at St. Louis College, to make use of their right of appeal with regard to the addition of another candidate to the

electoral list and with regard to justified protest. The members of the electoral college are now at liberty to make use of their right to add another candidate to the electoral list and to make a justified protest within the next eight weeks from today. The members of the electoral college, however, want to notify the undersigned as soon as possible of the men elected by them from among the above-mentioned and any others to be added. Finally, the undersigned takes the liberty of announcing that Mr. Cand. Neubert has declared in a private letter received from him that he would not be able to accept the election if it were to affect him. May the Lord have mercy that, through the investigation of His holy will, the right man may also be found in this election, whom He has determined. He has determined.

Frankenlust, May 1, 1855.

Ferdinand Sievers, Secretair of the Electoral College p. t.

The Northern District of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. S t. will hold its meetings this year at Trinity Lutheran Church in Milwaukee, Wisconsin, June 6-13us. Milwaukee, Wisconsin, March 21, 1855. Friedrich Lochner, Secr.

(Submitted by Past. H.) [Hoyer.]

World Trade.

Our readers will hear without sympathy that immigration from all the parts of Europe where people are moving to the United States in the first four months of this year was barely a third of the multitudes that arrived here in the corresponding months of last year. Only 2812 Germans landed in New York during the month of April. The poor among the arrivals usually find themselves in the most distressing situation, since in our eastern cities in particular unemployment still continues at a high rate, and a quite unheard-of dearth of all common foodstuffs severely depresses even those who still and again have work.

But my readers will impatiently ask: how is it in Europe, how is it in the Crimea around Sebastopol. Well then: since April 9 until the last mail of April 22, the French and English sent an iron hail from 500 fires into the city, and 1209 people were killed or crippled daily, without causing more damage to the fortifications than what the Russians restored overnight. On the other hand, in the same days, namely from April 16, one could hear an endless jubilation and shouting of joy in and around London: Emperor Napoleon and his wife were guests of Queen Victoria of England. On all public buildings of the capital of England the flags of England, France and the Turk (the crescent) were flying, deputations of the secular and ecclesiastical corporations greeted the emperor with pompous speeches, there was no end to the cannoning, illuminating and so on for days. But let us rather look elsewhere, to where, also in the same days, attempts were made to settle the disastrous dispute. The peace congress in Vienna broke up on April 21, when the Russian envoy declared that Russia would never agree to a reduction of its power in the Black Sea as demanded by England and France. In vain the same envoy made some more overtures: the die was cast for war. To Germany and, since Prussia has so far firmly maintained its neutrality, to Vienna you must now look; there, not in Sebastopol, not in the Baltic, where the English fleet has already been forced to return, lies the decision on the events of the future, as far as it can lie with men. The last news indicate that England and France fear that Austria will not be on their side, but will try to remain neutral. We can only say we hope so, we ask God for it. If Austria turns either to the English and French or to the Russians, the dispute will be fought out on the soil of our beloved old fatherland - God may mercifully protect it from such calamity.

For poor students.

By Hrrrn schoolteacher G. H. Fischer in Chicago, collected at Mr. H. Niemann's wedding for Con- cordia students Grupe and Siegmann 82.26.

Received May 15, 1855, from the Young Men's Association in Frohna for the pupil of Concordia College, Ludwig Lochner, 86.00.
A. View end.

Receipts and thanks.

To the worthy Young Men's Association of the First Lutheran Church in Pittsbrmg, I hereby express my warmest thanks for the first quarterly contribution of 812,(0 of the second year of my support in this institution.

C. F. Th. Grebel.

Concordia College, May 11, 1855.

Warmly thanking undersigned certifies to have received from Dr. Sihler 84,00 and from Mr. I. Krudop 85,00.

E. Evil.

Concordia College, May 12. 1855.

Received

for the widow Heid:

81.00 Cd. Roschke.

Get

a. to Concordia - College - Construction:

From the congregation of the Rev. Kunz in Hancock

Co., Yes. 829.50

" Mr. Immanuel Guenther in St. Louis 5.00 " the congregation of Mr. Past. Clöter in Sagt- naw City, Mich. 15.76

"Mr. Past. Detzer in Desiance, O. 5,00

" whose congregation in Fulton Co, O.: .

M. Leiktinger 50 Cts, P. Eckley 35 Cts, two unnamed 15 Cts, I. Leininger, F. Leininger G. Leininger, Jak. Leininger, Andreas Moll, F.

Krauß, Conrad Kutzly scn. and Conrad Kutzl" jun. ä25Cts. 3,00

Proceeds of the Easter collection in his parish in De- fiance, O. --6 ,00

From the congregation of Mr. Pastor Trautmann in Adrian, Mich:

A. Wagner and M. Mulzer ä 83.00, G. Hol" zinger and P. Hoffmann L 82.00, M. Fischer, B. Billenstein, K. Schneider, I. Wagner and

Bab. Wagner L 81.00, I. Wiesinger, M. Wie- smger, L. Wagner, P. Riebel, H. Beck, M. Klein and G. Schaßberger ä 50 Cts, M. Mei- crhuber 81.50, M. Langohr 75 Cts. and G.

Wiesinger 25 Cts. - 31,00

" young people of same congregation, 2nd mission 5.30 " Mr. Loegler at Noanoke, Huntington Co, Ja. 3.00 " the Gern, at New Bielefeld, Mo. by Mr.

Past. Link 39,25

" Mr. Johann Ortner in Frankenmuth, Mich.-- 50 "" Fischhaber "" 25

"" Leonhardt White in "" 50

d. to the Synodical Treasury of the Western District:

From the parish to St. Louis 82.80

Ed. Roschke.

Get

a. to the general Synodal - Casse:

From Mr. Past. Jüngel in Liverpool, O., sent in from his congregation 810 .00

as: for synodal reports 80

collectirt4 .32

From women's club 3,78

collected at baptisms1 ,10

" of the congregation of the Rev. Nordmann in Washington, D. C. 6.25

for the general president:

"Mr. Br. Rohlfing in St. Louis 1.00

"" Holzkamp there 30

" of the congregation of Mr. Past. Jä'bker in Adams

Co., Yes., 14,00

„ the congregation of the Rev. Link in Neubiele- seld, St. Louis Co., Mo. 8.40

d. to the Synodal -- Missions - Casse:

" of the parish in St. Louis 13.50

by Herm Pafk Sauer in Jackson Co, Ja., einges. 3.00 nemlich: 81.00 from Mr. Heinrich Schneider,

1.00 from Mr. Heinrich Böhner, 1.00 from Mr. Wilh. Junge, e. for the maintenance of Concordia College:

From St. Louis parish 22.00

ck. for poor pupils and students in Concordia- College and Seminary:

From Mr. Past. Daib and his congregation in Ha- miltvn Co., Ja. 4.00

F. W. Barthel, Cassirer.

Paid

d en 9th year:

Messrs. Burhenne, Jakob Stockbcrger, G. Willner.

The 10th year:

Messrs. G. Emmert (50 Cts.), Past Günther, Anton Heidemüller, Hempler, Past. Hengist (50 Cts.), Wittwe Hohld, Jakob Stockberger.

The 11th year:

Messrs. G. Emmert (50 cts.), Felde (50 cts.), Pastor Fritze, Pastor Günther, Past. Hengist (50 Cts.), Past. I. G. Hahn, Ant. Heidemüller, Jakob Kunz, Adam Kiefer, Chr. Kühnes, Heinr. Niewcde, Past. Nennicke, Heinrich Scheer, Past. Sallmann, Fr. Schleyer (7 Er-), Fr. Stutz, MrS. Stepprr, Past. Sauer, C. Weißburger (50 Cts.) The 1st half of the 12th year:

Messrs. Felde and Weißburger.

Letters and funds received

since May 7.

From the Herrm Pastors Trautmann with 836.00; Boy! with 810.50; E. Ridel with 815.00; Wagner; Lochner; Günther; Wunder, and.

by Messrs. EagerS u. Wilde; I. Newton Kurth; Lücke; A. Andreä with 81.00.
St. Louis, May 22, 1855.

Otto Ernst.

Changed Adresse.

Lev. II Lauer, Niles L. O., Ooolc Oo. Ills.

Mailbox.

To S. - Your Einscdung will appear in the form of a tract in the near future.

Due to the forwarding of lost copies of No. 8 of this volume, I am again forced to ask for the return of any surplus copies of this number as soon as possible, in order to be able to satisfy new orders.
F.W. Barthel.

Books and pamphlets, to be had at the undersigned at the buried prices.

Hirschberg Bibles, very nice and durable leather bound, ----- 3,75 Kirchengesangbuch für evang. -luth. Gemeinden verlegt vorder hiesigen evang.-luth. Gemeinde U. A.

Conf. in pressed leather binding, - - the piece 55 the dozen 5,80, the hundred 45,00 The same in larger: Printing and format, the piece 75 the dozen 88,00, the hundred 62,50 (From both formats are also copies, elegantly bound, in gilt edges, for the price of 81,10 to 81,75 in stock).

vr. Martin Luther's small catechism, unchanged print, the piece 10 cts, the dozen 1.00 Spruch spruch zum kleinen Katechismus Lutheri,

the piece 15 Cts, the dozen 1,50 Johann Hübners biblical histories, New-lorker

Edition, - - the piece 25 Cts, the dozen 2,60 New primers, or ABC and reading book for Christian liche Schulen, bearbeitet von der evang. luth. Synode von Missouri, Ohio un wandern Staaten, das Stück 10 das Dutzend 1,00 First, Second, Third, Fourth, Fifth, Seventh and Eighth Synodal - Report of the German evang. luth. Synod of Missouri, Ohio u. a. "st., jeder -----10

Sermon preached on Easter Day, 1851, at St. Louis, Mo. by Prof. C. F. W- Walther, - - -5

Whose sermon on 1 John 2:19: Why cannot and should not the belief that the true church is actually invisible and scattered over the whole world tempt us to leave the orthodox visible church, 5

His sermon on 1 Thess. 4, 1-7: The exhortation of the holy apostle to become more and more complete. Apostle to become more and more complete, 5

Conversations between two Lutherans on M e thodism, -----5

The pastoral letter of Pastor Grabau of Buffalo of 1840, presented to the public as a protest against the assertion of hierarchical principles within the Lutheran Church, the piece 15 Cts, the dozen 1,50 of Martin Luther's interpretation of the 90th Psalm, brochirt and trimmed, the piece 15 Cts, the dozen 1,50.

Whose letter of appointment of church servants to the Council of Prague in Bobinen, dated 1525, the piece 10 Ctö, the dozen 1,00

Whose Tractate of the True Church, 2 pieces of 5 "" of the freedom of a Christian -5

" " to the nathshcrren of all stands
that they should establish and maintain Christian schools, - - - ' 5
"" from the hard little book against

the farmers, -----5

" "" against the storming peasants - -5

" " Exhortation to peace on the
twelve articles of the peasantry in Swabia, ----- 5 "" ob Krieasleute auchinseligem
Can be able to -- - -5

,,,Warningtohis dearGermans5

"" from the creepers and angle-

preach -----5

Walther, C. F. W., Kirch und Amt, schön geb. 1,40 KircheundAmt nach lutherischer Lehre von vr.

A.Harless, - - - - - 20 The Martyrs of the Lutheran Church, ed.
ben by H. Fick, first volume, beautifully bound, - 1,00 l,ut)r^ropdiu3. Old and new, for the promotion
of a fruitful study of theology, by E.

G. W. Keyl, first issue -----20

v" Martin Luther's Home Postil -- - - .1.50 Whose Church Postil, Erlanger Ausgabe, 9 vols. 3.25 Whose Table Talks by Gerlach
-----30

Its interpretation on John 14. 15. 16. - - 80

D eat wedding gift ----- -95 Porta, Pastorale Lutheri ----- 1,00 Veit Dietrichs Hauspostille ----- 1,75 Keil's Catechism
Interpretation - ----- 1,00 Johann Arndts wahres Christenthum, six books,

with the little garden of paradise, - -L .25

Delitzsch, Communion Book, ----- 35 Stark's Prayer Book for All Days in the Year - - 1.10 Scrivers Gold Sermons, -----60
Löhes Agende, erster Theil, zweite Auflage, brochirt, 2M Dessen Saamenkörnn des Gebets, -----30

Whose smoke offering for the sick and dying, - - 30 Whose Conrad, a gift for confirmands, -20

Usurers, the word of truth, - - - - 1,40 TheChristian doctrine of reconciliation and

Redemptionby Kraußold, - ----- 30 Bauer s Grundzüge der Hochdeutschen Grammatik -55

Marx, General Theory of Music, - - -----2,25

The liturgy of a complete main gospel service

steövön La: ritz, - - - - -----30

Lairitz, Choralbuch, dritte Abtheilung, ----1,35

Ge d e nk ebl att to confirmation with sayings,

by Müller, 50 each, ----- 35 Stöbers Geschichten und Erzählungen, 1B. broch. 60 Gotthelf and Anna, a story for children, 20

The Savior, a Christian Christmas gift.

for children, with 63 lithographed pictures from the life of our Savior and the apostles, ----- 50 Various small picture books for the price of

10 to 15 cents a piece.

28 confirmation certificates with Bible verses and verses from the Bible, ingl. with biblical pictures and marginal drawings;

lithographirt and published by Leopold Gast ----- 1,00 24 baptismal certificates with Bible verses together with similar pictures

and marginal drawings; lithographirt and published by Gast and Brother, - - - 1,00 Note: Earlier 16 of these cost

Baptismal certificates 81, 00; however, since these have found a wider distribution than was to be expected, the publishers have currently organized this price reduction.

Melodies of German church song? after vr. Friedrich Layritz with the appendix 35 Cts, the appendix alone 15

Furthermore antiquarian

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Year 11, St. Louis, Mon. June 5, 1855, **No. 21.**

(Sent in by Past. Wyneken.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg.

A historical contribution to **this year's celebration of the Peace Jubilee on next September 25.**

Continued.

The Interim.

During the war turmoil, the papal machinations had succeeded in moving the Concilium from Trent to Bologna, and the emperor was unable to persuade the pope to open it anew in Trent. There was an open rupture between the emperor and the pope over this, and it was no disgust that as long as the old pope remained alive, things would turn out differently. Earlier, the Emperor's attention had been drawn by his brother Ferdinand to the fact that he should not rely too much on the Concilium alone, since it would not decide anything other than a complete restoration of the old Catholic nature, which the Protestants would not be satisfied with; rather, he should take matters into his own hands, and with the various models that the Colloquia had so far provided, it would not be difficult to bring about a settlement that the Protestants would put up with! and which the Concilium would not outright reject. So the attempt should be made once again to compare Christ and Belial.

and to merge light and darkness into a twilight in which anxious consciences should grope. He also had the men at hand who were to accomplish such work. It was the moderate Plough, who was now appointed by Moritz to his diocese of Naumburg, after the old Amsdorf had had to give way and Helling, or Sidonius, Churmainz suffragan bishop. Joachim of Brandenburg provided the third Protestant, Johann Agricola, who "would so gladly have been Bishop of Camin, and such also by the Elector of Brandenburg to the Imperial Majesty. Majesty". Yes, such a finished draft, perhaps worked out by Agricola, was presented to the emperor, perhaps by Joachim of Brandenburg. At least he boasted, when he boarded the carriage in Berlin that was to take him to Augsburg, "he is now educating as a reformer of the whole German country," he also wrote from Augsburg to his good friends, "he has not only collaborated, but has presided over the deliberations on the Interim," indeed he was so deceived by the vanity that seeks its honor in shame, that he boasted: "He had reformed the pope, converted the emperor and made him Lutheran; now would be a golden time, the gospel should be preached in all the bishops' lands and in all Europe."

The emperor went along with this submitted plan and was all the more able to do so because the estates at

his inquiry what to do to order the ecclesiastical turmoil until the Concilium had closed its sessions? (which, of course, was a long way off, since they had not even reopened at Trent) had put the whole matter in his hands. The work was now entrusted to the three men mentioned above. The last file, at the behest of the emperor, was still put on by two Spanish Dominicans: Malvenda and Dominicus a Soto, who rewrote the already wretched work of the father of lies in such a way that even Pflug did not deny that there was much idolatry in the Interim, which, if accepted, would be confirmed that it did not come from the first workers, but from the Spanish monks. But even before this revision, Bucer, whom the Elector Joachim of Strasbourg had sent for in the hope that he would sign it, confessed that it confirmed the whole papacy, and neither the brilliant bids nor the threats of burning at the stake that Granvella made against him could induce him to approve it; he left Augsburg secretly and reached Strasbourg again only at great risk. This book, which according to the Emperor's will was to be a guideline to be followed in the church until the disputes were resolved by the Concilium, and which for this reason is usually called the "Interim", was now excellently suited, although not to knock the bottom out of the barrel immediately, but to make way for the Augsburg Confession to be removed from the eyes and hearts of the people.

and to bring it back under the control of Rome on the old track. For this purpose it was cunningly and intricately enough arranged. Basically, it carried the whole abomination of the papacy, but covered with such a varnish that eyes blinded by the power of the emperor and the fear of persecution could only too easily be held by this varnish and deliberately not see the abomination underneath. Or, where it nevertheless looked too terrible, one could hang the little coat of adiaphoron (middle thing) around it, and thus equipped with good Lutheran phrases about Christian freedom in such things, present the abomination "to the rabble" and advertise it as acceptable. Thus, in the article on justification, it was taught that "God does not justify man by his works, but according to his mercy, purely in vain, without his merit; each one must nevertheless adhere to Christ's merit," and yet one did not want to abandon the "inherent" righteousness, and trust was directed both to the sanctification imparted by Christ, which follows justification, and to the righteousness acquired by him. Works done outside the commandments of God in good faith are praised and merit is attributed to them. All sins that can be remembered are to be told to the priest, and through the atonements, which consist of fruits of penance, especially fasting, prayer and almsgiving, the causes of sin are taken away, and temporal punishments are cancelled or at least mitigated. The merits of the saints, out of God's mercy and Christ's grace, are not only helpful to their salvation, but also useful to us for our protection and for the attainment of divine grace; the intercession of the saints is therefore to be desired. The bread ceremony and the sacrifice of the Mass remain, but only as a memorial and thank-offering, by which we do not earn the forgiveness of sins, but make use of the forgiveness of sins earned on the cross. They are to continue to be celebrated, accompanied by all the abomination of the Mass canon; so also remains the number of the seven Sacraments, the last of which "either benefits the body or guards the soul against the fiery darts of the Evil One." The divine right of the pope is not expressly emphasized, but nevertheless, according to the privilege given to Peter, to whom Christ commanded government of the universal Church, he is granted the place of "supreme bishop, superior to all others with full power to preserve the unity of the Church. This bishop himself - naturally taken according to the alienated concept of the papists - has the power to interpret the Scriptures, to establish the doctrine therefrom, to pronounce justice, to judge doubtful matters in the conciliarities, and to make laws. That the whole drag of ceremonies, feasts and holidays, clothes and other ornaments, chrysam, processions, lights, crosses and the whole order of the Roman liturgy was attached to it, everyone will expect by himself. And what was the poor conscience then, according to their own confession and the doctrine established in the Interim with all this stuff? Doubt, nothing more, because this was also established again, that man cannot believe without a doubt, for the sake of his weakness, that his sins have been forgiven. This was and is the consolation of the all-holy church, which it offers to its children, a scorpion for an egg. And that was and is still worth it today, that it sheds the blood of the saints in order to assert itself with its arrogated power. Only because one feared an outrage, the married priests were allowed to keep their wives, until the end of the concilium, so also the celebration of the holy communion under both forms. The priests were allowed to keep their wives until the end of the council, as was the celebration of Holy Communion in both forms by those who had enjoyed it until then, but they were not to despise the others, since the Body and Blood of Christ were included in each form. For the services rendered in this laudable work, Agricola received 500 florins from the Emperor and 500 thalers from Ferdinand, a significant sum at the time, along with the promise of a good dowry for his daughters if they should marry. Sidonius received the bishopric of Merseburg; Pflug had already received his reward in advance, namely the bishopric of Naumburg, to which, as already noted, he had recently been introduced at the Emperor's behest. According to Thuanns, the saying went around: "The authors of the Interim would have held on to the Chrisma in such a way, so that they themselves would be the better lubricated. For this spawn of darkness the Protestants were to give up the apple of their eye, the Augsburg Confession, and allow themselves to be introduced anew into the papal darkness. One would think that it would have been impossible to get through the Reichstag with the proposal to introduce this interim, but it happened. And two main factors contributed to this. When the emperor first presented it to the more powerful Protestant princes, it happened before the Spanish monks had laid their hands on it, and then they were also of the opinion that the interim should be a binding norm of faith for both parties. Thus they could really think that by accepting it they were not only not forgiving the cause of Protestantism, but also serving it, in that under its protection the right doctrine would now be

given more air even in the regions that had hitherto remained papist, in spite of the rulers who ruled over them. Moritz admittedly made counter-proposals, but finally promised not to cause any confusion in the Imperial Council by openly contradicting it, and even if he could not commit himself to anything on behalf of his subjects, they would finally see for themselves that it was not in his power to change something that all other princes approved. The emperor took this for complete consent and did not care much about the objections of the minor princes, Wolfgang von Zweihrücken and Johann von Cüstrin. When the Interim was finally read out at the Imperial Diet, not only the changes made by the monks, but also the new constitution, which was to be published in the

The preface also stated that it was binding only for the previous adherents of the Augsburg Confession; the papist party was only urged to insist on its old statutes. Thus the Protestants realized too late that it is not necessary to give the devil one's whole hand, but that he will take it himself if one only gives him a finger. During the discussion of the princes, which had to take place immediately in the presence of the Emperor, although in a more distant part of the hall, there was some opposition to the immediate acceptance, but before an actual inquiry was held, the Elector of Mainz stepped out of the circle and thanked the Emperor in the name of the estates for the great diligence, effort and care that he had taken out of love for the fatherland to calm it, and that they would obediently help themselves to what the Emperor's Majesty desired. The emperor accepted this as the expression of the attitude and general acceptance on the part of the empire, and so the interim was publicly issued as an imperial law, with the attached prohibition that it not be taught, written or preached against. And he was not of the opinion to slacken anything of it, also felt powerful enough to enforce his intention. The cities expressed their intention to issue a joint protest at the Imperial Diet, but nothing came of it.

(To be continued.)

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

Continued.

The thirteenth chapter.

"So now in the 13th chapter (on the trumpet of the last of the seven angels, who blows in the beginning of the 12th chapter) of the same seventh angel comes business? the third woe, namely the papal emperorship and imperial papacy, here the papacy also gets the temporal sword in its power, and now rules not only with the book in the other woe, but also in the third woe, as they then boast that the pope has both spiritual and temporal swords in his power.

"Here are two animals, one is the empire, the other with the two horns, the papacy, which has now also become a secular empire, but with the appearance of the name of Christ. For the Pope has restored the fallen Roman Empire, and brought it from the Greeks to the Germans, and yet is more an image of the Roman Empire than of the body of the Empire itself, as it was: nevertheless he gives spirit or life to such an image, that it nevertheless has its estates, rights, members and offices, and walks in some measure in pregnancy. This is the image that has been sore and has neither been healed.

"But what abominations, woe, and harm such an imperial papacy has done is not to be told now. First of all, the world has become full of idolatry through his book,

with monasteries, convents, saints, pilgrimages, purgatory, indulgences, immorality and untold more pieces of man's doctrine and works 2c. On the other hand, who can tell how much blood, murder, war and misery the popes have caused, both with their own wars and with the provocations of emperors, kings and princes among themselves?

"Here now goes and runs the last wrath of the devil with each other in the Schwang, there in the morning the other woe, Mahomet and the Saracen, here in the evening Pabstthum and Kaisertbum with the third woe, to which as an addition the Turk, Gog and Magog also comes, as will follow in the 20th chapter. And so Christendom is plagued in all the world and on all sides with false doctrines and wars, with book and sword, in the most horrible and miserable way, that is the basic soup and final plague. This is now followed by almost vain consolations of the end of such all woes and abominations."

(Luther.)

In the previous chapter, the reader who has surrendered to the impression that the snorting fury of the dragon, of which it gives warning, makes on a sheep of Christ, will have been as frightened as Tobias was when a large fish came out to devour him and he cried out with a loud voice: "O Lord, he wants to eat me. (Tob. 6, 2-4.) On the other hand, there follows a face that allows us to calmly look at the monster from which the children of God fled and hid, just as the young Tobias ran back from the great fish without being able to look at it. Therefore we will write in thought v. 4 and 5 to Tob. 6 about this chapter, namely the words: "And the angel said unto him, Take him by the feathers of the raft, and draw him out. And he drew him up on the land, and there he wriggled at his feet." Even if we cannot hope to enrich our apothecary from the entrails of the beast we see, since this animal is only poison and bile, we still have the consolation that we do not have to cut them off from each other first, and if the bile nevertheless overflows at the sight of them, such bile does not poison a soul.

Hereby it is already said that this chapter once the fiend itself completely Abmalt, whose Buben stucke "have been told us so far. While he was described so far as a robber and murderer, who plundered the city of God and made the ways unsafe, but appeared, as it brings his trade only masked, we are now opened a view into the murder pit where you can see him in his true form.

Just as the kingdom of Christ, although it remains the same in its essence as the "One Holy Church" from Adam to the last day, despite all the changes of time, because it has its sources in eternity, into which it flows, nevertheless appeared in two main forms, as the Old Testament and the New Testament, which are, so to speak, its right and left banks, so also the Roman Antichrist had already had his real model in the Roman kingdom before he had the same one.

The first part of the book is about the history of the Church. To its complete description, therefore, belongs that as well as this. Thus it comes that we here:

1. v. 1-10. a description of the Roman empire before we find

2 V. 11-18. The papacy is introduced.

"And I stood upon the sand of the sea"-: a worthy setting for a spectacle that has countless armies of barren works of darkness in its wake. "And saw a beast rise out of the sea" 2c. Cap. 12, 3: "A great red dragon" appeared in the same form as the "beast" here, except that the heads, not the horns, were crowned. The reason is that there the light fell more on the rage of the devil, to whom the Roman empire served only as a stick: the tool of the enemy disappeared before the impetuosity of the raging dragon and the bleeding wounds, which he struck without winning the bride of the lamb, just as at the fall of man under the serpent, through which Satanas spoke to Eve, we understand more the devil than the beast, which now crawls on the belly; now, however, the Roman empire is the object of consideration for itself. As an empire of this world it appears before the prophetic eye, as once before Daniel in the form of a beast: it corresponds to the desolate being that ruled at Rome and to the rapacity that devoured the world. The Holy Spirit lets it rise out of the sea because the other kingdoms around it poured into it like rivers that have ended their course and blurred namelessly with many other waters in the boundless depths. - The reason why the "seven heads" are emblazoned with "seven crowns" in C. 12, 3. is that the view there does not reach beyond the old imperial age: for the Roman empire is only considered in this place insofar as it played a role in the history of the bloody persecutions that greeted Christ's empire as spring storms and stripped it of its blossoms without damaging the fruit. At that time, the individual

empires that Rome had fused together were still kept under one imperial scepter, even if it was divided later. There was still a common head that wore the crown. But since in our chapter an overall picture of Roman rule was to be sketched, the tree had of course to remain as it finally fell: and it fell in pieces, so that really ten special empires again emerged from the old empire, but of the one Roman empire only the name remained. But the name remained: for the pope received it, when he already wanted to extinguish it, in order to support his own rule by it. So he had to serve with the "blasphemy" of God. Therefore the first verse closes with the words: "and on his horns ten crowns, and on his heads names of blasphemy." But whoever is more pleased with the allegory of numbers is free to think of the resurrection of the earthly with the "ten crowns" (double sensuality), of which the new kingdoms begat. Only leave the dawn out of it: for the light of heaven does not envelop the turmoil on the graves; at the most, one may make ten torches out of it, with which one leads the corpse of Roman glory to the grave, which itself ekes out its existence only as a ghost, under "names of blasphemy," nevertheless also as such still a foil to the "ten crowns," in German: one more proof that "the dead bury their dead" and set up grave monuments for them, or even more German that the apostle is right when he writes: "The dog eats again what he has eaten, and the sow rolls again in dung after the flood" (2. Petri 2, 22.).

The "names of blasphemy" are the moss on the funeral stone. This is the crown of the "heads", so that the image of death does not lack that of damnation.

In the previous verse the allegory (secret interpretation) has asserted its privilege, as it is also due in prophetic stories. As in ancient times, when a child was born, one first looked at the stars in order to read its fate in them and, as they say, to set the horoscope for it, so also of this birth defect, as it were, only the sign was noted in which it came into the world and at the same time, what kind of sign it itself was to the world. Now also the natural history comes to its right, since "the animal" is painted, as it lives and lives. Its shape is like that of a pardel. This is a very treacherous, cruel predator. The Romans were both. Then it has ringed spots. The old Roman empire looks just as colorful on the map, and yet it presents us with only a very weak picture of the wonderful mixture in which various religions, languages, customs and orders surged through each other in Rome. Because the end of the dominions, which all came under the Roman yoke, founded this new last world empire, and also, by the way, because of this, so many things were intertwined, which otherwise would never have come together, just think of the worship in Jerusalem and the grimace-like juggling at pagan idol altars, and place the death-matted peoples of the old world, grayed in lust, who had played out their role next to our ancestors, and other brute hordes who were about to build a new stage out of the ruins of the former; It is as if the Pardel with its ringed spots were created only to personify the Roman Empire (i.e., a living portrait of the Roman Empire). (i.e., to give a living portrait of it).

"His feet" are "as bear's feet". The bear has probably proportionally the broadest foot. The Roman Empire also had an enormously large space on which it stood, as on its feet. No animal has a foot that is proportionately as strong and murderous as the bear's, for it is in its paws that it has its strength and uses them solely to kill its prey. Wherever the Roman Empire set its foot, everything gave way to it, and woe to him who did not. A clumsier foot

there is also easily not, as the bear has. And so the Romans could basically do nothing but stand, and they did it well: for their civil community was so well-ordered that one still learns from them in the play today. Noble arts and deeper sciences, however, they themselves did not set on the path, nor did they promote them further. In this they remained bunglers, if one compares them with their masters, the Greeks. They have learned such things as a bear learns to dance. Even the praised Horace, as long as he walks upright at the staff of foreign teachers, falls down again and again on his fours and testifies by crude meanness whose sex he is. But power gives fame and money covers up some nakedness. Thus it has come about that the name of the old Romans has a good sound in the world, despite the pardle spots and bear's feet that the holy spirit attaches to them. They were democrats too, of course, but only for a time, and when they were not disturbed: as soon as they got into trouble they had to have a lord whom they called dictator; at last, however, they got emperors instead of the kings whom they had driven out, and what kind of emperors? Their element, therefore, was not really the participation of the whole people in the government; but it was only, as when the bear holds on to the staff for a while, so much, by the way, the broad basis of their constitution, even as long as they paid homage to democracy, corresponded to the bear's feet.

"His mouth" is like "a lion's mouth." It is understandable that such people threw themselves into the breast and big grudges, as Luther says. How did not Cicero puff his chest out when he curled the ears of the Roman mob! How did not all the world tremble at the Roman senate's slogans of power? It was a foolish commandment that one should sacrifice to the Roman emperors. But it cost martyr's blood if a Christian opposed the same.

That is the power of the beast. Now comes its powerlessness. "The dragon" namely "gave him his power, and his chair, and great might"; he was in himself as incapable as the most despised people, whom he stepped on the neck. This, in fact, the Romans themselves admitted: for they did not do the least thing without consulting the devil, whom they ignorantly worshipped: who then lent them his wit and great defiance, threw his children at their feet, as he would one day betray them again to others, and made them rich and great, as one fattens swine for the slaughter. - In the light of the words we read in Matth. 4, 8. 9. we can already clearly see that the Antichrist casts his black shadow on the earth.

From the third verse now follows the history of the animal, which we find confirmed in every world history manifold. Here only some for the proof.

1. from the deadly wound of one of its heads, which was healed to the astonishment of the earth. Here the interpreters usually think of the fact that in the Occident the Roman imperial crown lay for a time in the dust and after that

i. In 799, Pope Leo VIII placed it on the head of Emperor Charles the Great. However, this is most striking when one looks at the Roman Empire from the beginning to the end, because it was thereby granted, after it had already been buried, to still haunt, as it were, and to weave around the chair of the Antichrist, which it had carpentered, as such a ghost. In our place, it also serves to give the view its direction to the goal: for the Roman Empire comes into consideration here only for the sake that it has worked and helped the papacy. This is the reason why the Roman Empire has remained an object of wonder for the whole world, since other very powerful empires have been forgotten in the course of time. The Greek text proves that the whole world is to think of the course of the times, which will preserve also future generations the news of the Roman empire, in which it reads literally: "and the whole earth wondered after the beast".

By the way, the "deadly wound" and its healing plays its role in the Roman history from the very beginning. The kingship, one and the first of the heads (forms of government) of Rome, was first eradicated and remained dead for centuries; then, however, it revived in the form of the emperorship. The first to seize the imperial scepter, Caesar, from whom all other emperors got their title, as it still resonates in our "Emperor" and in the Russian "Czaar," was murdered in a murderous manner, and behold, his death dealt the death blow to the Republic; after him came Emperor Augustus. And how much mutiny was there not otherwise in Rome and afterwards in Constantinople, whereby one regent's house after another was overthrown and the whole empire brought to the brink of ruin? The deadly wound, which was healed again, is therefore rightly Rome's coat of arms.

If it had remained only with the amazement about the indestructible monster; but one also whored

oneself at it, because one drove idolatry with him: therefore

2. One more word about the worship of the beast. This is also mainly transferred to the time that saw the Roman Empire rise anew through the help of the papacy, as v. 4 the worship of the beast appears only as a reflection of the worship of the dragon. In the case of the latter, one would have to think of the devil's service that was rendered to the old serpent in the person of the pope. But in what the worship consisted, says the end of the verse: one considered it insurmountable and bowed before it, without daring to resist, because one saw that it nevertheless revived again and again.

However, this too suffers from more general application, although this should not deter us from letting our eyes rest especially on the time in which, since Charles the Great, the papacy went hand in hand with the Roman Empire, that it was not exactly the period of splendor.

For once the hair of Charlemagne himself fits sharply, who bent the pagans with the sword under the papacy, and when he forced the people to baptism, was basically worshipped more than Christ, on whose mere word no one wanted to come, and then also afterwards in the whole Occident the Roman Empire spread terror enough and apart from that ruled the nations by its statutes, and breathed its spirit into them (cf. v. 15.). But that the worship suffers more general application and has clothed the Roman empire, as long as it has risen on earth as a sun under the moon, as in a radiant glow, is proved by the terror that has ever preceded it and had long before stamped it as an idol, before the bust of the emperor was set on the altar as an idol and the worship of it was enjoined on pain of death. Then, in fact, the dragon and the beast were worshipped at the same time, and the world rejoiced or echoed with the sigh: "Who is like the beast? And who can get along with him?" Who can resist him what he wants and deny him obedience?

Fear also created this idol: for the power of Rome could not in and of itself take away the heart of anyone who had not previously fallen away from God and become the serf of the devil. Therefore, when this verse speaks above all of the worship of the dragon, the Holy Spirit lifts the lid off the "secret of wickedness," which as a magical power in the Roman Empire as well as in the papacy has its roots under the earth, even in hell, but before faith melts into nothing as the lie of the devil.

3. of the mighty enmity with which the beast rages against God. Verse five and following - the 42 months of verse five make it necessary to think again especially of the last times of the Roman Empire, which are characterized by hostile blasphemies against the church. Yes, everything the Roman Empire does towards the end is only indignation against the Lord and His anointed. What else has the Roman Empire done in the second half of its existence? It was, by the way, useless, a plague to itself and to other nations. Nobler emperors succumbed to the hardships caused by their cursed crown. They sighed, like Maximilian, over the hustle and bustle into which the pope brought them, and the Hohenstaufens had to atone for the fact that they did not incline their ear to the great blasphemous mouth of the Antichrist, who was a nuisance to them. The Roman Empire in and for itself, apart from the persons who bore this dignity with dislike, was created as a power of the pope only to serve the great lying and blaspheming mouth of Rome as a kind of hurried trumpet, which by earthly force amplified the thunder that ape'd Sinai's terror from the seven hills. By giving emphasis to the ban through the eight, it had to help surround the army camp of the saints. Let us now run over the words.

"And it was given to him"-itself had no

The papal power was almost extinguished - "a mouth" - with the deeds it was over - "to speak great things" - it still carried the magnificent titles, which once Augustus and his successors had testified and sealed power - "and blasphemy," - all its titles were only invented, in order to bring as a shadow of the papal highness the blasphemous lies of the Roman whore on earth in Schwang and to shield - "and was given to it, that it would last with him" - it had thus, as much as in it lay, ceased: That it was still "with him" was a gift of papal grace. Henceforth it played on earth as the reflection of the will-o'-the-wisp, which magically flickered around the sky in the night of papal darkness, the ever-recurring - "for two and forty moons," - itself a game of the tragic change, of which the moons are the image.

V. 6. "And it opened its mouth" - seemingly for the glory of God, as the holy Roman empire, which with its commands and the sacred guard gave prestige to the holy papacy and was itself to be regarded as one of the three walls of Jerusalem: therefore it could now speak boldly again, since before and still, as soon as it did not want to blaspheme, it had to put dust in its mouth; but in fact - "to blaspheme against God, to blaspheme His name" - e.g. when it faithfully reproached the faithful martyr John Huss and later Luther and in him God the Lord, because of His name. For example, when it faithlessly reproached the faithful martyr John Huss to the Roman beast, and later, with an insolent frown, declared Luther and in him God the Lord to be in contempt, because of His name - "and His tabernacles" - so it had to happen, since it called itself the patron of Christendom - "and those who dwell in heaven"-: a woe is justly due to that! (C. 11, 14.).

V. 7. "And it was given unto him to contend with the saints," - thus the Holy Spirit mocks the titles which made the newly-baked Roman Empire a stronghold of the saints: for it was by virtue of these very titles that the emperors were used by the pope as shills to deprive the right saints, such as John Huss and Luther, of all civil honors and rights - "and to overcome them" - as the same John Huss is one of his monuments of victory. "And to him was given power over all kindreds, and tongues, and nations" - even over such as had not bowed their necks under the old Roman yoke; and yet were so powerless in comparison with ancient Rome: therefore it was given him.

V. 8. "And all that dwell on the earth" - those who had the word for the lamp of their feet: "But our walk is in heaven" 2c. did not ask for imperial attention when it came to worshipping God the Lord even by freely confessing his word and serving him alone - "worshipped it" -: for if they, like some in Luther's time, despised the testimony of truth out of fear of imperial power, they did not pray to God even without bowing the knee and folding the hands, but to imperial majesty. Previously, v. 4, the reason for idolatry, which was associated with the

Roman empire drove the violence of the devil indicated. Now this sin appears in an even brighter light, when it is further said: - "whose names are not written in the living book of the Lamb" - for everyone, even the weakest child, as well as the most depraved evil-doer, has his ears open, in which the groan of anguish of the Shepherd echoed, when he asked: "Remember me, when you come into your kingdom!" And He lives much more surely now than when He wrestled with death on the cross. So it is contempt of grace and unbelief when, in spite of such mighty help, a prisoner of the devil - and his prisoners are all in themselves - does not enter God's kingdom before the dazzling and terrible splendor of the kingdoms of this world, so that no one will be surprised and no weak child of God will be angry about it, that it happens as it has been described so far, that under the most Christian name Christ is persecuted in his members, then follows at the end a reminder that this is the course of the world from Adam's time on, when it is said there: - "which is strangled from the foundation of the world."

The comforting reminder of the last verse becomes a warning for those who stand on the side of the persecutors without knowing what they are doing, or are held captive in the nets of the papal empire, because they are still listening to the favor and fear of the high ones in the world. They will be awakened by the call:

V. 9. "If anyone has ears, let him hear."

But what makes it so urgent that they are disturbed in their nightly rest is the danger that hovers over their heads, which because of its misdeeds threatens the whole empire that holds them captive: for what

happened to the old Rome by virtue of the prophecy of the Lord ("until the time of the Gentiles is fulfilled" Luc. 21, 24.) awaits the new one, whose beams glow from the fire that still glowed in the rubble when the papal empire was built on it. This is the admonition of the following verse:

V. 10. "If anyone leads into prison, he will go into prison 2c." - Here, of course, where the pious suffer what awaits the wicked in eternity and judgment begins at the house of the Lord, devoted henchmen of the Antichrist have been able to live unchallenged and die quietly, while a Conradin had to lay his head on the block: But there is no lack of examples which, like flashes of God's fiery zeal, illuminated the pits of hell already in the time into which Satan's servants were finally plunged from the Roman imperial chair, and even if it did not happen on earth according to the above saying, all may trust him, in whose mouth was always yes yes and no no, that he will not give eternal imprisonment to anyone who leads into prison and does not repent in the time of grace, but will kill him there eternally with the sword of his mouth. Meanwhile

await the day of righteous retribution exercise the patience and faith of the slaughter sheep. "Here is the patience and faith of the saints."

(Sent in by Th. Brohm.)

Tennessee Lutheran Synod.

For several years, our synod had received pleasant rumors that a Lutheran synod existed in the southwest of the V. States, which still faithfully adhered to the confession of the Lutheran Church. However, these were mere rumors and the isolated location of this synod as well as other local difficulties prevented a closer acquaintance with it. It was not until last autumn that we succeeded in entering into closer, personal intercourse with her, and readers will remember with what joy she received our mission to her. Certainly I am satisfying a general desire of the readers of this paper, if I give more detailed and reliable news about this Synod, to which our eyes look with great hopes, and I would have fulfilled my promise made in No. 10 of this year's "Lutheran" earlier, if I had not believed that I would have to complete the oral information given to me by the brethren there by other printed materials. Since these have finally arrived, I hasten to deliver the promise.

German Lutheran congregations had already formed in the state of North Carolina in the last half of the previous century. Towards 1798, the first attempts were made to unite these congregations and their pastors through an organized synodal band; however, as a result of the departure of several of the pastors, the church system there fell into disrepair. When, however, after some years the congregations began to increase again, the first foundation for the Lutheran Synod of North Carolina was laid in 1803. Paul Henkel was one of its first founders. The beginning was weak, but the good cause found progress. Lutheran congregations also sprang up in Virginia, South Carolina and Tennessee, which joined the aforementioned synod. Since most of the pastors there had come from Pennsylvania, there was also cordial harmony between the Pennsylvanian Synod and that of North Carolina. Alone, "gradually Satan sowed tares among the waizen. In the midst of the Synod two opposing tendencies were formed; one, to which the great majority belonged, was that which later found its expression and embodiment in the General Synod, and which is too well known to readers for me to have to describe it here; the other was the strict and genuine Lutheran tendency, to which, of course, only a small minority adhered. From that majority, in concert with some influential voices in the Pennsylvanian Synod, the idea of a General Synod was first brought to light.

which, according to its intention, was to unite not only the various Lutheran synods of the country, but also, where possible, other religious parties. While the righteous Lutherans saw nothing but mischief coming from this General Synod, the majority enthusiastically conceived this unfortunate plan, and in order to be able to carry it through, unhindered by the party of the strict Lutherans, the friends of the General Synod held a synodal assembly in 1819 at an unlawful time and without having given notice to all preachers, especially those from Tennessee. Deputies were elected to the Pennsylvania Synod to be held in Baltimore, where the plan of the General Synod was to come to maturity, and in order to make one of the most determined opponents, the then still young David Henkel, as harmless as possible, he was suspended from his office for six months, allegedly because he was spreading Roman Catholic doctrines, which were basically nothing other than the pure Lutheran doctrines, especially of the power of the church. These teachings were basically nothing other than the purely Lutheran teachings, especially about the power of baptism and the presence of the true body and blood of Christ in the Lord's Supper. At a synod held the following year at Lincolnton in North Carolina, the synod members who were dissatisfied with the previous year's decisions demanded a proper investigation of the points in dispute; only the majority of the votes were invoked, and their decision was to be the end of the matter. The hostility against the Augsburg Confession and especially the doctrine of baptism and the Lord's Supper, as well as the inclination to unite with all religious parties, became more and more open. Since the plan of the General Synod met with decisive resistance from the strict Lutherans, the other party broke off the meeting and made a start on the General Synod. The pastors who remained faithful to the Lutheran confession, six in number, met from then on and founded the so-called Evangelical Lutheran Tennessee Synod. Its first meeting was held in 1820 in Green County, Tennessee. The names of these founders are worthy to be preserved in grateful memory by their descendants. They were: Jakob Zink and Paulus Henkel of Virginia, Adam Miller, Phil. Henkel, George Esterly of Tennessee, and David Henkel of North Carolina. Only a few short, simple paragraphs were written down, as the basis of the Synodal Union. I emphasize the most important ones: every preacher must pledge himself to teach according to God's Word and the Augsburg Confession; all business shall be transacted in the German language; with all diligence the children shall be acquainted with the doctrines of the Christian faith in the German language; it was also decreed that one of the oldest pastors should tour and examine all the congregations of the federation and especially edify the young preachers with wholesome instruction and hearty exhortation. It is to be regretted that this last decision was never carried out, with only one exception. In order to avoid the trauri

In order to heal this rift, if at all possible, the Tennessee Synod made repeated attempts over a period of seven years to persuade its opponents to discuss the points of doctrine in dispute. These concerned especially the person and incarnation of Jesus Christ, justification, repentance, good works, holy baptism, holy communion, and church government. It imposed the most just and acceptable conditions on its opponents. The Holy Scriptures, the Augsburg Confession and the Small Catechism were to be recognized by both parties as judges of their dispute. Only if the opponents renounced the Augsburg Confession would the Synod of Tennessee offer to dispute with them on the basis of the Holy Scriptures alone. All personal disagreements were to be forgotten and all expressions injurious to the feelings of the other party were to be avoided. But with a truly outrageous indifference all these offers were stubbornly scorned and rejected. The Synod of Tennessee also addressed several questions to the Pennsylvanian Synod in order to find out its attitude toward the pending doctrinal disputes. But the latter did not even dignify the questioners with an answer. Thus repulsed from all sides and branded as a fanatical sect, the Tennessean Synod, without being disturbed, quietly went its way; harmony and love prevailed among its members, and the number of congregations that joined them and desired preachers from them grew ever larger, so that the Synod was not able to satisfy all those who asked; Their synodal resolutions are full of testimonies of the preachers' active diligence to appropriate the riches of the Reformation more and more completely and to make their congregations share them.

Thus in 1821 Paul. Henkel was commissioned to write a church agenda in English. It is still in use and seems to agree with the old Pennsylvanian agendas. An English hymnal was also published. Even if the

songs do not claim to be of high poetic value, they are nevertheless wholesome, unobjectionable ! They also include some successful translations of old Lutheran songs. In 1823, it was decided to print Dr. Luther's Church Postil wherever possible. In 1824, three of Luther's sermons were printed. In 1825, the congregations were exhorted to introduce the small catechism generally; in 1826, an English translation of the catechism was decided upon. Repeated resolutions show that the synod understands the value of the German language as a key to the treasury of the Lutheran church. In 1827, it advises its members to learn the German language in order to understand the symbolic books and Luther's writings or to be able to judge falsified translations of them; in 1828, the Concordia book is recommended to the members of the church and the students of theology for reading, and the students are to have as much knowledge of the German language as possible.

The people had to learn the German language in order to be able to understand and translate German writings. Mention should also be made of a resolution in which slavery is declared to be an evil and the wish is expressed that the authorities should take measures to remedy this evil as much as possible. The preachers should also exhort the slave masters to treat their slaves well and to practice their Christian duties towards them. Finally, it will be of particular interest to our brethren in Missouri to hear that as early as 1822 the Synod of 70 Lutherans living in Cape Girardeau and Perry County in Missouri was asked to provide them with a preacher, which was sent to them in the person of Ch. Moretz. After the synod had increased considerably, (in 1827 it numbered 14 pastors and deacons and 34 congregational deputies were present) and since the propositions written down at the founding of the synod no longer seemed sufficient, a new constitution was submitted to the synod for consideration in 1827 and adopted the following year. The essential features of it are: the holy Scriptures of the Old and New Testaments shall be the only guide of doctrine and church discipline. The unaltered Augsburg Confession and the Small Catechism of Luther are adopted as the creed of the Synod, and no preacher shall be permitted to teach anything which is in conflict with any article of this creed. The audience is emphatically required to be present at the synod through delegates not only to deliberate, but also to judge and vote. In doctrine and church discipline, decisions are not to be made by majority vote, but solely according to the Holy Scriptures. The proceedings shall first be conducted in German and then repeated in English if both German and English members are present. Two peculiar provisions are contained in the Constitution, which I do not want to evaluate here, but only to report, namely the adoption of two degrees of the Magisterium, the Pastors and

The synod shall never be incorporated by the secular authorities, nor shall it have an incorporated theological seminary or a general synodal treasury.

(Conclusion follows.)

"Away hath He of all ways."

"In the dream of the vision in the night, when sleep falls upon men, when they sleep upon the bed, He openeth the ear of men, and rebuketh them, and chasteneth them, that He may turn man from his nobleness, and guard him from pride." Job 33, 16.17. This scriptural word gives us a secret glimpse into God's marvelous and holy ways, which he sometimes does with his human beings.

The first dream is a dream that goes out to the children, sometimes to frighten and chastise, and sometimes to open the ears of the people. If dreams are neither divine means of revelation in the New Covenant, as they were in the Old, through which God makes known his counsel for the salvation of men, nor signs and seals of divine grace, by which souls are sealed and divinely assured of their state of grace, they are nevertheless divine means of guidance, which God, according to his marvelous grace and condescension, sometimes uses to exert a salutary influence on individual souls. Such a memorable example of divine influence by means of a dream is known to us from the life story of John Lassenius, which I would not like to withhold from the dear reader. Perhaps most people do not know about it yet.

Johannes Lassenius was born on April 26, 1636 in Waldau in Pomerania, where his father was a pastor. He was also destined by his father to become a preacher of the gospel. Therefore he was sent to the schools in Danzig and Stettin, where he used all diligence to prepare himself faithfully for his future profession. After his father's death, he went to the University of Rostock, where Heinrich Müller was teaching at the time, and from whose "Er quick stunden" and "Herzensspiegel" we are still edified today. This was now our Lassenius' man! He took him as his role model, and he was certainly in a good spiritual school. When the time of his university life came to an end, he accompanied a distinguished man as a courtier on his travels through Brabant, Flanders and France. He also traveled through England, Scotland and Ireland, saw and spoke with the most famous people of that time, which gave him a lot of knowledge and experience of life. He then returned to Danzig, but he was not to stay there long. He again became the court master of two princes and traveled with them through Italy, Spain and Portugal. When he returned with the two princes, he was tired of maturing and longed for the ministry of preaching. He would have liked to feed a congregation with the word of God, but it did not work out. He worked for a while in the library in Berlin, then attended the universities of Wittenberg, Leipzig, Prague, Strasbourg and Tübingen. Until then he had always had his daily bread and sometimes plenty of it. But now it came differently. When he traveled to Nuremberg, the Jesuits, perhaps because he had written against the pope's followers or for some other reason, ambushed him, sent him to a monastery in Vienna and tried to work on him in every possible way to become Roman. But there they had come to a man who resisted them most powerfully. When they could not do anything with him there, they took him to another monastery. There he was tortured most terribly. Once he was put in a whispering pit for nine days, but he remained faithful to the Lutheran faith and kept to himself.

He firmly believed in the faithful Lord and Savior, who is strong in the weak. In the end, his persecutors thought, "There's nothing to be done with him!" and sent him across the border to Hungary. The Turks were living there at that time. In their hands he would have been lost. But the faithful God was a fiery wall around his servant, he led him out of Hungary happily and safely back to his own in Waldau.

Of course, he would have liked to exchange the pilgrim's staff for the shepherd's staff, but it was still not convenient. So he went on pilgrimage from country to country, from town to town, to see if the Lord would lead him into his vineyard. So his way finally led him to Holstein, and one evening he arrived in Itzehoe, hungry and tired. He had no money to stay in an inn, and a visit to the local pastor was unsuccessful because he did not meet him at home. So he went to the first baker's store to buy some bread, because his hungry stomach would not stand it any longer. "Dear mother," he addressed the elderly baker, "I wanted to buy a loaf of bread. The friendly address and his mild face won him the mother's heart. She handed him the bread. Then the poor candidate took heart and added in a friendly plea: "Dear mother, would you have a little bowl of milk for me to bake my bread in?" "With all my heart," she replied. She coerced him into the parlor and put some milk in front of him. But now the mother's heart also opened, she asked: where he came from, where he wanted to go and who he was. And so one word led to another. Our Lassenius had so much to tell that there was no end to the conversation. Finally we had to break off, because it was already late. Lassenius would have liked to bake his bed for the night in the baker's house, because he did not know where to find one, but his modesty did not allow him to bring this request to his lips. As he reached for his walking stick and asked what he owed, the mother replied almost indignantly: "Should I take money from you? That would be a sin and a disgrace. And these words came just in time for the poor wanderer. "Thank you very much!" he cried, "dear mother, God's blessing

rest on this house!" and went on his way.

But where to? he didn't know himself. At dusk, he walked down the street, down the street, silently wondering if there would be a place for him to stay. But there was none to be found. So he wandered to the graveyard, leaned his head against a mortuary stone, and before he knew it, he had sunk into a sleep. At midnight, however, something grabbed him by the arm and shook him. He is startled and sees a man standing in front of him. "How! (he thinks) are you perhaps to be picked up here and locked up?" But the man goes along with him very neatly and says: "The mayor asks that you be arrested immediately. to come to him." Comfortable now without knowing whether this invitation would take a good or bad turn for him, he followed the stranger. It was the house servant of the mayor. When he arrived at the mayor's house, the mayor asked him why he had chosen the graveyard for his night's lodging. He answered in all dueeness and told how it had come about. He is not a little surprised, however, when he is offered food and drink for his refreshment and is finally given a comfortable place to spend the night in the mayor's house. With thanks to his friendly host, but also with thanks to his Lord and God, he went to his bed. And there he lay down more gently than on the graveyard!

The following morning, the mayor and his wife received him with obvious interest. They now inquired kindly about their guest and were not a little pleased with his story. Now our Lassenius also learned in what wonderful way the Lord had led him into this house. The mayor's wife had been awakened from her sleep at midnight by a particularly vivid dream in which she had seen a poor wanderer sleeping on a gravestone in the churchyard. She had woken her husband. He had tried to calm her down, but all in vain. She could not get any peace. Finally, the husband gave in to his wife's pleas and sent his servant to the graveyard, where he found our Lassenius. There they had seen God's finger pointing in the dream and accommodated the guest.

But it was not enough that Lassenius found a comfortable and friendly place to spend the night in this house. He was to find even more. The Lord led his servant so wonderfully. At that time, the office of a preacher at St. Nicolai was vacant in the city, with which the rectorate at the Latin school in Itzehoe was connected. The mayor offered this to the candidate. Thus, after a short time, the poor stranger became rector and preacher at St. Nicolai in Itzehoe and administered both offices with fidelity under great blessing.

But he had well remembered how wonderfully the Lord had helped him. Wherever he could, he took care of the poor. But what was even more important, he preached God's word powerfully, demonstrating the spirit and the power in the church, into which God had led him. So wonderful are the ways of the Lord. Yes, "in the dream of the face in the night, when sleep falls on the people, when they sleep on the bed, then he opens the ear of the people" - so we certainly speak after Job and do it with thanksgiving and praise. But blessed are all those who hear the voice of the Lord and let their eyes be opened to the knowledge of His gospel, and to rise from sleep and death in sins, and to walk in the way of eternity.

We know from the story of Lassenius' life that he was later still killed by King

Christian V. came to St. Peter's Church in Copenhagen as a preacher, and we are still edified by Lasenii's prayer book and sermons. But be unforgotten to us, if it does not want to happen with us:

"Away hath He of all ways!" Ch. _ L.
(Pilgrim from Yachsen.)

Ecclesiastical message.

After Mr. W. Engelbert, until now a pupil of the seminary at Fort Wayne, had received a regular appointment from the German Evangelical Lutheran congregation in Holmes Co., Ohio, he was ordained by me in the midst of his congregation on Sunday Exaudi, May 20, by order of the Reverend President of the Middle District of our Synod, Prof. Dr. Sihler, under obligation to all the confessional writings of the Lutheran Church.

May the Lord and Arch Shepherd of the host set him there as a blessing for many!

H. C. Swan. Address: Rev. MZeldert

Lenton I? O., Holmes Oo., Ohio.

For your kind attention.

In the latest synodal report of the western district it says among other things: "Partly in order to make it possible for everyone to come into possession of his own copy of the synodal reports, partly in order to spare the already exhausted synodal treasury, the synod decided to sell the printed proceedings of the synod at 5 cts. per copy. - Since the undersigned has now been commissioned to send them, all pastors of all districts are hereby requested to inform him quite soon how many copies of the Synodal Report, which is so interesting and instructive, each preacher intends to sell in his congregation, so that they can be sent to them in time.

Ed. Roschke.

Receipts and thanks.

For the Immanuel Lutheran congregation in Chicago, Ill, the following has been received from members of the Evangelical Lutheran congregation in St. Louis, Mo.

By:

Mr. Krause51	.00	Mr. Heitland	50.50
" Arnt1	.00	" Fester50	
" Wicbusch1	.00	" Gausmann1	.00
" Matches50		"Brockschmidt1	.00
" Cricket1	.00	" Bertram2	.00
" Lindncr25		" Schr.	
1.00			
" I. Veal2	.00	" Luders1	.00
" Landgrave1	.00	" Nitterbush1	.00
" Schumann25		" Joh. Kalbfleisch75	
" S. Burgdorf25		"Home. Veal50	
" I. Burgdorf25		"Gerlach25	
" Steinbach1	.00	" Kraß25	
" S.Riel50		"H. Rohlfenk50	
" I. Riel50		" Erk25	
" Stiegler25		" Jrd. 1.00	
" Cousin50		"Romans2	.00
" Heiwg25		"I. Günther2	.00
Gottlob Schuricht 50		" Theodor Günther1,tlO	
" Coy25		"K^ W. Bender0.	50
" Quer! 1.00		" Volkening1	.00
" Adolf Hermann '1.00		" Nudlvff5	.00
" Obermeyer1	.00	" Past. Bürger4	.00
" Prof. Walther2	.00		

Total: 550.25.

May the Lord repay the above-mentioned brothers for their love according to His grace in temporal and heavenly blessings!
Chicago, Ill, May 15, 1855, G. Schick, pastor of the Lutheran Immanuel congregation.

Heartily thanking God and the benevolent givers, I hereby certify to have received 5 12. from some friends in St. Louis for the months of March, April and May, likewise 52. from Mr. Pastor Gräbner in Roseville, Michigan, Concordia - College. Iohann M, M, Moll.

With heartfelt thanks I hereby certify to have received from Mr. A. Schnell in Frankcmrost, Mich., 5 1. through Hcrrn Prof. Crämer. May the benevolent God reward the lenient giver abundantly. Joh. K. L. Moll.
Fort-Wayne, the 2t). April 1855,

With heartfelt thanks I acknowledge from Detroit, by Mr. P. Fick 51. to have received, to my assistance. Concordia College, May 20. E. Sch u l tz.

That I have been invited by Hcrrn Past. Citizen at Buffalo to my Umerhatt im Concordia-College

from the young men's club of the Lord's church

Pastor citizen K7.70
from the Young Man's Club in Buffalo 5.10
from my dear father 5.00

I hereby confess and give thanks to God and the benevolent donors. Heinrich Koch.

From some friends in Fort - Wayne, namely: from Mr. O- "" I. G. T.
"" I. F. Fvhlanger
"" F. Maver

5 28 to have received my support in the seminar here, I hereby certify.

May the good Lord bless the givers of this gift in body, but rather in spirit. H. Gratzcl.

Fort-Wayne, May 18, 1855.

With heartfelt thanks, I certify that I have received the following for my support at Fort Wayne Seminary: Through Mr. Past.

Föhlengr, from several friends
in Fort Wayne 58.25

By H. Prof. Crämer, from the congregation of Hr.

Past. Darb, Hamilton Co., Yes. 8.00

From Mr. Schröder, Allen Co., Yes. 5.00

"" teacher judge 2.00

"" jug 2.00

"" Grudop 5.00

"" Cook--- 1.00

"" Knode 4.00

"" Tailor 75

May the faithful God bless the charitable givers, as well as all my dear friends for their love, which I have enjoyed so abundantly during my stay in the seminary, here temporally and there eternally. W. Engelbert.

Holmes Co, May 24, 1855.

Received for the widow Heid: From Mr. Beier in Monroe, Mich. 51.00

" " Past. Jäbker 1.00

For the widow EiSseldt: from Mr. Beyer in Monroe, Mich. 51.00

" to an unnamed person by H. Gräber 50

F. W. Barthel.

Get

a. to the Concordia College building:

From some members of the Gem. of the Hcrrn Past.
Eirich at Echester, Ills. 512.00

namely:

by H. Lannemann, (Young.) 52.00

" Friedr. Gerike, 4.00

" Sophie Sonncnberg (virgin) 1.00

" Friederike Kipp (virgin) 1.00

" I. Mrs. Deitner 1.00

" Friedr. Schrader 1.00

" Charlotte Burbes (virgin) 2.00 From the st. Immanuels parish of Mr. Past.

Calf in Lancaster, O-, collected in 2nd and 3rd.

Quarter to May 20, 1855,-- 540.00

namely:

for the first quarter of F. OchS50 .50 " " "" G. Beier 65

for the 2nd and 3rd quarters of

2nd quart. 3rd quart.

C. Hoppe, C. Waaenbals, H. Westcrhausen, E- Weimann, ä 25 cents-51.0051 .00

G. Weimann, M. Weimann L 25 Cents 50

W. Senne 25

Will). Westerhausen 3030

E. Becker 37z

Chr. Stern 37z37z

H. Hartmann, C. Hartmann 4 40 8080

Jacob Hoffmann . 5025

I. Reifs, W. Jisner, F. OchS, L50 1 , 501.50

Christ. Cönig 50

G. Beier, W- Brink, C. Brandes, F. Westerhausen ä 65 2,602. 60

G. Ender 75

Will). Hartmann 7550

C. Plinke, F. Rabe, G. Miller, I. G. Schäfer ä 75 3,003 .00

H. Hartmann, sen. 1, 001.00

G. Heilbronn 1.00

H. BehrcnS, P. K., W. Hartmann ä 51.30 5.903 .90

I. M. Müller 2.00

Collecte on the day of confirmation 2.52z

From an unnamed person by H. Pak. Ottmann 50

Don Mr. Ameis in St. Louis, Mo. 55.00

„ some members of the congregation of Mr. Past.

Schürmann 12.00

" some members of the congregation of the LordPast.

Klinkenberg 26.66

" S. in St. Louis, Mo. 1.00

d. to the synodal treasury of the western district

From Mr. Past. Rooster 51.00

"" Ottmann IM

Get

n. to the general synodal - Casse: -.
From the congregation of the Rev. Kunz in Hancock
Co., Yes. 52.50
" of the parish of Henri Past. Wichmann in Cin- cinnati, Obiv 425
" of the same congregation for sold synodal reports IM for the general president:
From the rural parish of Mr. Past. Hattstädt 4,00 „ „ parish of Mr. Past. Wichmann in Cin-
cinnati, Ohio- 10.00
1). to the Synodal - Missions - Casse:
From the Young Men's Association of the Parish of Mr. Past.
Citizen at Buffalo 3,00
by Mr. Past. W. Kolb, namely:
Collection on the Hochzcit of Hrn. Joh. Lange 2.00 Collecte on the 3rd ^vnnt. after Epiphany 5.15 Various small
contributions85
by Mr.! Rev. Klinkenberg from several members of the
ner community - 8,81
by Mr. Georg Netterer in'Marion, Ohio IM from the congregation of Mr.Past. Hattstädt in Monroe,
Michigan 10.00
c. for the maintenance of the Concordia-College: Collecte at the Reformation Festival 1854 from the municipality
of Mr. Past. Wichmann in Cineinnatj, O. 17,00
ä. for poor pupils and students in the Concordia-
College and Seminary:
from the Young Men's Association in Monroe, Mich, for student
Ahner, through Mr. Past. Hattstädt-- 10M " to an unknown person through Mr. Past. Ottmann- - - 1,00 " Mr. F. W. Hartmann
through Mr. Past. Kalb 1,00 „ Mr. Past. Hattstädt and his congregation, for
Stud.minor5 ,00
" of the congregation of Mr. Past. Wichmann in Cin- cinnati, Ohio 8.00
F. W. Barthel, Cassirer,

Paid

The 10th year:
Mr. Past. Hattstädt (7 Er.).
The 11th year:
Messrs. G. Beier, Christ. Hcmle, Past. Kalb, Johann Kühl (50 Cts.), Past. Känkenberg (14 Er.), Joh. Kratz, Past. Kunz (50 Cts^, H.
Laumann (50C), W. Meyer (50 Cts.), Elisabeth Meyer, GcorgRvßler, Georg Netterer, 3rd G. Schäfer, Elisab.Schreiber,
Wulfenkvttter(firsthalf).
The 12th year:
Mr. Joh. Kühl (50 Cts.)

Letters and funds received

since May 22.
From Messrs. Pastors: Hattstädt with 512.00 and 53.00 Kolb 51.00; C. Fricke (2) 570.50; A. Deßer 51.00; Wege 51.00;
Frederking 534.60.; C. Th. Grüber; Volkert; Lochner; iL>. Nidel.
And from the men: C. Ott with 5100.00; H. Bartblinz 526.00; S. Riedel 52.00; I. S- Simor 51.00; J.H. Bergmann (2); EggerS and
Wilde.
St. Louis the5. June 1855. Otto Ernst-

Mailbox.

550.00. received from Mr. Pastor Brauer.

F. W. Barthel.

Where is Baldhold Heinrich Popp? born from Lüdingworth, Landes Hadeln, Amt Otterndorf, Königr.
Hanover. His sister Eatharina Margaretha, married to Nicolaus Henke, is eagerly seeking information
about him. He himself or any philanthropist who knows something about him, should kindly give
information under the address:

Nicolaus Ilenlse, §

^kron; Lummlt Oo., Olüo.

Changed addresses.

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St. Louis, Mo., .

Printing office of the Lutheran Synod of Missouri, Ohio a. St.

Year 11, St. Louis, Mon. June **19**, 1855, **No. 22.**

Sermon,

on the opening of the sessions of the German Lutheran Synod of Missouri Western District
April 25, 1855, at Chicago, Ills, delivered by F. Wyneken,
and communicated by resolution of the aforementioned synod.

Lord, show us your grace and help us. Amen.

Grace to you and peace from God our Father and the Lord Jesus Christ! Amen!

In Christ Jesus, our Lord and Savior dearly beloved!

When the children of Reuben, Gad, and the half-tribe of Manasseh, after subjugating the Canaanite nations, were released by Joshua to cross the Jordan into their destined inheritance, they felt all the more how intimately they were related to the other tribes of Israel who remained on this side of the Jordan. For seven years, together with the other brothers, they had led the wars of the Lord, had fought many victorious battles, and had revived the memory of the One, true, living and holy God among the apostate peoples. Now it was to be separated from the brethren. The feeling of separation became heavier and more oppressive the further they moved away from them in body, and when they had even reached the Jordan and wanted to cross the river, which from now on was to form the border between them and the remaining part of the people of God,

How would it be if the physical border also became a spiritual one, and the Jordan, just as it separates our physical inheritance from the inheritance of the rest of the children of Israel, now also alienated us spiritually from them, and through this alienation finally separated us from the right common inheritance, our God Himself and the right worship of God? So they worried, so they discussed with each other, so they consulted about the means to turn away such nameless misery from themselves. Then they agreed to build a large, beautiful altar on this side of the Jordan River.

But when the news of such a building reached the ears of the rest of Israel, they were appalled; they feared that the wrath of the holy God would break out against the whole nation for tolerating a second altar in a place other than the one chosen by the Lord himself. They decided to go up with an army, if necessary to defend the sacrilegious plan with armed hands. Phinehas, the zealot for God's glory, went with them. But how their hearts were turned when the children of Reuben, Gad and Manasseh, in response to their earnest representations, assured them with the most sacred prayers: "Far be it from us to turn away from the LORD, to turn away from him this day, and to build an altar for burnt offering, and for meat offering, and for other sacrifices, beside the altar of the LORD our God, which is before his tabernacle. Rather, we did it out of concern for the thing, saying, Today or tomorrow your children may come to ours.

Tell your children, "What is the God of Israel to you? The LORD has set the Jordan as a boundary between us and you children of Reuben and Gad; you have no part in the LORD! so your children would turn our children away from the fear of the LORD. Therefore said we, let us build us an altar, not for burnt offering and other sacrifices, but that it may be a witness between us and' you and our seed, and that your children may not say to our children this day or to morrow, Ye have no part in the LORD."

When the children of Israel heard these words, they were pleased with them, and Phinehas said, "Today we know that the Lord is among us. And they went home, and told the glad tidings unto their brethren.

May the Lord fill us, and all the members of our dear Synod, the shepherds as well as the flocks, with the same spirit that then reigned among the tribes of Israel; may the same zeal for the unity of faith and love descend into our hearts through the Spirit of the Lord! the same concern for love, the same earnestness to preserve it!

Among us, too, the Lord God has established such an intimate community of life in the midst of this time of turmoil here in a foreign land. We, too, have fought many a battle of the Lord with one another, celebrated many a victory of the Lord with one another, and are the more intimately united with one another. Before the division of the synod, we did not hide the danger that the division itself could bring us. This

Fear was the cause that we were so lukewarm to perform it. We knew well that it would be much easier for the devil, the world, and our own flesh to take us away from each other than if we went out and came in together in an undivided army camp under his banner. And the more we felt the blessing of this fellowship, the greater was the fear that today or tomorrow we might be alienated from one another, that the ties that bound us might first be loosened and finally completely loosened or torn. And what more pernicious pestilence could be found than discord and division among confessors of one faith, and children of one heavenly Father: How then should not the same feeling pervade us now, when the division is required by the most urgent yet, and is accomplished in trust in the Lord, how should not the same feeling pervade us today, when we see ourselves assembled here for the first time without our brother? how should not each one of us plead with the Lord for the preservation of the high gift of unity and firm holding together in one mind, faith and work? That I, too, have therefore chosen the preservation of unity as the object of our present contemplation, your love will find quite natural. The text on which it is based is found in 1 Cor. I, 10.

Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you always speak with one mind, and let there be no divisions among you, but hold fast one to another in one mind and one opinion.

God be praised that the admonition of the holy apostle does not affect us in the same way as the Corinthian church. There the harmony was torn apart, and the abominations of the church division are before our eyes in the letter. There the rift was to be healed by exhortation. Today we are still standing - alone, of course, by the wonderful, undeserved grace of God, firmly united with each other on the basis of the common faith and confession, held together by the bond of divine love, fighting for the One Truth, building and creating the One Work for the glory of God and our and the brethren's salvation. No rift is to be healed here, but what matters is that what God has wrought through His Word and Spirit may continue to be preserved. The apostle's exhortation contains the answer to the question for us:

What do we have to pay special attention to, so that in the outer division of the synod we nevertheless remain one, and that the division does not become a separation?

It reads:

1. that we all have the same speech;
2. To hold firmly to one another in one mind and one opinion.

But let the Lord who lives in us be His

Bless the word in our hearts, that it may accomplish what he has sent it to do. Amen I

I. First of all, we have to make sure that we all speak the same way.

If a man does not remain consistent in his speech, this is rightly regarded as a sign that the matter is not genuine and that he himself does not stand firm in the truth. In the Scriptures we have not only the one, full, saving truth, but the Holy Spirit has clothed the deepest mysteries for the underage and simple-minded in the simplest, clearest words that correspond to the meaning and content. Neither is He variable and changeable in His expressions, but although He has spoken through a period of thousands of years, and through men of the most diverse dispositions, dispositions, and levels of external education, we still find, with the greatest diversity of revelations and versatility of their presentation and application, throughout the Old and New Testaments, a uniformity in expression and in the manner of speaking, which testifies to us that the Holy Spirit is the Spirit of Truth, and His words are the Spirit of Truth. This is a uniformity of expression and language throughout the Old and New Testaments, which testifies to the fact that the Holy Spirit is the Spirit of Truth, and that His revelation is the simple, heavenly, unified and eternal truth for salvation.

The church of all times and all countries bears the same marks. She remains simple, as with the sense, so with the words of the scripture. Thus it opposes the multicolored lie of the evil one and his companions, when they clothe themselves in the dazzling garment of profound wisdom and go out under the sound of high, but always changing and different words, to beguile the hearts of men by false doctrine, and to seduce them into the depths of Satan and their eternal ruin. Where the old evil enemy used to smuggle his lies into the church under biblical expressions, and to remove the right meaning from the eyes of the believers by glosses and interpretations, it was of course necessary to counter the wrong meaning with the right one, and the wrong interpretation with the right one. But also here the same peculiar

characteristic of the church appeared. In the struggle with the lie, under the guidance of the Holy Spirit, the true believer soon found himself. Under the guidance of the Holy Spirit, the expression sought and invoked in true fear of God's Word soon found its way into the battle with lies, which simply, clearly, firmly and innocuously reflected the opinion of Scripture and exposed the hypocritical serpentine twists of the deceptive enemy and rendered them harmless for the sincere. And then the church adhered to these all-impressions laid down in the confessions. In them the recognized, asserted and newly fortified truth was taught, preached, defended, sung and put into the heart.

The church at all times, in all countries and languages has this peculiarity, founded in the nature of the thing, that as it has one and the same eternal unchangeable truth, lives in it, confesses it, so also in matters of faith and doctrine it speaks one and the same. - And this is a power outwardly and inwardly. Through this uniformity of speech it is victorious

It is the most powerful testimony to the world of its victorious truth. Thus it reveals the liar and murderer from the beginning, who, through the Babylonian confusion of language that reigns in his multitude, bears witness to himself that his kingdom is a lie and that his servants and workers are liars; thus it strengthens itself inwardly and causes even its weak, underage and simple ones to feel secure in the united army, to walk uprightly, strongly and bravely, to fight with it and to win through its simple witness. It is a true bond of unity. Through it the army of God is held together in unity as under one victorious banner. It makes each one feel at home among his own. It is the watchword by which generals, officers and soldiers recognize each other as belonging to one army camp, and thus can stand in right trust with each other and walk with each other. That is why the apostle, when exhorting to unity, first insists that the believers should all speak the same language.

First of all, because the enemy tries to penetrate here first and often under a very seemingly innocent pretext. He knows well that if he breaks the uniformity of speech in matters of doctrine and faith, he has not only taken away the banner of the church, as it were, and weakened the power of its testimony, but that he will now also soon bring about the rupture of the unity of mind and opinion, of doctrine and faith, and bring confusion, quarrels and bitter strife into the otherwise unanimous group, by which he will wear himself out and ruin himself.

For the use and introduction of new, unusual, or even suspicious expressions and idioms instead of those generally accepted in the church in matters of doctrine, faith and confession must inevitably cause confusion in the church. Innocent as they may be in themselves, the weak at least are offended by them. He may not have the perspicacity to recognize the truth even under this expression as under the usual one, and since it concerns the most sacred and important thing on which his soul's happiness hangs, who can blame him if he becomes suspicious of it! It must seem suspicious to him that the old known truth is not presented in such expressions, which are common among the Christian people, where everyone knows what he has to think of; he thinks that there must be something else behind it; he fears that with the adoption of the new way of speaking he will also get a new doctrine, and at the same time, with the old accustomed expression, he will give up the old truth, which has just thus made itself accessible to his understanding, thus made itself valuable and precious to his heart. Those who burn when they see that others are being angered, for whom, after all, Christ died - and who should not burn here? - they cannot remain silent: they rebuke the brother's wrong, they cover up for him.

If he notices the captiousness that lies in his way of speaking, or that one suspects underneath it, he defends it, for self-opinion, together with the darkness that gives birth to it, lies very deep in our depraved nature, then the war of words breaks out. Parties are formed, the armory of hell opens, envy, quarrels, blasphemy, evil suspicion, hatred and bitterness and whatever other shameful passions Satan finds in the heart are brought out as weapons and used with great zeal to cause misery, wretchedness and death. And where is the end? First schism, then heresy. For before it is lost, the devil pushes the disputants into the realm of lies. The dispute about the word becomes a dispute about the doctrine. Before one should abandon the expression once used as false or suspicious, one prefers to take up the false doctrine and defend it, which was foisted by the opponent on the expression, which is innocent in itself or was used in no evil sense, in order to show the danger of its use; and there, too, followers are found, for to what error and what lie does the great crowd not prefer to fall than to the truth? then the enemy rejoices. He has succeeded in what he wanted. The brothers, once so closely united, stand opposite each other as enemies. The church, the poor torn and bleeding church, would like to howl and cry over the wounds inflicted on it by its own children, born in pain, who do not care that it is their own mother in whose entrails their murderous hands are burrowing. - —

This, then, is the first thing we too must look to if we are to remain in one accord with one another. Let none of us, especially those whom the Lord has appointed as shepherds and watchmen in his flock, be tempted by any pretext: Let no one among us, especially among those whom the Lord has appointed as shepherds and watchmen in His flock, be tempted under any pretext to depart from the ecclesiastically established, customary, generally recognized way of speaking, as we find it in our confessions and in the writings of acknowledged orthodox fathers. Rather, let us direct our diligence and zeal to study them more and more diligently, to lift up the rich treasures of their profound knowledge, and to put ourselves more and more in a position to present to our congregations the wholesome and abundant food of heaven in the pure, clean, and stately bowls and cups of their profound and expressive language. In this way, we will not only happily avoid what is one of the main causes of division, but also, with God's help, bring ourselves and our congregations to such a mature, full, healthy, well-fortified and well-founded knowledge that shuns the devil himself, much less the Enak's children of today, but victoriously fights them and beats them to the ground for the benefit and piety of those who let themselves be intimidated by them and kept from the joyful grasp of the truth. Of course, in addition to studying, it is also necessary to vigorously trample underfoot the arrogance that cannot refrain from stepping out of the common way, and something He would like to spread his peacock's tail and have it admired in this respect as well. There is no lack of human good opinion and apparent pretext. He thinks that the new expression will make the matter even more correct, make the truth even more palatable and penetrating for the Christian people, and uncover new depths, thereby better revealing the full content and richness.

It is especially true now, when under the stupefying, although hollow cry of scientificity, and often unfortunately under the Lutheran name, the whole swarm of the old heresies, long since exposed and condemned by the church, is advancing against it in a colorful, shining, pompous and dazzling display of new, high, wonderfully splendid but Christian-sounding idioms, nobly impudently pushing aside the old gray fathers. One would like to throw a little coat around the dear Savior with his saliva, and bumps and wounds and crown of thorns and cross, which at least hides his disgrace in something, and to present the Holy Spirit, the preacher of the underage and simple, the comforter of the wretched and despised, as such a one, who could well take a look into the depths of modern science and speak its language. In such distinguished company, one feels too worn and tattered in one's old suit, although it has become very dear. One thinks that one only has to cast off the old expressions and ways of speaking, sought by the fathers under prayer and sighing and in great fear of God's word, and found in the armories of the holy spirit, in order to meet the enemy on his own standpoint, to fight him, even to win him over; if one sticks to the old way, then one will not even be looked at and noticed by the great high spirits, much less listened to, and what more excuses are there to spare the old Adam the insult and to give him a little honor and prestige: to let him also get a little honor and validity.

Now it is certainly desirable, even if not absolutely necessary, that suitable men, equipped with the necessary gifts, make themselves known in this field; even if it is only to recognize, as it were, and to

report to the church what is actually hidden under this strange splendor. But, brethren warmly beloved in Christ Jesus, let us well bear in mind that the cross of Christ is easily disgraced and the Holy Spirit most miserably reviled, if one puts human tinsel on the eternal divine truth, and misses trying to grasp its bottomless depths with the hollow hand of human science. The arrogant spirits who do not want to let themselves be brought down to hear and speak the language of the Holy Spirit and of the church will not be won over by placing themselves on an equal footing with them, otherwise the Holy Spirit would have been able to do so before this time. They must first become minors and simpletons, even fools in this world, if they want to be otherwise.

all will be blessed. And if one thing must be, then it is better that all high spirits clash and fail than that divisions break down in the church, or that even the least in the kingdom of heaven be displeased. May the Lord help us, especially at this time, in the face of various and difficult temptations to the contrary, so that we may follow the admonition of the holy apostle in right simplicity of heart, that we may always speak with one voice.

But some would still object, is not the spirit thereby forced into shameful fetters, every lovely development of the manifold gifts which God has given to his church for inheritance and adornment, forcibly hindered, every progress impeded, and a uniformity brought into the church which makes it itself like a wasteland and desert!

I could simply refer to the fact that it is an apostle from whose mouth this exhortation goes out to us in the name of Jesus Christ. I could ask where in the prophets and apostles, in the church of the Old Testament, in the apostolic congregations such effects could be felt. But I want to point to our own Lutheran Church. Has she followed the exhortation of the apostle? Certainly! Yes, with great faithfulness and conscientiousness. And where is there more free movement? where is there a greater development of doctrine, both in its depth and in its scope? where is there a greater variety of gifts, where is there a fresher, freer, more graceful, more all-round development of the same, according to the certain peculiarity of the individual gifts in such manifold beauty and power? Is she not to the eye of the sighted beautiful as Thirzah, lovely as Jerusalem, awful as the army spires? Are not her breasts more lovely than wine? Does not the smell of her ointments surpass all spices? Her lips are like dripping honey, honey and milk are under her tongue, her smell is like the smell of Lebanon. Her growth is like a pleasure garden of pomegranates with noble fruits, Cyprus with nard, nard with saffron, calamus, cinnamon, with all kinds of trees of frankincense, myrrh and aloes, with all the best spices, like a fountain of grace, like a spring of living water flowing from Lebanon, a garden whose spices are always dripping with the sweetest fragrance, may the north or south wind blow through.

Well then, beloved, according to his great undeserved grace, the Lord has more or less brought us back from great aberrations, mostly through difficult struggles, to the faith and the treasures of faith:: of the fathers, and on this: Ground brought us together in unity, so now also help each one of us, that he already for the sake of the lovely and beneficial unity, remains in the speech of the fathers, so that we with them, and among and with each other all at once lead one speech, so that discord as the most dangerous enemy does not break into the garden, which is closed and safely guarded by our unity, and destroy the beauty of its spice and fruit, wherein he otherwise, through the united

love is cultivated, airy and luxuriant, and will spring forth, this can and will of course only take place if we also pay careful attention to the second part of the apostolic exhortation, and

2. See to it that we hold fast to one another in one mind and one opinion.

The outer unity of speech is built on the inner unity of meaning, and the latter on the inner unity of faith, and without the latter it would be only a hypocritical unity, invalid before God, directed, like the union of today, which, of course, is neither of the same speech, nor of the same meaning, at least not according to Christ, nor of the same faith, and thus would be called a conspiracy rather than a union.

Now, beloved in Christ, how serious the dear apostles are about this admonition is proven by the frequent repetition. Their letters are filled with it. At the same time they point out to seek this unity of mind as a precious gift of God. "God grant that ye may be of one mind after Christ Jesus." Yes! The Old Testament prophets proclaim it as a special promise of grace for the time of the New Testament. "I will give them one heart and one nature," says the Lord through the prophet Jeremiah in the 32nd chapter. "I will give you one heart," he says through the mouth of Ezekiel, chapter 11. Christ says that he will be exalted for bringing the children of God together, not in one place, in one visible kingdom, but in one faith and one mind. His last prayer to his heavenly Father before the beginning of his final suffering is that "all believers may be one, just as you Father are one in me, and I in you, that they also may be one in us." This is to be the mark for the world, and to lead them themselves to believe that "Christ is sent from the Father." This being one he calls the glory which he gave them, "that they may be one, even as we are one, I in them, and thou in me, that they may be perfect in one." Of the believers in the time of the apostles it is said: The multitude of believers was One Heart and One Soul; and still today the Church sings and praises the grace and gift of the Holy Spirit, who "holds all Christianity on earth in One Mind evenly."

And although the world laughs at such glory, when it looks at the outer Christianity, which is split into so many mutually hostile sects, although the believer himself would often like to become meek at this sight, the faith nevertheless sings it with great confidence and certainty; that is how it is and cannot be otherwise. The believers at all times and in all places, may they triumph here as the perfected righteous in heaven, or here on earth under the banner of the cross still argue, they all have only one purpose, they are even today One Heart and One Soul.

And how can it be otherwise? Is not the old worldly and carnal mind, with its deadly fruits, in the same way most bitterly offended in repentance, that they hate it and fight against it? Is not in all in the same way

A new divine light and a new divine life have arisen in the new birth through the blessed knowledge of Jesus Christ and the faithful grasping of his full merit; so that they do not have all: one spiritual knowledge, one spiritual judgment, one desire for divine heavenly things, but Christ himself, the light and life of men, has entered into the hearts of all of them, as their light and life, their only treasure and crown, the delight of their hearts, their only love, glory and praise? Since He lives, works and reigns in them all, and is their heart and life, how can they but be all of one mind after Christ? how can they but love Him? how can they but seek to please Him? how can they but strive to sanctify His name, to promote His glory, and to extend His kingdom? Their hearts and minds are filled with only one thing, their thoughts and aspirations, their deliberations, plans, endeavors and actions - everything in and about them is directed toward only one goal: Christ and his kingdom.

Now in the world we also often find the same sense and the same aspirations: so like-minded people also often unite to an outer

But an inner community of heart and love is not always at the bottom of it; indeed, where it is found, it is only the community of natural love, i.e. of selfishness, and as long as this finds its account, it lasts. also only the community it creates.

It is quite different with the faithful. With them the outer community is only the expression, the consequence and fruit of the most intimate community of life and love, which also embraces those believers in the most intimate way whom it does not know personally, indeed who are probably even to be found, admittedly out of ignorance, in the ranks of those who fight against it. For Christ, who lives in their hearts through faith, is the eternal divine ardor of love itself, which melts them together in the most

intimate love not only with the sensible one, but with all the rest in whom he dwells.

Praised and blessed be the eternal love, which has also been poured out in our hearts in Christ Jesus through the Holy Spirit in the right, true, living faith. Praise be to the Lord, who through them has bound us together in an outward fellowship so lovely, so richly blessed, that we are indeed in One Faith, and therefore in One Mind, in One Love, in One Striving, and in Stand together in one work. May he now also create in all of us that we may follow the apostle's admonition with fervent prayer and holy earnestness: Only hold fast to one another in one mind and in one opinion.

The word, which the holy apostles used in

This admonition often points out to us what we have to pay special attention to. It is otherwise used of the restoration of a dislocated limb. With it he reminds us

of the intimate relationship in which we stand to one another as members of one body, of the unnatural that one member should be against the other, of the hardship which the one who is in the

The first thing we must do is to make sure that the people of the world do not become divided and fall away from the unity of purpose and faith. For such a one is like a dislocated limb, which is not only itself incapable of the tasks incumbent upon it, but on top of that becomes a hindrance to the whole body, thus causing it great pain and danger. He thus reminds us of the caution we should exercise, of the care and assistance we owe one another, so that, despite the natural strength of the

Joints and articulations, by which the limbs are connected to each other to form a single body, nevertheless, by omitting the necessary and due

We must not allow a limb to slip out of its joint and inflict such damage on the whole body, and we must not forget the natural labor of love that we should show to such a dislocated, loose limb in order to set it right again, which is the most important service we can render to ourselves, for if one limb suffers, the others suffer with it. We should now move all this steadily and firmly in our hearts, so that we pay careful attention to the powerful enemies of these one and only members.

We have the devil still against us, the world around us, the flesh against us. And this is not only sluggish and unwilling to have such harmony, but already contains within itself everything that, if the strongest resistance is not offered, must inevitably destroy it; In a word, selfishness, which, unconcerned about the good or harm of others, looks only to itself, seeks itself, and, blown up by the devil and his helpers in the world, easily breaks out into the bright fire of passion, which then, of course, scorches the bond of peace and harmony. We must deny all this, crucify it, sacrifice it through the love of Christ, and cultivate and nurture the noble fruits of the spirit, which are: true, honest humility, which gladly gives honor, seeks none, and if it is given unsought, only makes it more

The heartfelt love, which is at the same time tolerable, peaceable, conciliatory, gentle, patient and long-suffering, which even when it has to punish and inflict wounds, always carries the oil bottle of gentleness with it. Only by daily renewal with greater earnestness will we be able to put off the old man and his works and put on the new man, who is created according to God in Christ Jesus, will it be possible to preserve in all of us the one mind and the right harmony among us. In daily repentance, the fire of divine love is stoked anew in the Christian heart, and the foundation on which our community of love exists and is held together by love is laid and fortified anew, so that in matters of faith no new, alien, and therefore wrong opinion, interpretation and understanding of the truth of the Scriptures penetrates, which would tear our community apart immediately, even if with great pain and terrible suffering.

For why, beloved brethren, do we stand so firmly with one another, and cannot depart from one another?

leave? Because we cannot abandon the One Truth, which we have recognized, believe and confess in communion with all the saints, as it is presented and testified to the whole world in the confessions of the Lutheran Church, contrary to all the lusts of Satan, clearly, distinctly and powerfully on the basis of the holy Scriptures. And why do we hold so firmly to our confession that we want to endure the hatred of the world, and what is more difficult to bear, also of the rest of Christendom, even with God's help, persecution and death, before we give up even a little of it? Therefore, because we have not unsuited ourselves to the truth laid down therein in good leisure and rest, like other natural or historical truths, but because the Holy Spirit has revealed it to us under severe distress of conscience as our only salvation, and has produced faith even in a bruised heart and a fearful spirit through the Word. We sit with our conscience firmly in the Word, and therefore in the confession of the church. As poor, lost and condemned people we have learned to believe in Jesus Christ our Lord and Savior. The peace of our conscience, the peace of our soul, the hope of eternal blessedness, our being and life depends on this truth. With it we would have to give up our blessedness, ourselves for time and eternity. And therefore we do not know how to abandon even the smallest piece of it, because the whole series of individual doctrines of faith is a chain for us, which not only binds our intellect to the truth, but also our conscience and life. The dissolution of a single link would break this chain, and we, torn away from Christ, would have to fall back into the abyss of fear, despair and eternal death.

Therefore, we hold on to our confession more firmly than to our physical life, because we have recognized, grasped and experienced every single part of it as a bulwark with which God has surrounded our oppressed conscience on all sides against the attempts of the devil; we cannot give up any of them without committing the most shameful betrayal of ourselves, of the poor world of sinners, and of the one who bought them and us with his blood of God. - As long as we, in daily repentance before the mirror of divine holiness in his law, look deeper and deeper into the abyss of the wickedness of our heart, so long will the need for certainty of salvation in the knowledge of Christ become more and more burning, as our longing to grasp him more and more firmly in the right living faith, to cleanse our heart in his blood and to find rest for our souls. No matter how different our position, our gifts and our knowledge may be, at the feet of our Lord Jesus Christ we will all, as poor sinners, cling to the simple catechism truth as our only right consolation, which, although it unfolds and spreads before our mind and conscience ever more richly, always remains basically the same. In the daily practice of repentance, the conceit and the desire to seek something new vanish,

We have enough to do against the cunning and furious hostilities of the devil to hold on to the old, once divinely recognized truth, and to grasp it more deeply, to exploit it more abundantly, to establish it more firmly and to defend it. Let us practice faithfully and with great earnestness what we have learned from our little catechism about the meaning of holy baptism, and let us teach it again, so that not only the inner life in us, but also the right harmony among us will be promoted. And even if everyone points fingers at us as true Ishmaelites whose hand is against everyone and everyone's hand against us, we will find ample compensation in our heartfelt love for one another and ample comfort in the certainty that we are of one mind according to Christ. And the Lord God will make it clear in his own time that we are children of Isaac according to the promise, born and brought up to our heavenly Father from the right mother, the Jerusalem that is above.

Now, my beloved brethren, we cannot erect here a great beautiful altar of stone, as the children of Reuben and Gad did, for the maintenance of harmony. It would not help us, just as it did not help them, when the right faith, and with it the right love, died out in Israel. We do not need it, we already have an altar erected in our hearts through faith. It is the cross, on which the Lamb of God lies, bearing the sin of the world, in his sacrificial blood, and consumed in the fervor of his divine love for poor sinners. To this altar let each one hold himself, and no devil shall separate us, but we shall hold fast one to another in Christ Jesus, in one mind, of one opinion, and of one speech. And the God of peace will build us up and make us a blessing, and we will praise him forever and ever. Amen.

Prospectus for publication

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"Genuine Protestant Interpretation of the Sunday and Feast Day Gospels of the Church Year, Translated

and Extracted from the
Gospels - Harmony of Lutheran Theologians M. Chemnitz, Polyk. Leyser and Johann Gerhard, edited
From the Monthly Preachers' Conference at Fort-Wayne, Ia." *)

Imbued with the high value and the importance, which can never be sufficiently taken into account, of the public preaching of the Gospel, through which the Lord plants and propagates His Church on earth.

*) We are sharing this prospectus (preliminary announcement), which appeared in the March issue of "Lehre und Wehre", also in the "Lutheraner", since, as we conclude from the small number of subscriptions received so far, this so important undertaking has probably not come to the knowledge of many even of those who read the "Lutheraner". We hardly believe that a "Lutheran" reader, especially among the preachers, should be aware of this work and not want to subscribe to it. D. E. d. L.

The monthly conference of preachers at Fort-Wayne, Ia., was seriously concerned to find out the most appropriate way of preparing for the writing of sermons. If she now had to recognize that, in addition to the indispensable prayer for the enlightenment of the Holy Spirit, a thorough study of the text, a deeper penetration into the understanding of it, in short, a faithful grasping and hearing of what the Spirit speaks to us in words, would be necessary, she naturally looked around for reliable, capable manual guides for this highly important work. That she did not first turn her attention to the relevant products of the newer and newest Lutheran theology will be obvious to no one. No one who shares our conviction that we are still far from living and weaving in the Scriptures, from being so at home in the wholesome doctrine on all sides, from breathing in the healthy ecclesiastical consciousness, as it were, as was the case with the dear fathers of our dear Lutheran Church, will blame her for not first directing her attention to the relevant products of the latest Lutheran theology. Now, of course, we cannot thank the Lord of the Church enough for the great treasure of excellent, instructive, truly edifying poetry and sermon books that He gave us in the good old days and equipped the authors of these with a special anointing of the Holy Spirit for such godly work. Nevertheless, when we carefully considered the goal we had in mind, we had to admit to ourselves that the otherwise so recommendable use of good old postils was by no means sufficient for the achievement of our purpose, indeed, by the very nature of the matter, it could not suffice. Sermon books, even if they were the unsurpassed sermons of the great man of God Luther, give ready-made sermons that, as a rule, pursue a certain purpose, emphasize this or that doctrine in particular, or, like Luther's sermons in particular, revolve around the main idea that is laid down in the text. In short, with our faithful fathers, they are the finished results of what we wanted, but they do not show the way to it at all, or only rarely, and therefore leave us helpless in many places.

So we turned our eyes to a book that was once and rightly highly famous in the Lutheran Church, but in our days unfortunately too much forgotten and unknown: Damage often forgotten and unknown book, on the excellent, Latin-written Gospels - Harmony of Chemnitz, Polyk. Leyser and Joh. Gerhard. And there you see, with these dear guides we found in fullest sufficiency what we were looking for and wanted: a deep, comprehensive understanding of the Scriptures, yes, a life and weaving in the same, complete, living penetration by the precious confession of the church, which teaches and testifies through it, clear, straightforward exposition of the truths of salvation, sharp rejection and refutation of the false and erroneous, and everywhere the richest application to life, a grasping of the whole man according to mind, spirit and heart, free from one-sided abstract scientificity.

as of a voluptuous dissipation, from which the newer products suffer only too often and thus become unpalatable to the experienced senses, while the inexperienced ones are stimulated but not strengthened, but rather weakened and spoiled.

So we joyfully went to work, translating the shorter pericopes from the first part. The first part, which Chemnitz has masterfully edited in his precise manner, which strings together the divine core ideas in a sestet-looped precious string of pearls, and indeed for the most part as word-for-word as the German tongue allows; made excerpts as complete as possible from the longer pericopes in the Leyserian part, which is distinguished by a thorough, efficient grammatical treatment, and from the even more extensive sections of the Gerhardian edition, which testify to the most thorough erudition, astonishing erudition and the most detailed dissection of the text. We then came together, shared our treasures with each other, discussed them, and took them with us to Hanse to invest them as a rich capital, using them diligently and conscientiously in our preparations for the sermons on Sundays and feast days. And as often as we met again, we could only boast and praise God with gratitude what a great blessing we had from this work, how we were led deeper and deeper into the correct understanding of the text by the faithful hand of our godly, enlightened fathers, and how an abundance of divine, life-giving thoughts was opened up to us, which enabled us, under the assistance of God the Holy Spirit, to break the bread of life more abundantly for the little sheep of Christ entrusted to us. Yes, it was a true joy of the heart to see how this and that younger brother grew and increased so quickly and noticeably through this blessed means, and how in this way the sermons gained in content and a more lively, multifaceted relationship.

After one and a half years of experience had shown us the usefulness and the great benefit of the procedure we had adopted, and after we had received some requests from outside, we decided to make the fruit of our efforts the common property of the church by having our translations and adaptations printed. We are convinced that we are not only doing a welcome service to our dear fellow ministers within our synod, but we also hope that many serious, God-fearing and ambitious preachers will be found outside our synodal association, who are ashamed to fill their congregations with stupid salt, with the stupid salt of human speech, to whom it is still a holy seriousness and a heartfelt concern to prepare themselves conscientiously for their sermons, and who will therefore welcome with joy such thorough and efficient help in this highly important business. Yes, we believe that even required members of the audience, who would gladly, according to the expressed will of God, be brought to manhood in

The first part of the book is devoted to the study of the history of the human being and the history of the human being.

In order that this already proven and so beneficial work may find a wide distribution and that the acquisition of it may also be possible for the many faithful and therefore poor Bnsch preachers here in the country, we not only gladly waive any remuneration for our little effort, but also intend to take a path of publication that will make the acquisition easy even for the poorest. Accordingly, the work is to be published in temporary issues of 32 octavo pages each, containing either one longer or two shorter pericopes, on subscription for the printing price, and the venerable brethren who intend to subscribe are hereby kindly requested to send their names as soon as possible in postage-free letters to the writer of this at the address:

Rev. Prof. A. Craemer

Care of Rev. Dr. W. Sihler Fort-Wayne, Ia. If the enterprise finds the desired reception and the necessary support, then the publication of 10 issues each shall be continued until the entire circle of the usual Sunday and feast day gospels has been described. The price for such a series of 10 issues will be an inexpensive dollar.

But the Lord, the faithful God, who still confesses His first church in the pure Word and the unadulterated sacrament. Even in these last sorrowful times, He still places the lampstand of His gracious Gospel on the altar everywhere, in order to save even the last of His elect as fires from the fire that has already started, may He bless the work and let it find a happy continuation and prosperity for the sake of His Church and to teach His holy name for the sake of His merciful love. Amen.

Aug. Crämer.

The "Lutheran's" Book Report.

1. **singing and string playing** of the church in the Mississippithale. By Hermann Fick, Hildesheim 1854, Gerstenberg'sche Buchhandlung.

This is a collection of the songs which our dear Fick Sr. shared from time to time in the "Lutheraner" in the years 1847 -1854. For the readers of our paper, therefore, this collection does not need our recommendation. Certainly no righteous Lutheran has read these songs without rejoicing in the healthy faith that underlies and expresses itself in these products of a truly human poetry. Otherwise it is said: *Aut prodesse volunt, aut delectare poetae*, that is, either the poets want to benefit or to delight. In our dear Fick's poems, both are equally considered, the benefit and the delight; they are just as instructive and fortified as they are sweet and lovely. The decoration of the booklet (116 pages and containing 34 songs) leaves nothing to be desired. The booklet is available through the bookstore Schäfer and Koradi in Philadelphia for the price of 40 cents.

2. **Lutheran Songs** by Friedrich Weyermüller, member of the church council of the Lutheran congregation of Niederbronn in Alsace. Halle, published by N. Mühlmaun. 1854.

Reading through these songs, one is reminded of the words of the Song of Songs: "Arise, my friend, my fair one, and come hither. For behold, the winter is past, the rain is gone and gone; the flowers are sprung up in the land, the spring is come, and the turtledove is heard in our land." (2, 10-12.) These songs are actually fragrant blossoms and lovely nightingale sounds that loudly proclaim that spring days have come again for our Lutheran church after a hard silent winter. A Lutheran at heart will not find himself deceived when he chews the booklet in order to join in the song of the church, which is now singing again. This booklet (106 pages in duodec) is also available through the mentioned bookstore for the price of 60 cents.

Magnalia Dei. The great deeds of God. Reproduced by Valerius Herberger, preacher at the Kripplein Christi zu Fraustadt in Poleu. Halle, published by J. Fricke, 1854.

Whoever knows the old Herberger will not expect that we consider it necessary to praise his writings. Whoever does not know him yet, or only from his master song: "Valet will I give you," we would like to invite him herewith to seek even more acquaintance with him through the purchase of the above-mentioned, now again reissued book. Herberger belongs not only to the most learned, but also to the most spiritual, experienced, anointed theologians of our church. He combines with depth and thoroughness a noble childlike simplicity such as few have ever possessed. His writing is so vigorous, grainy, faithful, lively, and flowing, that whoever has read a passage of his finds it difficult to decide to close the book. The *Magnalia Dei* displayed above are a he

This book is a structural interpretation of the 1st book of Moses, but only a part of a larger work of biblical interpretation, which Herberger has continued up to the 23rd Psalm, but this part is also a whole and next to Luther's detailed interpretation of the same book probably the most delicious thing that has been written about it for education as well as for instruction. The book is wonderfully suitable for home worship in every family, whether the listeners are great scholars or simple-minded children. The main goal of Herberger in this book is to show that Jesus is the core and star of the whole holy scripture, also of the Old Testament. It is a pity that the new edition does not give the original text completely, although the omissions concern only unessentials. The book (41 sheets thick) is also available from Schäfer and Koradi for \$1. 50.

4. **mourning bandages** d. i. 32 funeral sermons by Valerius Herberger. Published by Ledderhose. Halle, by J. Fricke. 1854.

This book, too, was indeed worthy of being brought out of its hiddenness. Whoever seeks the light of God's word when his heart is darkened by the death of his own; or whoever desires to have a voice to wake him up in this world, a voice that calls out to him, piercing his heart: "All flesh is like grass, and all the glory of man is like the flower of grass; but the word of the Lord endures forever," will find here what he is looking for. Pastor Ledderhose deserves great thanks for having reproduced unchanged what is contained therein. The book (comprising 40 octavo pages) can also be obtained through the above-mentioned bookstore for the price of 80 cents.

5th **Passion pointer** by Valerius Herberger. Published by Ledderhose. Hall by Fricke.

These are 'godly thoughts and prayers while contemplating the suffering and death of Jesus Christ in the order of the twenty-four hours. Herbergen tells about himself that as a young child he had the habit of always stretching out his index finger, therefore his father expressed the hope that his son would become a true John, who would always point with his finger to the little lamb of God that bears the sin of the world. This is what happened. A testimony to this are all the hostels see writings, especially the "Passionszeiger", in which the dear man points with such fervent zeal to the suffering and dying Savior that the consoling image of the same presses itself indelibly into the heart of the reader. The price of the booklet (220 small octavo pages) is 30 cents.

6. **der aufrichtige Cabinetprediger** von Gottlieb Cober, aufs Neue herausgegeben von M. G. Lange. 2nd part. Halle by J. Fricke. 1854.

Full of the author of this writing Löscher writes: "The writings of the blessed Cober are more fortunate than he himself was. For they are universally acclaimed, since he found a hearing even in wavy places, and it cannot be denied that they are worth reading." Cober was born in Altenburg in 1682 and died in Dresden in 1717 after suffering many hardships for the sake of his writings. Cober writes in the concise, powerful, sententious style of Heinrich Müller and Lassenius. His Cabinetprediger consists of two parts, each of which contains a hundred discourses, in which the current errors, sinful habits and vices of the world in all classes are examined with great Christian seriousness and wit.

Since the world always remains world, the book is still as excellent a leach as it was more than a hundred years ago. If God would, the newly published book was again much bought and read and taken to heart by all readers, then also his blessing would become new again. The 2nd part contains 308 pages in large octavo. Both parts cost \$1.25.

7. **mirror of joy of eternal life** by Dr. Philipp Nicolai, former pastor of Hamburg, author of the songs: Wachet auf! ruft uns die Stimme - Wie schön leuchtet der Morgenstern. Presented anew by G. Mühlmann. Halle, by Mühlmann 1854.

The more magnificent this work is, so that it seems to the reader as if Nicolai himself had traveled to heaven and now gives a travel description after his return to earth, while at the same time the reader clearly sees that the author had only looked at heaven in the mirror of the written word of God - the more annoying it is that Mr. Mühlmann, who has dedicated the work to his teacher, Professor Dr. Tholuck, has not allowed it to be printed instead of an unchanged, not indeed, as he says, a revision. Tholuck, did not know how to give, instead of an unchanged reprint, not, as he says, a reworking, but an adaptation of this writing of the old hero Nicolai. As much delicious as the writing still contains, it has become unpalatable to a Lutheran because of some suspicious remarks added to it. We therefore list this new edition here more to invite the readers to be careful to get hold of the original edition of the work.

8. Große, allgemeine **Volks-Bilderbibel** oder die ganze heilige Schrift des Alten und Neuen Testaments nach der Uebersetzung Dr. Martin Luther. First splendid edition. With one hundred beautiful illustrations imprinted in the text. Philadelphia 1855, published by I. Köhler, No. 104, North Fourth Street.

Of these: We share the prospectus below and only remind that the first three issues of the same show that this costly undertaking is highly recommendable and deserves all support.

Prospect.

The great general

Folk - Picture - Bible Published in 16 weekly deliveries of 100 pages; so 1600 pages gr. 4. format, with in the text printed, excellent. Woodcuts and quite a few large, decorated margins of the text and many large, **beautiful historical illustrations** over the entire height of the format after drawings by the most famous artists.

Germany's.

The typesetting, printing, and paper have been appropriately chosen for the dignity of the Book of Books, and the typographical layout has been entrusted to the printing office of Mr. King and Baird in Philadelphia, which is most famously known in the country.

Price for delivery to about 100 pages with woodcuts and pictures **only 23 cents.**

The whole magnificent general large folk picture Bible will thus be in the hands of the purchasers and subscribers within four months and will only be available to the public.

Costing four dollars.

I take the liberty of pointing out that the Bible edition gives not only the Old and New Testaments and the Apogrypha completely, but also the third and fourth books of Ezra, the third book of the Maccabees and the destruction of Jerusalem by Josephus. Flavius, which additions are not found in every edition of the Bible.

To those subscribers who wish to have this magnificent work bound at the same time, I am able to offer the following cheapest prices for bindings from my excellently equipped bookbinding workshop, which meets all the requirements of the time and progress. Namely:

1. solid, strong, durable whole - leather strap with marble cut & clasps 51.50
2. fine binding imitation morocco, most tastefully decorated with gold lace ".closing \$2M
3. splendor binding, quite fine, Turkish morocco, gilt edges, the finest, elegant rich gilding and clasps . . . 54,W

Also, I am ready to meet any special taste or desire of one or the other customer for this magnificent work as quickly as possible and as cheaply as possible: I am also ready to meet any special taste or wish of one or the other customer for this magnificent Bible work quickly and at the lowest price.

To resellers, agents, or subscribers-collectors for this most worthwhile and grateful article, which will be reliably and favorably received in every Christian family in the Union and Canada, as well as everywhere else, I am prepared to grant the most advantageous and best terms for their trouble, and therefore request them to apply to me directly.

Philadelphia, May 1855.

I g. Coalfish,

104 North 4th St., Publisher, Bookseller & Bookb.

Ecclesiastical message.

After the candidate Heinrich Jox, until then a pupil of Fort Wayne Seminary, had received a regular appointment from the St. John's congregation in Maple Grove, Wisc., he was ordained by order of the Reverend Father Fürbringer, President of the Northern District of our Synod, on Thursday after the Sunday of Lxaucki (May 24), only under the assistance of the Rev. P. Beyer in the midst of his congregation and was ordained into his office.

May the Lord make him a blessing for many.

F. Steinbach.

Address: U.6V. Heinrich Jox, ^laplo-Orovo, Go.,

Ordination.

On: the third h. Pentecost, the venerable senior of our synod, Rev. Carl F. Grüber had the joy to ordain his own and eldest son, the candidate of theology Mr. Carl Theodor Grüber as his assistant and successor in office in the middle of his congregation in Paitzdorf, Perry Co, Mo. and to introduce him into his office. This was done with the cooperation of the undersigned and his dear neighbors in office, the Rev. Löber, Wolff and Nidel. The words of the sixty year old man, who has thirty years of office behind him and who since his immigration to America, i.e., 15 years ago, has always been one and the same. The words of the old man of sixty, who had served in office for thirty years and had always been a member of one and the same congregation since his immigration to America, i.e., for fifteen years, and the spirited words with which he praised God for all the graces shown him in his life: The heart-moving exhortations to his son, under which he presented to him the sacred duties he had assumed, combined with truly fatherly consolations and encouragements, and finally the faithful address to the congregation to hold themselves against his son as the God-given helper of their joy according to God's will, will certainly remain unforgettable to many. And the reader may forgive it, if this case has been indicated in the "Lutheran" with a few words more, because

It has already become something rare in our days that a preacher experiences the joy of seeing his son assigned to the preaching ministry; and certainly many readers of the "Lutheran" who know the honorable Rev. Grüber personally, will rejoice with him in spirit and bring before God the ardent wish "that the God of the Father may also be with the Son, may make him a blessing to the congregation, and may further His work through him! Amen.

G. A. Schieferdecker, Distr. Pres.

For your kind attention
for the gentlemen pastors in the

St. Louis area.

Since my present apartment is too far away from the business places of the city and also otherwise difficult to find, I have made the arrangement that for those who used to take their book needs in smaller parthies and directly from me, from now on two branches have been set up in the city, namely:

for the upper part of the city in the apartment of Mr. Pastor Büngrer, and

for the lower part of the church in the printing room of He^rn A. Wiebus ch (in the lower rooms of the Drceinigteits - Kirche).

opposite the Saxony - Mill)

from where books in mentioned quantities are to be taken from now on.

However, if there is a greater need, and if any packing or shipping is required, please contact me yourself, as before. St. Louis, June 19, 1855.

Otto Ernst.

From martyr beech

the third issue of the second volume has been published. It contains the Scottish martyrs, Patrick Hamiltou, Henry Forrcst, Norman Gourlay and David Staiton, Thomas Forrest, Jerome Trunks and Alexander Kennedy, Hellen Stirke, Richard Byfield and George Wishart. It is available from Mr. Otto Ernst, Oure ob Uev. Uroko880r bVAltüer, 8t. lwui8, Jlo.

So just received.

Johann Arndt's morning and evening prayers for all days of the week. With an addition of morning and evening devotions for travelers and sufferers, by B. Schmolle, and an appendix of three core hymns. 55 pp. 12, well stapled.

Price per piece 5 Ets.

The dozen only ... 35 „

This booklet contains a selection of glorified, anointed Kcrngebete of our old I. Arndt and B. Schmolle, and whoever already owns other and more complete prayer books, will not leave this small collection without satisfaction.

With the extremely cheap price, not only the poorest are given the opportunity to acquire a good prayer book, but it is also especially suitable for gifts to poor fellow believers. - (5 It is therefore highly recommended.

Otto Ernst.

Receipts and thanks.

Undersigned hereby gratefully attest to having received two Ercmplare Veits Dietrichs Hans-Postillen from Mr. Pastor Daib, of the Jackson Townsbiv congregation - H. Cicero Hamilton Co, Ja, as a gift in the present seminary.

We thank you again very much for this dear gift of love, and may the good Lord give His blessing that we may use and apply it properly.

Karl Kirsch.

Fort Wayne June 2, 1855 H. Gils.

Sincerely thanking, I hereby certify from the congregation of Mr. Past. Daib 83rd for my support in the local seminary. - May the gracious and merciful God repay the lenient givers abundantly, here temporally and there eternally. I. H. Gil s.

Fort Wayne May 30, 1965.

The undersigned hereby gratefully acknowledges having received 810.00 from the Baltimore Young Men's Association for the support of the local seminary. - May the Lord reward the benevolent donors according to His promise.

I. Georg Schäfer.

Fort Wayne May 30, 1855.

With heartfelt thanks to God and the bountiful giver, I hereby certify from H. M. Angcrer of H. Past. Hatt- staets Parish of Monroe, Mich. to have received 82M.

The kind and rich God repay cS to the mild (surely temporal and eternal. Heinrich CiSsellcr.

Fort Wayne June 2, 1855.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received through Mr. Rev. Viltz from his congregation in Cumbcrland 83.00.

The gracious and merciful God repay the mild givers temporally and eternally. ' Heinrich Eis scl lc r.

Fort Wayne June 2, 1855.

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"for dic verw. Schullchrer Heid:

From Messrs. Pastors: Ottmann 81.00; Kolb 81.00; Frdcorking 50 cts.; Werfelmann 40 cts.; and from Mr. Sim on 25 cts.

Otto Ernst.

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Birkmann at Watcrlloo, Jüs.:

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. 1.00. " of the widow Eilbracht,

1.00. "dcrcn daughter Christine, of which 84.00. for Weiler.
 By Mr. Past. Wunder for the students W. Siegmnn and H. Grupe sent in 816 ,00
 neml.
 86.00. from the Zion congregation deö Mr. Past. Selle in Crete, Will Co., Ill.
 5.00. from the comm. dcs Mr. Past. Sallmann in Elk Grove, Cook Co, Ill.
 3.02. Collected from the wedding dcs Hcrrn Aug. Görritz in Chicago, Jlü.
 IM. by Mr. Mart. Bernhard in Chicago, Ill. 98 Cts. Unnamed.

F. W. B a r t h r l, Cassirer.

For the **Lutheran** have paid:

- The 9th year:
 Messrs. Kronbach, Fr. Pcchmann, Krämer.
 The 10th year:
 Pastors Dichlmann (8 ex.), Dönges, Dennis, W. Friedrich, Kronbach, Krämer, Langcle, Maaßbcrg, Fr. Pechmann, Tschirpe.
 The 11th year:
 Messrs. Bohuenstiel, Past. Beil harz (until No. 13. 1.18), G. Bippns, P. Bippus, Bnrggrabe, Past. Diehlmann (7 Er.), Dorsch, C. Flach, Fr. Fischer, W. Friedrich, H. Grl- nig, Hinkclmann, Hcisinger, F. Holze, Just, Künkcl (-50 Cents), Marggrander, Past. C. Maver, Past. T. Moscr, A. F. Manskc, Jacob Müller, H. Diobbc, W. Niemann, Past. Oberwahrncbrvck (3 Er.), F. Pcblcr, Fr. Pcchmann, Schlagcnhanf, Past. Sanpert, G. Schulze, L. Schwerdt- fcger, Tschirpe, I. Umbach, Wittmann, Past. Wolff, Past. Werfelmann, P. Wilkcning.
 John Mever 8 3.00 namely: 2 Ex. for year 10 and 1 Er. for year 11.

Letters and funds received

since June 5.
 Of the Hcrrcn pastors: Lauvert with 8100.00; Werfelmann with 81.00; Jüngel with 83.00; Sauer; Eppling; Rcietwardt; Hop er; Wunder; and.
 From the Hcrrcn: Ch. Luccke and C. Ott.
 St. Louis, June 19, 1855. Otto Ernst.

St. Louis, Mo,
 Printing office of the Lutheran Synod of Missonri, Ohio u/a. St.

Year 11, St. Louis, Mon. July 3, 1855, No. 23.

(Sent in by Past. Brauer. *)

The plight of the Lutheran Church

since the
Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.
Religious Peace at Augsburg.

A historical contribution
for this year's celebration of the Peace Jubilee on the next September 25.

Continued.

Introduction of the Interim.

The imperial political interim religion was thus established, the union of Christ and Belial, of the Lutheran and anti-Christian Roman church was decided by the state and ordered to the Christians, the free servants of their one Lord in heaven. Thus the time of testing, of sifting was broken over the church, - many hearts thoughts were revealed! Much chaff flew from the threshing floor, many an etadt gave way, the conscience of the individual giving way to the external, so-called political good of the whole, many a preacher kept silent out of love for the belly, out of fear of struggle and hardship. At the same time, however, the indestructible rock nature of the true church of God was again revealed in this storm, which neither allowed itself to be blinded by the Roman-Lutheran peace union, this old and new trick and lie of Satan, nor by the gates of hell, the threats of the emperor.

Prevented from completing the work begun by the visitation journeys, our Reverend President has entrusted the same to Pastor Brauer.
D. R. d. L.

In Augsburg, the game started first. By the emperor's order, the city council had to assemble in the city hall to pass a resolution on the acceptance of the interim, and in order to ensure that it would be in the desired form and that all doubts would be quickly removed, the emperor used that means of persuasion that the state authorities generally like to use when they take on the role of religious teachers; he had the city gates occupied and placed many hungry and desolate soldiers in quarters with the citizens. This had an effect, the council gave in. The interim had to be read from the pulpits and guildhalls and the keys to all churches had to be handed over to the bishop, who then had the churches, as desecrated and impure by the Lutheran service, rededicated. During the Lutheran sermon in the church of the Holy Cross, they played a ball so that it flew among the audience. In another church, they broke the pulpit and chairs, and when they tried to resist, they took up arms. They themselves marched through the Lutheran city in processions with little bells and lights, canopies and drags, like fools, and woe betide anyone who refused to pay them homage. A craftswoman who mockingly asked whether her God could not see without lights was thrown into prison, into the irons, expelled from the city, and would have fared even worse if Queen Mary had not interceded on her behalf. This way of introducing the Interim was too strong for the council and the citizens; they made

Ideas and objections. The emperor was brief, he dismissed the entire council, abolished all guilds and guilds, forbade them to hold their usual meetings under penalty of life. The master preachers had to leave the city within three days before the setting of the sun, and they had to take an oath not to hold any sermon in the whole empire, not to visit any of their friends and acquaintances. Not to reveal the cause of their departure to anyone, nor to give written notice to anyone in the city of what had been negotiated with them. This was the peace- and justice-loving spirit of this imperial papal union! - When the imprisoned Elector John Frederick heard that the emperor had expelled the preachers from the entire empire, he had them brought to him and comforted them with the words: "If the emperor has forbidden you the empire, he has not forbidden you heaven; so God will also find a land where you can preach his word. Then he demanded his purse and said to them: "Here is all that I have on earth, of which I will give you a penny, which I will divide among your brothers and companions of the cross. And even though I am now a poor captive prince, the Lord our God will give me something again. - —

The Nurembergers first tried to evade the imperial orders by a pleading performance. They had, they said, always sought to obey the emperor and God. In religion, they held everything according to the words of Christ and the custom of the apostolic church, and they were obligated to continue to obey the

Jesus in this way. This would bring no harm to the emperor, their obedience to him would not be diminished by it, on the contrary, their loyalty to Christ would be a pledge of their loyalty to the emperor. He who would depart from the Lord and his command for the sake of temporal benefit or danger would be far less afraid to depart from imperial majesty for the same reasons. They would like to be taught better from God's word, but up to now their consciences have been firm in the doctrines proclaimed among them. Therefore, for the sake of God's glory and their blessedness, they asked the emperor not to be ungracious to them, who had always proved faithful, but to leave them with what they had recognized as divine truth from God's word. It would be a pleasant service to the heavenly Father and Jesus Christ if the imperial majesty would hear their request. - The performance did not help. The emperor sent envoys who first spoke much of his mercy and praised his kind intentions, but then also very clearly pointed out his wrath and urged immediate acceptance of the interim. The council became weak and wavering, now it was more important to obey God than men, to let go of temporal welfare for the sake of eternal salvation; but the council kept both in mind, and thus had to succumb to the temptation to pursue the eternal over the temporal, and run the risk of losing both. He promised, even reluctantly, to accept the interim, and, in order to gain time, asked for a postponement until he saw how other estates managed the introduction.

When this decision of the council was announced to the assembled clergy, they immediately departed without a word and began to vociferate loudly against the interim in their pulpits. The council wanted to prevent this, but the preachers replied that they could not and would not remain silent. The council, once limping along, wanting to serve God and people at the same time, got into an increasingly difficult and dishonest position, in which it had to lose more and more moral strength the longer. He became hypocritical on all sides, up and down, toward the emperor and the preachers and the people. He testified to the imperial envoys that they were always working and thinking about how the interim could be introduced, and asked them not to be hasty in the matter. When Cardinal Granvella, the emperor's minister, urged again, and the postponement was no longer successful, new proposals were made to the preachers to make them give way: they did not want to introduce the whole interim, but some pieces that could be accepted without violating the conscience, so that the emperor would be somewhat satisfied with the report that a beginning had been made. The preachers explained that it would be best not to adopt anything, but if something had to be done, then on the first several feast days and festivals, the singing of Latin chants, and the introduction of the new chants could all be done.

and accept private absolution again; however, the people had to be warned against superstition and error in these matters. No sooner had the council wrung so much out of the preachers and made a start with these things than he sought to smuggle the mass back in; then the opposition to him grew louder, the fight against the interim more fierce. Osiander and Veit Dietrich submitted thorough written objections, and the former, together with his son-in-law, the preacher Besold at the new hospital, soon gave up their services and left the city. The city council, irritated by this, deprived Osiander's wife of her civil rights and salary, and now dismissed even more clergymen, had an interim agendum printed and ordered its use in the churches, and since the emperor still disliked some things in this agendum, it was also changed to please him, Even the Feast of Corpus Christi found a place in it, but they tried to make it acceptable to the Lutheran Christian conscience by having only Trinity hymns sung and only the pure Word preached. One was not even ashamed to change the hymn: "Keep us Lord by thy word, etc." and instead of "and control the Pope's and the Turks' murder," to put "and defend against Satan's cunning and murder." - The faithful servants of God were deeply saddened by this dangerous and dishonest trade. The noble Veit Dietrich, who was already ill and could not escape, was heartbroken under these struggles. He summoned his caplains at St. Sebald and addressed them thus: "Dear lords and brothers! Almighty God has bound us together in his ministry; we have waited faithfully and diligently for this, as I hope, and God has abundantly given his grace to this and has so far protected us by gracious means from all kinds of idolatry and prevented evil attempts, so that you still have nothing in your church that would be unjust, but everything is still right. But because it can be seen, as the devil does not celebrate, that one would impose something on you against God's word, as keeping mass 2c.; so I will have asked you for God's sake, do not put the temporal before the eternal, God will already preserve you. After that you are my witnesses that I have meant it faithfully and well with my church, and I also want to have asked you to be my witnesses against the interim, that it is full of the devil's poison, and to guard against it. Finally, also

pray God diligently for me for patience and strong faith, for there is still a small thing to do 2c." Then he offered his colleagues his hand in farewell with many tears and died a few days later, on March 26, 1549.

The free imperial city of Kostnitz, which was the only one of the Upper Austrian cities that was not at odds with the emperor because of the Schmalkaldic War, fared even worse. It sent envoys to Augsburg to ask for mercy. The emperor imposed on her the un

One of the first of these was to submit completely to the interim. The council then sent in a very humble letter: although their income was very small, they wanted to pay 8009 gold florins and four pieces of heavy artillery, they asked us to leave them with their religion, not to burden them with anything "impossible. Only after several weeks did they receive the scornful answer from the bishop of Arras: "Since the emperor sees that they do not care much about peace, he will now be concerned about other means. On the same day, 3000 men were ordered to leave quietly and to take the city by surprise in the morning, when the people were in church. But the citizens, although surprised, gave a hard reception to the fierce enemy. They wanted to protect their women and children if the city became their churchyard. When the suburbs had already been conquered and the first Spaniards wanted to enter the city gate at the same time as the fleeing fighters, one of the citizens, in order to give his comrades in arms time to close the bridge gate, seized two enemies who were advancing on him, cried out to God for forgiveness of his sins, and threw himself with them from the breastwork into the deep river. The city was saved this time, but now the emperor declared it under the imperial ban for the sake of its resistance. All intercessions of various princes and the Swiss cantons remained fruitless. They had no protection and help from any side. As the only means to escape the emperor's wrath, they went to King Ferdinand's protection, but were deprived by him of their conscience as well as their imperial freedom in one day. The king ordered his commissars to "bring the old true religion" - the old Roman idolatry - "back into being." All clergymen had to leave the city within eight days, and after some time Protestant preaching was forbidden on pain of death. - —

Strasbourg saved something by a settlement with the emperor and his bishop, which was brought about with a lot of effort, admittedly little enough. The envoys of this city also presented a letter to the emperor's minister in Augsburg, which contained the most solemn assurances to render the emperor the strictest obedience in all secular matters, but at the same time the urgent request to spare conscience. Granvella, aware of the contents of this letter, did not accept it at all, and said with visible displeasure: "No one should be forced to believe. This sentence can only be understood by unbelievers who have never had faith. On the other hand, whoever has been a believer - (i.e. a Roman pabst's servant) - and denies his faith again, may be burned with fire!" The council made a second written presentation, the emperor gave the same answer he had given to other imperial cities: "Nothing can be changed in the Interim now, at the Concilium the objections against it will be heard, as much as is necessary."

In the meantime, the state religious aide, the imperial cavalry, also helped here to the best of their ability, faithfully assisting with all their sensible courage. The fate of the unfortunate Kostnitz seemed to be about to befall Strasbourg as well. Many merchants and noblemen renounced their citizenship and left the city, and the city council seriously considered a settlement. After much negotiation, the council finally agreed to grant the bishop three churches for the introduction of the interim, and the bishop granted the city the Collegium at St. Thomas as a school. The holding of the first mass in this city, now long weaned from Roman unrest, caused quite a stir. "There was a large crowd, especially of young people, who had never seen or heard of such spectacles or juggleries in their lives. How people dressed in strange clothes and with plates on their heads sang with each other, which nobody could understand; how they burned lamps and wax candles in broad daylight. Wax candles were burned, and fog and smoke were made with censers; how a priest with liners (or cowl holders) stood on the altar, spoke an unknown language, made all lei gestures with genuflections and otherwise, bent and folded the hands, the arms now stretched out, now withdrawn, turned back and forth, once shouted loudly, then mumbled very quietly, cast the eyes upwards, bent in front of him, did not stay in one place, now right now left on the altar back and forth, played with fingers (d. i. He played with his fingers (i.e. made crosses), breathed into the chalice, lifted it up, sat down again, called out the living there, the dead here, broke the host from each other and put it into the chalice, beat his chest with his fist, sighed, closed his eyes as if he wanted to sleep, then rose again, took one half of the host into his mouth and chewed it, but swallowed the other half whole with the wine, so that even a droplet remained, the hands gcwaschens remunerated Patelle backwards, with an outstretched arm, shown to the people, also held to his forehead and chest, now kissed the altar, and then a little picture in a capsule. These and more other such things the young people looked at with great astonishment and also not without laughter and could hardly be kept in order." - —

Just as most of the Upper German imperial cities could not withstand this storm, so the fear of the emperor's soldiers, the fear of secular misfortune and of the abasement of unearthly power and greatness bent many princes as well. Prince Frederick II of the Palatinate had the interim introduced in all places and ordered his subjects to attend the processions on Corpus Christi; those who did not appear were punished with fines and imprisonment. Since the Duke of Jülich, Eleve Berg, had earlier had to promise the Emperor that he would abolish the Protestant religion in his country, he was now all the more compelled to enforce the Interim throughout, and to make Westphalia a place where the Protestant religion was not practiced.

to be subjugated to the pope again. - The Duke of Württemberg had the Interim read from all pulpits and commanded "that no one should oppose it." - —

(To be continued.)

From India.

Correction and explanation.

It is with some reluctance that I try to correct a false report from so far away and therefore necessarily after such a long time, which may have arisen mostly because of the distance. But even if for my own part I would like to be content with the fact that the full truth in this matter is also perfectly known to Him who will one day bring all that is hidden to light and judge all untruth, it is still not fitting for me to grant the enemy of our souls the triumph of having divided hearts that have become one through faith and love and in the spirit of truth and have remained one despite all distance.

The letter of reply published in the "Lutheran" from the reverend Synod of Missouri 2c. to the reverend Conferenz 2c. in Leipzig, which recently came to my attention, says that it would be fair to wonder if I should have been so completely silent in Leipzig and have known nothing to say in justification of the Synod. And this astonishment would certainly be justified if this supposed silence had its nullity. Since I have now heard privately that my silence is considered to be a foregone conclusion, and that here and there one is not averse even to making a moral debt out of it, it will be my duty to correct the misunderstanding.

The letter of the Leipzig Conference does not explicitly mention my testimony. But when it says: "We

have not found a case in the men of your synodal letters, nor have we heard such a case from Mr. Missionary Baierlein, where we could have said with certainty: Here the ban is not imposed in the order of Christ;" so it is obvious that I must have pointed out such cases; only that the writers of the letter came to the conviction just as little by this as by reading the synodal reports, "that they could have said with certainty, here the ban is not imposed in the order of Christ." No wonder; those who ask too much are never satisfied. To give such a conviction to men who measure the present cases with a different yardstick, because they differ in doctrine about them, "that they could say with certainty 2c." would be as impracticable to some delegates of the Synod as it is to the Synodal Report and to me. We can only bear witness to one thing and for one thing; but to bear witness to things that lie in another part of the world, and of which we have no evidence at hand, is not within our sphere.

To clarify the matter, allow me to briefly state here the course of the negotiations, which seems to be little known.

On the evening of the day after the mission festival, when the conference had not yet taken any notice of the delegates of the Buffalo Synod, a closed preliminary meeting was held, the purpose of which was the American affair. The following persons were present: Superintendent Münchmeier, Dr. Kahnis, Dr. Beßer, Dr. Br. Lindner, Father Wolfs and about two or three others, then the delegates of the Buffalo Synod and myself. Here the deputies presented their case by telling the story of the Buffalo Synod from beginning to end. Since they complained in particular that the Missouri Synod had taken in those who had been banned from the Buffalo Synod, etc., I was called upon to say how the Missouri Synod had thought of the matter. And here it was that I gave my testimony, because it was precisely for this reason that I had been drawn into this closed preliminary assembly. Soon the pre-assembly also recognized that the matter was one about which it was impossible to come to full clarity here. Therefore, it declared to the deputies that it wanted to answer the submitted questions, but without any relation to the present dispute. It said, "We must leave the application of the answers to your dispute entirely to your conscience." The deputies declared themselves satisfied with this, and therefore (for it was already late) they proceeded to the preliminary answering of the sentences, which, of course, could not turn out otherwise than No! Thereupon it was decided not to submit the dispute to the conference, but only to make them answer the questions submitted.

This is what happened on the following day. And when the conference took the liberty of answering without further ado, it was explained to them: "It should only happen as if the pope presented nns theses. We could and would answer without hesitation, leaving the application to him alone. As often as voices were raised that wished to know the position of the dispute, it was just as often and emphatically explained to them that the conference could not deal with the dispute of the brethren in America here, and that no judgment should be passed on it. Only the sentences presented should be discussed and answered - because the deputies asked for it and thought that this would be of service to them. - Here, then, in the conference, which did not want to deal with the dispute at all, nor even to pass judgment on it, I had not only no reason, but also no room for defending the synod. - The Leipzig letter, however, is to a certain extent in contradiction with these negotiations. It could only have been issued by the closed preliminary assembly. But the conference

had complete trust in the men of the pre-assembly, and therefore, as it were, in their name, a matter was written about, of which they themselves had not actually taken cognizance.

So much for the correction. Now my explanation.

Far from the distance having had a detrimental effect on my conviction and love, both have only been strengthened as a result. The darkness shows all the more the excellence of the light. The contrast teaches to grasp and love the recognized truth even more firmly. So it is also here. - By the way, let it be known that I wholeheartedly reject a doctrine according to which a congregation must join itself to its pastor in obedience in all things that are not contrary to God's Word, with all its manifold consequences in doctrine as well as in practice, and will reject it by God's grace until all error will be judged at the same time as this and will be done away with forever.

And herewith I greet from the bottom of my heart the dear brothers of our synodal association. I say ours because I still gladly count myself among them in spirit, faith and love, even though seas and deserts separate us. But may the Lord soon crush Satan under our feet, keep firm what is united in Him, unite what is still divided, and soon unite in His future all His own from the ends of the earth before His throne, Amen. - —

Baierlein.

Sadras, March 15, 1855.

(Submitted.)

On the training of school teachers.

The need for capable, Christian school teachers is great, a crying need. In recognition of this, the undersigned pastors, in God's name, with the help of their teachers, have made a small start since the beginning of this year, at first privately, to train young people for the teaching profession. The favorable opportunity that presented itself at their place of work seemed to them to be a sign from the Lord that they could not ignore. Dear brothers in the ministry, both near and far, approved of their plan and encouraged them to do so. And when they recently brought it up at the district synods in Chicago and Milwaukee, they also found all-round approval, good advice and strong impetus for further promotion. The need is obvious.

We need capable, Christian school teachers, those who adhere to the pure Lutheran doctrine from the heart and with zeal, who are firm and founded in it, who are equipped and skilled to teach and defend it, and who are therefore able to warn and protect our children from the error of the sects, to fortify them in the pure church doctrine, and to fill them with a lively zeal for it. We need

Such teachers who, because the pure Gospel is their main and heartfelt concern, are also urged to teach the other knowledge which they have to teach the children in the service and promotion of the Gospel, and therefore also handle the supervision, guidance and education of the pupils not in a legal but in an evangelical spirit, so that Christ the Lord is also recognized, proclaimed and sought as the right and only Savior for all concerns and damages of the school. We need such teachers who are able to apply a thorough and at the same time practically beneficial method in their teaching, not novices who, by applying new and the very latest school methods, which not infrequently owe their origin to a rationalistic spirit, confuse more than they truly and sustainably advance. We also need teachers who are well versed in the English language and can teach in it, so that attendance at English schools, which, apart from the lack of religious instruction, is dangerous for most children, is cut off and made superfluous.

Such teachers, however, who have the above-mentioned qualities, are found only sparsely. We know the reasons for this. Such teachers must be educated and trained from the bosom of Christian congregations, and if they are to be especially suitable for our conditions, from the bosom of our congregations.

And that is our goal. Whoever recognizes it, let him help us. We need your help, beloved brothers. It is true that we still have to pursue this school matter of ours as a private matter until we can present it to the general synod, if the Lord continues to give us success. But just so that this can happen, so that the

private matter can become a public one and thus also a beneficial one for all the congregations of our synod, we must already now claim your attention and participation for our project and work. For something that has already come into being, and has therefore already been able to prove itself to some extent, will be much more easily and quickly elevated to our general affair than that which may appear to be highly desirable, but which has only just found its place in our thoughts. Moreover, even in urgent matters, there is no need to delay. Therefore, as I said, we have already made a small start. We have put our hands to work. And so far God's blessing has been with us. Therefore we must make you our helpers, that through many thanksgivings God may be richly glorified. (2 Cor. 4:15) The work is also done for your good. Therefore you will also gladly fix your eyes on the things that concern you. When your houses are being built, you look at them and also work on them. Well, you will also look and cooperate all the more when the work is done quickly, which is nothing other than the inheritance.

of the souls of your children. This is the Lord's business. You must be part of the plan. You must help, so that Christ dwells in you.

But how? We also want to tell you this. You can and should help us 1. with faithful intercession for the prosperity of our work; 2. with good advice for the appropriate direction of the same, 3. by entrusting those of your sons who show willingness and talent for the service of the school to us with a joyful spirit for the sake of the Lord for further education; and 4. also by being prepared to give us a handout from the blessing of your earthly goods.

We already have a cash box for our purpose. But it is small. We also have disciples, but few, and not of the age we would like; we also have intercession in faith, and good counsel in the same faith. But everything is weak and small, the last as the first, the inward as the outward. Shall it then remain so? No, but we want to grow, so that you also grow through us and have fruit. But we can only grow through you, through your help. So, dear brothers, do not let our brotherly request for your support come to your hearts in vain!

Whoever now wants to offer something to his Lord Jesus in the future educators and teachers of the children, and in the children who are to be educated and taught to him through them, should make his submission to Pastor Lochner, who has taken over the management of our treasury. For those who want to give us a son for training for the service of the school, we note the following. We want pupils between 15 and 20 years of age, at least those who are already confirmed. The six pupils we already have are for the most part not yet confirmed, and therefore, because of their age, we cannot soon enough satisfy the existing need for good school teachers, although we readily admit that younger pupils, if they persevere and prove themselves, will attain a more thorough education. Since we already have such younger students, we could still take one or the other in case of need, and place such a student in the course of the younger ones. Nevertheless, we can only allow this as an exception, for the reason given above. Rather, we have confidence in our dear brothers in the church office, as well as in the school office, that they will take special care of those boys who are suitable for the service of the school, and who, with the approval of their parents, show joy and desire to do so, up to the appropriate age, prepare them and keep them in the direction and love of their profession.

Our present pupils, most of whom are still of compulsory school age and therefore still attend half of the school in the mornings, we have

In 24 hours a week, which we divide among ourselves, they have been taught the following subjects since the beginning of this year: catechism, German and English, arithmetic, world history, geography, drawing and calligraphy, playing the piano and violin, and singing.

Admittedly, we had a bit of a burden, especially since some of us also had to attend our parochial school. But we also had One who bore it with us, or rather for us. Therefore, we are not afraid of more, and you, dear brothers, should not be afraid either, but should confidently bear with Him, who, as He carries heaven and earth, also wants to carry the weak human heart in all good undertakings, because it is His own.

We have also already taken care of a proper hostel for the coming pupils. As four of our present students (the foreigners) are already accommodated in the apartments of Pastors Lochner and Fleischmann, so those who are still to come should also be accommodated there. The rooms are already available, and more can be added.

Thanks be to the Lord! He has helped so far. He will continue to help. We rejoice in his grace. And you, the called helpers, should rejoice with us.

Yes, dear one, Luther's words are true: "You may rejoice and be glad from your heart where you find yourself in this, that you have been chosen by God to raise up with your goods and labor a son who will become a pious, Christian pastor, preacher or schoolmaster, and thus have raised up God Himself a special servant, yes, as was said above, an angel of God, a right bishop before God, a savior of many people, a king and prince in Christ's kingdom, and among God's people a teacher, a light of the world." In this find thyself. Then you will also gladly find yourself in our work and to our work. May God be with you. Amen. - —

Lochner.

Dulitz.

Fleischmann.

Milwaukee June. 1855.

What Methodists consider the Christian doctrines and sacraments to be.

Thus it says in the Cincinnati "Apologist" of 26. April of this year, published by Mr. Nast: "When the light of truth at the time of the Reformation shone so brightly and clearly into the dark power of Pabstism, the enemy of truth got into trouble and now sought to divert people's attention from the essentials to secondary matters, which he succeeded in doing only too well.

The many divisions that resulted from these customs could not strengthen the spirit of love, which is the element in the divine kingdom. The confession of the Lord in all circumstances, true love for Him, who bought us with His blood as His own, and complete surrender of the heart to Jesus Christ, as well as a spirit of love that embraces all fellow men and wants to lead them to their Lord and Master, these are the marks by which the Christian recognizes the Christian, may his outward appearance, the form in which he moves, be what it will."

Here you have, dear reader, a picture of Methodism in miniature. The "doctrines of the faith" and "sacraments" are the same "secondary matters," and yet "the confession of the Lord in all circumstances and true love for Him" are to be the main matters! What kind of confession of the Lord must that be, which regards the doctrines of faith for the indifferent "externals," for the "form" in which the confessor moves? And what kind of love for the Lord must this be, which declares that the teaching of Christ's person and of the means of grace employed by Him is right or wrong, and that these are secondary matters not worth fighting over? That even honest people can fall into error about all this for a time, especially through clever deceivers, is understandable. But what is one to think of people who regard these highly important things as secondary matters and publicly declare them to be so? Whoever allows himself to be listened to by such people must be saddened by the reason for his faith.

How the "song improvement" gets.

The 120 theses of Dr. Stier: "whether changes or not in the church song?" have recently been opposed by a brave fighter for the pure and unchanged song form, the high school teacher Scholz. In the remarkable little book*) he tells a story that is so significant that it well deserves to be known to the pilgrim

reader circle.

The late Oberconsistorialrath Dr. Theremin, one of the contributors to the so-called new Berlin hymnal, came to the court preacher Otto v. Gerlach one day and exclaimed: "I declare that the Berlin hymnal is my worst work, and I don't want to know anything more about it. In response to Gerlach's astonished question as to how it came about that he suddenly rejected a work that he had so resolutely supported only half a year ago, Theremin replied: "I will tell you.

I have a small country estate in the Uckermark near Gramzow, where I sometimes go to relax in the summer. There the farmers visit me. The other day, an old farmer comes to me and asks me in his trusty Low German whether it is true that I am

*) Antitheses 2c. by Hermann Scholz. Gütersloh, the Bertelsmann 1855- p. 29-.

I had worked on the new Berlin hymnal. He could not imagine that from me.

Me: "Indeed I have, dear man. How so, what does he dislike about this book?"

He: So much is done differently inside. There is my one song especially leev, darinne steit:

"Death is dead, life is alive"? And in front of it stands in the nülen Gesangboke:

"Death flees, life triumphs."

Me: Well, dear man, I think that's just as well. Just think: "Death escapes" - is that enough true and beautiful?

He: No, Mr. Oberconsistorialrath, we can't take us for granted. Because if the Dod flees, he can come neither. But that is not true.

Theremin felt disarmed by this proof. From this one example he gained the conviction that it was nothing with the improvement of the hymns of the church and that one was thereby, without knowing it oneself and without wanting it, grabbing one of the most sacred possessions of the Christian people.

Would that all who walk on the same erroneous paths were just as accessible to the truth when it confronts them, even if it were from a peasant's mouth, and just as ready to confess the error with self-denial! - —

L.

(From Ehler's Kirchenblatt.)

Spiritual Movement in Turkey.

Certainly, many of us have thought, when we have heard about the bloody war that the Turks are waging with the Russians and in which Christian nations are supporting the confessors of Muhammad against a Christian nation: God will also let this union of Christians with the Turks, which in itself resists the Christian mind, flourish for the growth of his holy kingdom. Whoever has had such a faithful thought will be glad to learn that what he believed has happened and is happening. - For so writes a credible eyewitness from Constantinople to a friend in Germany:

"Now you will also want to know which influence these war and people movements exercise on the kingdom of GOD. To the praise of God we may boast that the Lord does great things and still greater things seem to be initiated. Never so much religious freedom has existed here. Never before have the Muhamedans bought, publicly sought and read the Holy Scriptures as now. Never before have they so readily engaged in religious discussions with experienced Christians. Never before have they freely confessed, as some have already done, that Christ is the right prophet and Muhammad the wrong one. Never have the women declared themselves to be true, or even been able to declare themselves to be true. Never before have the Turkish ulemas or scholars declared that their book (the Koran) is finished until now. Never before has there been such a lively interest among the Jews as now. Never before have the Greeks asked for the Gospel as they do now.

now. Never before have so many oers been open to us in the interior of the country as they are now; never before has the good cause been so widespread among the Armenians; never before have the Protestants woken up like this. If it continues like this, there will soon be a shortage of workers for the harvest. A Muhamedan family, which had to flee from here about two years ago because of their Christianity, will probably soon be called back, and should find enough work among their former people. But of course. All this is only a faint beginning of an immense work of grace, which the desert needs to blossom and green like Marmel and Saron. The stream of the divine spirit seems to
This poor land needs great and mighty downpours of grace, if everything is not to come to nothing and peter out. But nothing is too much and nothing too little for the Lord. He has everything and is able to do everything. Therefore, let us call upon Him, ask, knock and seek. He will do for us above asking and understanding."

You shall not covet your neighbor's house.

In Strasbourg, the Lutheran Church has owned considerable property since the Reformation period, which is used for the maintenance of the Protestant Seminary of St. Thomas. The legality of this three hundred year old property is guaranteed by the Peace of Westphalia through the capitulation of Strasbourg under Louis XIV, by decrees of the legislative assemblies 2c. The Romans, however, long lusting after this income, have suddenly reached out for it with cunning and a semblance of justice, claiming that the property of St. Thomas is common municipal property, and the mayor of Strasbourg has ordered that the tenants of the collegiate property no longer make their payments to the consistory of the Lutheran church. All written and personal complaints and representations to the Minister of Culture and the Interior in Paris and to the Emperor himself have not yet helped the Lutheran Church regain its rights.

Enter into the joy of your Lord.

The General Consistory of the churches of the Augsburg Confession met in Strasbourg (Oct. of last year) for consultation. The sermon for the opening ceremony was to be preached by Pastor Verny from Paris. He preached on October 19 on Acts. 15, 28. with proof of the spirit and power. When the congregation had been hanging on his lips for an hour, absorbed by his powerful speech, he touched on how the Romans in Strasbourg had recently tried to seize the Protestant St. Thomas' foundation with a semblance of justice, and how there was still hope that the court would give a just decision, but also how, if the Protestant church had to endure the robbery of its goods, the church would not be able to continue its work.

And he quoted this verse of Luther's hymn in German, while he was preaching in French, and especially spoke the words: the kingdom must remain with us! with great power of triumphant faith. Lo and behold, all at once the kingdom was given to him! He had sat down, wiped the sweat from his forehead, he wanted to close the sermon: the grace of our - grace - grace -, his breath flew up, a clergyman, a doctor hurried to the pulpit, twice more Father Verny breathed deeply, then his heart stood still, he was different, the kingdom was granted to him. What indescribable shock through the whole congregation, what tears and loud lamentations. - Enter into the joy of your Lord!

The Sabbath desecrator.

A man of the world who despised religion was once introduced to a clergyman in the following manner: "This is Mr. -, an acquaintance of mine, and I regret to say that, though young and healthy, he has never attended public worship." "I am very tempted to hope," said the clergyman, "that you are speaking false witness against your neighbor." "Not at all," said the guest, "for I always apply my Sundays to the rectification of my accounts." The clergyman suddenly replied quite seriously; "you will find that the day of judgment is applied in the same way."

Preachers, not servants of men.

When in 1558 a papal envoy visited Duke Ernst of Brunswick, the former asked the duke to forbid his court preacher to sing the hymn: "Preserve us, O Lord, by Thy word, and prevent the murder of the pab'sts and the Turks. The duke gave the legate the following beautiful Christ-fearing reply: "My preacher

is not called because I have to tell him what he should sing, teach or do in church; But he is appointed for this purpose, that by God's command and in place of our Lord Christ, he should preach and teach me and all my own what is useful and necessary to know and learn for eternal blessedness for one and all, as well as for the very least in the court, and that he should warn me and everyone, no one excepted, against everything that might be harmful and obstructive and detrimental to blessedness, so that one may know to beware of it. For this reason, I do not know how to tell or forbid my preacher anything in this piece; if you do not want to go to church because of them, you have the right to stay out.

Would that some American church members would remember this, who are far from being dukes and yet often want to take the liberty of telling and commanding the preacher what he has to teach!

God the right refuge in distress.

A pious citizen, who had many children, had once fallen into debt, which he could not pay, although it amounted to only a few thalers. The hard-hearted creditors sued the poor man and he was now sentenced to garnishment. When he heard this, he and his children fell to their knees and sang with them the song: "When we are in the greatest need, and do not know where to turn from lind cin "2c. While the family sings this song, the executor appears at the door and hears the heartbreaking song interrupted by weeping. He is shocked and tears fall from his eyes. What should he do? As a bailiff, he has measured orders to carry out the seizure. He does not think twice, but takes off his new skirt, throws it into the room and says: "Here, take this, sell this dress and pay your debts with it. Which is what happened. The seizure did not take place. I. C. Olearius, who relates this, adds beautifully: "It must have been a strange mercy. With God, on the other hand, we can infallibly hope for mercy and help, if we use such a song in a penitent and devout manner.

Luther's prophetic prophecy came true.

In 1537 Duke Johann of Saxony, son of Duke Georgen, died on January 11 in Dresden. His spouse was Mrs. Elisabeth, sister of Landgrave Philipp of Hesse. This duke once had Luthern say through Lukas Kranach the elder, that he complains a lot in his writings about his father, as if he had suffered a lot of complaints from the same, but if he (Jobann) should once come after his father to the government, then he should probably have an external enemy in him, if his father Luthern had been iron, then he wanted to be stahcliu (stalern) to him. Then Dr. Luther laughed at the presumption and said: Duke Hans would like to think about how he wanted to die blessed, and let him know that he would not worry about his threat, because he knew well that Duke Haus would not live to see his father's death. When painter Lukas came to the duke again and he wanted to know from him what Luther's answer was to his ungracious offer, Lukas, after a modest and humble request that he be graciously granted, indicated what the doctor had said. Thereupon the duke soon became distraught, fell into melancholy and died not long after.

Ecclesiastical message.

Ills in Lemgo, a few years ago, a preacher was to be forced upon the congregation who was so unbelieving that all the theological faculties asked for their opinion declared that this preacher was completely outside of Christianity -' and when all the ideas at the superiors

A very large part of the community broke away from the previous church community association and was really recognized as a "new Protestant community" by the Princely Lippe government on December 11, 1849, together with the pastor they had chosen. So they built two churches, one massive, founded two schools, bought a parsonage, introduced a church order, had a hymnal printed for themselves. Then their pastor was recently called to Berlin, and when he left there and the congregation chose a vicar, the government forbade the service and the administration of the sacraments, claiming that only the departed pastor had the princely concession, but not the congregation, and the princely government demanded that the congregation return to the previous congregation, in which the unbelieving preacher administered the ministry. One does not know what one should be more surprised about, whether about that groundless pretense of the government, which at first glance appears to be completely groundless, as if the concession had only been for the pastor, or about the fact that a government can still feel like harassing the consciences of its subjects and interfering with the sanctuary of faith and confession. In Baden, the government wants to concession the Lutheran congregation, but not Pastor Eichhorn; in Lippe, the government wants to concession Pastor Stephann, but not the congregation. Well, tyranny must rise even higher until one will finally learn the difference between spiritual and secular power, and that one should not mix and throw the two regiments, spiritual and secular, into each other, out of which disorderly mixture great wars, riots and uprisings have resulted. The power of the church gives eternal good and is exercised and driven only by the ministry of preaching, so it does not hinder the police and the secular regiment anywhere. For the secular government deals with many other things than the gospel; it does not protect souls, but body and goods against external violence with the sword and bodily punishments. The spiritual office is: to preach the gospel according to divine rights, to forgive sins, to judge doctrine and to reject doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is evident, from the Christian community without human power, but only by God's word. Augsburg Confession teaches.

(Pilgrim a. Saxony.)

Ecclesiastical message.

After Pastor Friedrich Jacob Theodor Jungck, hitherto assistant preacher in the congregations of Rev. A. Lehmann's congregations, he was appointed by one of them, namely the congregation of Eisleben. I have instructed the assistant of Br. Lehmann in his office in accordance with the ecclesiastical order. May the Almighty Lord, who sits at the right hand of the Father and governs and sustains His Church, bless the work of this servant of His for the salvation of many souls!

On the same day, the cornerstone was laid for the first Lutheran church in Cape Girardeau. The more important this town begins to become because of its advantageous location on the Mississippi and its populous and fertile surroundings, the more important it is that our good confession also finds a place here. It is indeed a work of faith that is being undertaken here. A very small group of seven family houses, despised and hostile for their faith, and in addition mostly impecunious, have decided to build a structure which, according to human reckoning, would require their strength at far exceeds. Therefore, they must be called fools and fools of the world. The enemies of the Word of God would prefer to see their nobility disgraced. But if these brothers of ours stand firm in the prayer of faith of David, Ps. 25: "My God, I hope in you, let me not be put to shame, lest my enemies rejoice over me," then what is written in the following 3rd verse will also prove true for them and their enemies: "For no one will be put to shame who waits for you, but they must be put to shame, the loose despisers.

Mr. Past. Lehmann completed the ceremony with an appropriate, faith-strengthening address to the members of the congregation present on 1 Cor. 3, 11 ff, and the undersigned said a prayer at the end. May God bless the endeavors of these brothers of our faith for the spread of His kingdom and the promotion of the orthodox confession, strengthen and maintain their courage of faith, show them ways and means, and awaken hearts among their Lutheran brothers in the country for faithful intercession and gentle help.

G. A. Slater.

Christ has not killed anyone, but He has been killed; He has not given anyone a blow in the cheek, but He has endured one. Therefore, he who is killed imitates Christ, he who kills imitates the Antichrist.
(Augustine.)

The German evang. luti). Central Bible Society for Wisconsin, Michigan and Canada in Detroit, Mich., hereby announces that it has received a supply of the "authentic Luther Bible" printed by B. G. Teubner in Leipzig and revised by Dr. Wilhelm Hopf, and that it is available at the following prices

Sold:

Petit Bibles, printing paper, binding in leather--62	
Corpus Bibles, " , .. "	85
Corpus Bibles V'linpapier in pressed leather covers, with gilt edges and spine gilding in case 2.0V	
Corpus Bibles in shagreen leather with gilt edges, elegant gilding on covers and spine with case-2	,50
Corpus Bibles in shagreen leather, splendor volume with gold cut and rich gilding in case	3,00
New Testament, Petit edition, binding in leather--	.40
"" Corpus edition, "" " --	,50
New Testament, splendor edition with the Psalms and 9 steel engravings	2,50
Nonpareil Bible, pocket size	1.25

All orders should be made to the following address:

^Ir. D. ffn.5munä, Oaro ok Dov. II. DicR, Detroit, Aliell.

For the Private School Teachers - Seminary, contributions were received from October 1854 to June 1855:

From F. L. to Milwaukee	K-50
" There. Carl Eißfeldt there	- > 2,00
" of the congregation to the little manger of Christ, DMn IX, WiSconün	3,50
" the upper Immanuel congregation, Town XII.---	5.50
" the lower Immanuel congregation same--.	1,60
" the Immanuelsgemeinde near Watertown	2,16
" Pastor Geyer	1,00
" the P. P. Fürbringer, Flcischmann and Lochner, Savings on a trip	3.27
" Mrs. Buestrin to Milwaukee	50
" of the Trinity Church there	17.03
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"Some of the members of the previous generation who have passed over gen Romanowsky's comm. in Milwaukee----	3.54
" of the parish of Past. Pankows to Therese -'	4,67
" the parish of the same at Watertown	5.93
Thank offering from Mrs. B. to M.	10,00
By pastor intercessor of parishioners to Kirchhayn	3.09
Don Mr. D. K. to Milwaukee	-----25.00
Surplus from the sale of some books	54
From F. L. to Milwaukee	20
" P. Guenther--	1,00

Total: -94.12
Spent of which are: 56.31

' Hbleibt m Cassa: 237,81
God's rich blessing to all mild hands!

F. Lochner.

Receipts and thanks.

With heartfelt thanks to God and the benevolent donors, the undersigned hereby certifies to have received -5.00 from the Cincinnati Young Men's Association and 21.00 from Mr. Beck there.

G.W. Weiler.

Concordia College, June 9, 1855.

Sincerely thanking to have received receipts: from the Altenburg - Frohnaer Junglingsverein 210,00 and from the Buffaloer Junglingsverein 26,00 the undersigned

I. P. Beyer.

Concordia College, June 18, 1855.

With heartfelt thanks, the undersigned certifies to have received from the Young Men's Association of the community of Altenburg Mr. Co., Mo. -10.00, which gifts of love the merciful God wants to bless the mild givers here temporally, but once eternally.

G. Grüber.

Concordia College, 27. June 1855.

With heartfelt thanks, we hereby certify that we collected -3.00 at the wedding of Mr. I. G. Hildner in Frankenmuth, and received -2.00 from Mr. Schroll there.

May God richly repay the lenient givers.

I. G. Nüchternlein.

G. Bernthal.

Fort Wayne, June 1, 1W5.

Get

s. to the Concordia College building:
 From drmmWomen's association of the northern district of the parish to St. LoniS- > - - 425,00
 " of the congregation of Mr. Past. Bernreuther in and
 around Mishawaka, Yes.:
 from the men: Philivp Dielmann, Adam Diel man, Will). Lenz, Adam Rathged, Heinrich Fries, Georg Weil, Christian Hcrpobsheimer L
 51.00; Georg Schmidt, Simon Dearmann, Carl Herpobsheimer, Friedrich Herpobsheimer ä 50 Cts. and Maria Bernreuther 42.00-
 11.00
 From some members of the congregation of Mr. Past. Wun
 de in Chicago, Ill:
 Of the men: Lauer 52.10; C. Bliis, L. Nitsch- kowsky, W. Vietze, F. W. Kruse ä 41.00; H. Aerger 50 Cts. - 6,50
 From the Dricingkeitsgem. of Mr. Past. Beyer in the
 Town Herrmann, Wis:
 from the men: N. Beyer 56.00, Heinrich Lücke 510.00 Ludwig Lücke 45.00, Friedrich Lücke 510.00, Ernst Wehrinann 51.50, Carl
 Meyer 50 Cts., Friedrich Burhop 50 Cts., Heinrich Ahrensbrock 51.00 and Christian Mmquardt 50 Cts. 35.00
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 comb Co, Mich. 14,00
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 Gottlieb Lorenz37 cts, Friedrich Mey 25 cts, and Conrad Kutzli 10 cts. 72
 Bon Mr. Mich. Sasse at Mayvillr, by Mr.
 Pastor Stephan1 ,00
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 Don Mr. Past. Schliepstck5-50
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 Diehlmannin
 Buffalo sent in: 18.00
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 from virgin Elco. Rösener 28
 " Mr. Past. Fricke 5(
 " the Gem. of the Mr. Past Löber in Frohna 3,58 " " " "" Dulitz in Milwaukee 30,<X
 " " " "" Vulture in Watertown 5.8l

" Hm. Mich. Sachsebei Mayville, Wis. "forthe
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 56.00 from the local Young Men's Association,
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Mailbox.

The recalled receipt for 525.50 is located in No. 22. p. 176 sp. 2.

F. W. Barthel.

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St. Louis, Mo.,

<

Printing office of the Lutheran Synod of Missouri, Ohio ". a. St.

Year 11, St. Louis, Mon. July 17, 1855, **No. 24.**

Some news

from the

The way in which in 1655 and 1755 the commemoration of the contract concluded in 1555, September 25.

Augsburg Religionsfrieden was celebrated festively and solemnly.

In the proceedings of the first meetings of the Western District Verdean Lutheran Synod of Missouri, Ohio, &c. St. in 1855, the following is found on pages 7 and 8:

Among the items submitted to the Synod for consideration, we put first

the celebration of the jubilee, in memory of the unspeakable blessing bestowed upon our church in the religious peace concluded on Sept. 25, 1555. In reference to this, it was emphasized how such jubilee celebrations have always brought great blessings to the church, and how it is therefore to be hoped that this year's jubilee will also be a source of rich blessings for us and others through God's grace. The Synod agreed on the most uniform celebration of the joyful feast. We here enjoy to the full what was given to our fathers in 1555, namely full freedom from the Pope's rod, before which they still had to tremble. But we in America are now also quite free from the secular popes, as in Germany the princes so often are in their arrogated rule over the church. Therefore, we should continue to rejoice and not stop.

To praise God for such great grace and good deeds. Unfortunately, this is not done by us: we shamefully forget what and because we enjoy it every day. Now, however, this feast and its celebration should remind us vividly of this. Where possible, it should be celebrated everywhere in the same way, over two days with three church services, with processions and a subsequent Christian folk festival. - In the "Lutheran", before the beginning of the happy festival, quite rich information about the way it was celebrated one and two hundred years ago and excerpts from jubilee sermons held at that time should be provided. - In order to involve the children in the celebration, a small booklet will be printed, which deals with the reason for the celebration in questions and answers, calls them to praise God in a speech, and makes it dear and important to them through small songs and pictures, so that it can serve as a reminder of this celebration for the rest of their lives. - The synod agreed on texts to be preached in all congregations of our district on the anniversary. These are: for the morning of the first day Ps. 147, 12 - 15, with the whole 147th Psalm and Is. 49, 14-23 as lection; in the afternoon: Act. 9, 31, with 1 Tim. 2, 1 - 6 as lection; for the second day Apvc. 3, 7-13, with Dau. 11, 36-39 as introduction, and Hebr. 16, 32-39 and Ps. 2 as lection. - The synod expressed the wish and hope that someone would be found to publish a memorial after the celebration.

In order to comply with the instruction hereby given to us by the Reverend Synod, we hereby communicate some news, which we have drawn mainly partly from the Weimar *Actis historico ecclesiasticis* of the years 1755 and 1756, partly from the so-called "Innocent News" of the year 1755, partly from Kapp's "Freudiger Andenken des Religionsfriedens - Jubelfestes" (Joyful Commemoration of the Religious Peace - Jubilee) and from eternal other smaller writings; namely, first of all, on the

I. Festive services and other celebrations.

In 1655.

In Saxony, the reigning prince in 1655 was John George I. This dear prince, at that time an old man of 70 years, of whom the praise of David is valid Sir. 47, 9. 10., had already celebrated two Lutheran jubilee festivals, the one in 1617 and in 1630 and perceived with joy the blessing that had come over the church through these festivals. He therefore took it upon himself to make arrangements for a general celebration of the religious peace jubilee in his country. The "Instruction, according to which the current jubilee and Protestant thanksgiving festival is to be held on September 25, 1655", circulated throughout the whole Electorate several weeks before the festival, determined, among other things, the following: On the two preceding Sundays, the feast was to be proclaimed by all pulpits according to a prescribed form, and "the people were to be faithfully exhorted to heartfelt devotion and Christian observance of the same," on the day before the

On the feast day itself, however, *) at least a morning and an afternoon service were to be held, the former with a communion celebration and both with a sermon. It was prescribed to decorate all churches "with the best vestments available in each place and to let the *musicum vollem und instrumentalem*" (chant music with instrumental accompaniment), "sound as well as each place can, with beautiful Jubilate and Cantate, in honor of God and to awaken heartfelt thanksgiving." No commercial business should be conducted on this day, no work should be done, all stores and workshops should be closed, even during the sermon driving on the gaff should be avoided and all city gates should be kept closed. In the cities where universities were located, all university teachers, together with the mayors and their council relatives, and if not, at least the latter, were to assemble at the town hall on the morning of the festival, sing a Christian hymn to encourage them, and march in solemn procession to the church under the last peal of bells, returning to the town hall in the same manner after the conclusion of the service. The Elector had also had the festive texts selected "by his theologians" for each service and had forms drawn up, which were to be read out first before the reading of those texts. A number of songs were also suggested for the congregational singing and the festive prayer to be read after the sermon was prescribed.

These sovereign orders were then also carried out in the entire Electorate with heartfelt joy and happiness. The Elector himself, who was staying with his court in Freiberg at that time, had his chief court preacher Dr. Jacob Weller come there to deliver the festive sermons. In Dresden, the *Te Deum laudamus* (We praise you, Lord God) was sung under the thunder of the cannons from the ramparts. To commemorate this jubilee, the Elector had a medal (commemorative coin) minted and issued in gold and silver. On one side there was a picture of the Elector with his children and grandchildren, all carrying palm branches in their hands, with the inscription (besides the indication of the occasion): V. D. M. J AE. (the word of the Lord is for ever and ever). The other side represents an altar with the Augsburg Confession lying on it, above it the dove with the olive branch with the inscription: *Confessio nostra triumphat d. i. Unser Bekenntniß triumphiert*. In the rounding are the verses:

Ost verbum manst st äoctrin L. I. 'Uksri. patris.s patre Nac in rsili^ions nspotss 'erpstuo mrineant st Hui nasesntui' ab iilis. D. I. As long as God's word remains, so does Luther's teaching.

*) Also two hundred years ago, Sept. 25, as in the present year, fell on a Tuesday, after the 15th Sunday after Trin. May with the father of the. Fatherland in this religion his children and those born of them will remain forever.

In Leipzig, in accordance with the regulations, not only the citizens but also the university organized a special celebration. On the day before the festival, the rector of the university had a Latin program publicly posted and distributed among the students, inviting them to celebrate the festival in the university church. On the feast day itself, however, after the conclusion of the early service, all professors and members of the council gathered with the studying youth in the aforementioned church, where, after a festive motet with instrumental accompaniment had been performed, the famous professor Dr. HierKromayer held a Latin jubilee speech. In a similar way, the festival was also celebrated in Wittenberg by the university there. On the second day after that, Calov, then professor and general superintendent in Wittenberg, held a Latin so-called jubilee disputation, and on the following Sunday, after the early service, Professor Michael Wendeler recited a great Latin jubilee hymn in the castle church, which the university rector (*Rector Magnificus*) had also invited to hear through a Latin program.

In the town of Delitzsch the whole congregation entered the church in solemn procession.

According to reports still available, special celebrations were also held in the Latin schools. Kapp reports, among other things, of such a celebration held by the Gymnasium in Eisleben, where four Latin jubilee speeches were held, two in the morning and two in the afternoon. Wilisch reports something similar about the Gymnasium at Freiberg.

In the Reussian one it was decreed that in the cities "all and every preceptors with their schoolboys, large and small, should assemble in the school after the other bell, then go in procession and good order from the school to the choir, sing on the way the song: ""O Herre Gott, dein göttlich Wort ist lang verdunkelt blieben"" 2c. and be received at the entrance into the church by the organist with a prelude".

B. In 1755.

Concerning the celebration of the jubilee 100 years ago, in 1755, Pastor Hering writes about it in the

Sächsisches Kirchen- und Schulblatt (Saxon Church and School Gazette) of February 27 of this year: "Hardly ever has a festival been celebrated with such general participation as this one 100 years ago. In many places, the entire congregation in the church and on the marketplace fell to their knees; the churches were overflowing; neither eyes nor ears were turned away from the preacher; in some places there were about 1000 communicants; ""throughout, people held out the entire service with the greatest steadfastness, right down to the last man; many people forgot to eat and drink and had hardly returned home from the first service when they were already back at the town hall or another church.

The people of the city, who had gathered for another sermon in the square of assembly, lit one fire after another; royal councillors, magistrates, officials, aristocrats, etc., took part in various ceremonies with the least of the people. In most places, even the music in the taverns and inns was completely discontinued; the jubilee day was at the same time celebrated as a day of penance and prayer, "that God may preserve for us and our children the dear religious peace and His holy word even longer.

The jubilee celebrations of a hundred years ago were distinguished from those of two hundred years ago by the fact that they were much more general and that the youth were also more involved in the former. Not only did the schools in many places go into and out of the church in solemn procession, singing, but special commemorative booklets were also published for them. For example, the then Superintendent General of Wittenberg, Dr. Carl Glob Hofmann, published his own booklet of 70 octavo pages, which was distributed among the youth in Saxony and in which the history and significance of the Augsburg Religious Peace is presented in a way that is comprehensible and pleasant to the youth and yet with excellent thoroughness in question and answer. It bears the title: "Lessons for the Protestant Youth on the Jubilee Celebration of the Religious Peace concluded in Augsburg in 1555. After a few months, the manuscript had to be published a second time. At that time, a preacher in Freiberg, M. Christian Gotthold Wilisch, published a similar, but smaller booklet under the title: "Kleiner Beitrag zu dem 200jährigen Geduldniß des 25. Sept. 1555 zu Augsburg geschlossenen Religionsfriedens, welcher der Grundpfeiler der Freiheit der Evangelischen Kirche in dem heil. Roman Empire. It has been printed for the benefit of the youth. Also the well-known senior in Augsburg, Urlsperger, published such a festival booklet for the youth, called: "Nöthige und nützliche Anweisung vor: dem Religionsfrieden," furthermore I. G. Kirchner in Halle. A testimony to the lively participation also of the Latin schools in the jubilee celebration a hundred years ago is, among other things A whole booklet full of German, Latin, Greek, Hebrew, French and Italian poems, which the students of the Gymnasium at Freiberg in Saxony had written on the religious peace at that time and which they published under the title: "Frohe Jubelwünsche bei dem mit Gott erlebten zweihundertjährigen Andenken des Religionsfriedens 1755" (Happy jubilee wishes on the occasion of the bicentennial commemoration of the religious peace of 1755 experienced with God), Freiberg, Riga, and in many other places, a large public actus with recitation of German, Latin, and Greek speeches and poems by teachers and students was held in honor of the jubilee.

In the margraviate of Anspach, it was decreed that on the Sunday before the feast "Nach-

At noon, instead of teaching children, the common people, who do not have a healthy conception of the exceptional value of the great religious peace, would be "made" a clear illustration of its merits and actual abnegation.

In the Electorate of Saxony, the jubilee was celebrated on Monday, Sept. 20; hence, because the feast of Michaelmas fell on the day after, it was given the status of a three-day high festival.

In Hanover, it was decreed that "in the countryside and in places where there is only one preacher, children's lessons were to be held in the afternoon, in which the teachings of the Christian church were to be discussed. Where confession would not be held the day before, at least a preparatory vespers should be held. At the end of the feast, after the blessing, the hymn: Now give thanks to God 2c. "should be sung with the sound of trumpets and tympani or trombones, where it is customary, and then rung again three times with all the bells and played from the towers.

In Augsburg, a lovely painting with the caption: "Jubilation and Peace Painting, taken from Matth. 8,23., Marc. 4, 37. ffl., Luc. 8,23. ffl." was distributed to the school youth. The painting depicted the church under the image of a ship on a stormy sea, in which Jesus sleeps and is awakened by his frightened disciples. On the right side stands: the religion in the form of a veiled matron, the head crowned with thorns and radiating devotional flames, on the left arm a leaning cross, in the hand a book, on the cut of which is read "Gospel" and from which two sigils hang down, with which the sacraments are indicated, which are at the same time indicated by baptismal font with jug and chalice with host on the book as the seals of the Gospel. Above the book, on a rock, on which "Christ" is written, one sees a built church, above which a palm tree weighed down with a stone protrudes. Two keys hang from the right arm, indicating the office of the keys. Below, the dragon spits fire against the church. On the left side stands Hope in the form of a virgin, pointing to the ship with a serene face, on the head a dove with an oil leaf, setting its anchor on the name of God wreathed with glory with the inscription Ps. 125, 1. and Ps. 121, 2. Above the ship flies an angel with a fluttering stripe, on which one reads the words: "Tob noch so much, O great sea, it remains yet unfulfilled." Below is the city coat of arms surrounded by a palm and olive branch with the signature: "Reichsabschied dat. Augsburg the 25). Sept. 1555 and Hagg. 2, 10. Under the whole tableau is the explanatory description of the picture in verse. Incidentally, since the conclusion of the Peace of Westphalia in 1648, a similar peace picture was distributed annually among the schoolchildren in Augsburg.

Erfurt "monument of the jubilee celebration" of the religious peace pictorially represented. Within an enclosure of palm and oil branches, in the lower center of which lies a cornucopia, one sees Noah's ark as it has settled on Ararat, towards which the dove with the oil branch flies and above which the sun breaks through the clouds.

In Eimdeck in Hanover, the festival began early at 4:00 a.m. and the first service began early at 5:00 a.m., with the church, "ingeniously decorated with flowers, foliage, and various gildings," "brightly illuminated by lights. After the end of the afternoon service, the school choir sang from the tower of the church of St. Jacobi: "Glory to God in the highest" with instrumental accompaniment; after the completion of each verse, the cannons were released from the ramparts of the city and the young citizens gave a salvo from the small rifle and "thus this celebration was concluded for this time with the liveliest testimonies of joy to the praise of the Most High. Almost the same was the whole jubilee celebration in Freiberg in Saxony.

In Erfurt, the school children of both sexes not only went in procession in and out of the church, but after the afternoon service, the preachers in the various schools also gave short speeches to the children, whereupon each child was presented with a copy of the "Erfurtisches Denkmal" (a children's script) and a Gothic Jubelgroschen (a commemorative coin struck for the festival).

In Halle an der Saale, on the occasion of the festivities, basins were displayed at the church doors to collect donations for the poor. The following is reported from Halle in Swabia: "After the noon sermon, the

entire school youth of the five classes of the Gymnasium, likewise the Catechetical School and the six other German schools were led to the churchyard of the main church, elevated 50 steps above the ground, and from there the songs: Allein Gott in der Hob 2c. Now let us praise God the Lord 2c. Ach, bleib mit deiner Gnade 2c. sung under the sound of tines and trombones. With heartfelt movement and submerged tears of joy, the words of b. Scripture were remembered in so many hundreds of tender treble voices: Out of the mouth of babes Thou, O God, hast prepared praise for Thee. In the countryside, the school children were also taken to the churchyards and sang those songs in the open air. Finally, in the evening church, after the sermon, the hymn of praise was sung: HErr Gott, dich loben wir 2c. was sung by the alumni kneeling in front of the altar and by the congregation standing, with the firing of the coarse ordnance, and the high festival in the city and country was rung out with all the bells." Here, in the city of the old Brenz, also on the feast day on the tower of the main church early, at noon and in the evening "such a music with trumpets and timpani was performed.

In Meiningen, the German and latei
The city council followed them in solemn procession with the quartermasters and the entire citizenry. "The girls and boys of the lower classes, who were placed in the middle of the choir, performed the solemn prayer on their knees,

In Nuremberg, among other things, the students of the grammar school held a large speech in German, in which a whole group of students came out at the same time and presented the circumstances and significance of the religious peace in the form of a discussion, after the then headmaster Jungendres had given an introductory speech on the subject of whether it was detrimental to a country to tolerate more than one religion in it; which the speaker denied, stating his reasons.

In Erlangen, even the Reformed took part in the jubilee celebration. The then Margravian Court Preacher Ganzenbach preached on Is. 26, 1-3 (which text the famous Reform. Ereget Vitringa) and presented "the precious jewel of religious peace or the bliss of freedom of religion and conscience". In the sermon it says, among other things: "We have, m. G., enjoyed this precious jewel of religious freedom and freedom of conscience in our small congregation until this very hour, and by virtue of the privileges based on this religious peace, we have an unrestricted free practice of our reformed Protestant religion in this country, and each one, if he only wanted to, could lead a quiet and peaceful life under his vine and fig tree in all godliness and respectability. Therefore, it behooves us to take part in this evangelical jubilee and to sing along: We have a strong city" 2c. Another reformed preacher, named Hollard, who was part of a congregation of French emigrants or rather refugees in Erlangen, wrote in his jubilee sermon: "The Lord has provided us with a safe free city here, where we have been able to serve God undisturbed for 70 years. This requires us to praise His grace and faithfulness and to take the marks of the liberated true church upon us."

In Essen, arches of joy and honor were erected throughout the city, and in the evening a general illumination was set up, with special attention being paid to a house called the "Lutheran Wieme". This house was nothing but an old dilapidated hut. However, a weaver had lived in it, who, having come to the knowledge of the pure Protestant doctrine, began in 1561 to teach Luther's songs to the small children in this house, thus giving the first reason for the Reformation in Essen. To commemorate this event, which was so important for the whole city, the house was decorated with a banner (with a translucent painting illuminated by lights), which depicted the old schoolmaster with his children learning Luther's songs and under which the following rhymes were written in illuminated letters:

A master climbed down from the loom and held school in this house: He taught, among other things, the children to sing Luther's songs;

One heard here and there the sweet sound of the songs: this gave opportunity for reformation.

In the Jewish Reuss-Plau lands of the older line (Gera and Greiz), it was decreed that every preacher send in the sermons he had preached for the jubilee "cleanly in folio and in extenso (complete) and not in concepts to the consistories" five weeks after the feast. In the Hohenlohe region, the pastors had to send not only the sermon but also a description of the entire celebration to the consistory.

In Wittenberg, on the occasion of the jubilee celebration, five doctoral graduations took place the day before. The castle church, in which this act was performed, was partly decorated in red and otherwise splendidly decorated with paintings and the like. A collection was levied for poor Lutherans and those whose church was built in Gates and Moscow. Before daybreak, the Te Deum *laudamus*, Ein' feste Burg and Nun danket alle Gott, with trumpets and timpani, were sung by two choirs from the two towers of the parish church, brightly illuminated by lanterns, while the people gathered on the churchyard, the market and in the next streets sang along. At 5 o'clock the early sermon began. At 6 o'clock, the Rector of the University, accompanied by all the professors, by the doctors of theology who were creired on the day before, and by the Ministry, went to Luther's former study, where those present sang "Ein feste Burg 2c. in honor of God, who gave religious freedom"; the students, who had followed in such a procession, joined in the singing to the sound of trumpets and timpani in front of the building. At 7 o'clock, the latter (the former in the lead) marched with song and sound and the ringing of all bells to the academic church for the main academic service; after the service, the same procession moved to the parish church, where the youth from the German and Latin schools of the city, led by their teachers, had already solemnly entered. Here the service lasted until 1 o'clock in the afternoon. At 2 o'clock, the vesper service began again with a festive sermon in several churches, after which the "virgin school" held a procession around the church and the city school a procession through the city, singing "spiritual songs in praise of God and for the preservation of the pure teachings of his word. In the meantime, all students of all faculties, led by decorated marshals, had gathered and moved to the market with two music choirs. Here they formed a circle, sang the Lord God we praise you with bared heads, and at the end fell on their knees in the middle of the market, one of them making a fervent prayer to God. The less the spectators, of whom there was a large crowd, had expected this, the deeper was the impression that this act made on them.

Present ones made. Everything fell on its knees without any invitation. They cried tears of joy. After a threefold thunderous viva to the King's Majesty, the students finally dispersed and went to their homes. The end of the day's festivities was marked in the evening at 7 o'clock by the singing of several more songs by the student choirs from the illuminated church towers of the city, to which the inhabitants in the streets and at the windows devoutly joined in. Finally, at 8 o'clock in the evening, the Wittenberg "citizens' constables" set off a brilliant fireworks display outside the city.

Finally, we note that during this Lutheran jubilee celebration, the Catholics also stirred here and there. . They not only published several writings opposing the jubilee, but also made counter-demonstrations in some places. Since n. A. At that time in Augsburg, a Lutheran candidate who had been devoted to drink and had been unable to obtain an office in the Lutheran church because of his dissolute ways and had therefore become a Roman, died, so his funeral was solemnly performed by the Romans. A large number of the most respected inhabitants of Augsburg of Roman Catholic faith, n. A. 64 clergymen and 59 manorial servants, escorted the body of the deceased to the grave with great pomp, and at the same time had it announced in the newspapers that just on the peace festival of the Lutherans the body of a great saint, who "had been a Lutheran preacher for 24 years, but, enlightened by the Holy Spirit, with the abandonment of his own, had turned bitterly to the holy Roman Catholic Church, was buried in it. He was buried in a highly solemn manner. He was a Lutheran preacher for 24 years before, enlightened by the Holy Spirit, but with the abandonment of his own, he turned bitterly to the Holy Roman Catholic Church, remained in it under many difficulties and ended his life blessedly. - A Jesuit from Augsburg wrote a paper with the title: "Whether there is a productive means to unite the three religions of the Holy Roman Empire? He begins with the words: "The Lutherans are already preparing for a jubilee celebration in

memory of the religious peace which was concluded here in 1555 for the benefit of Lutheranism, to which the free exercise of the Augsburg Confession was granted. Confession." Nevertheless, he adds, hearts are still at odds, and he finally concludes with the words: "Ah, my dearest Augsburg, do not resist the Holy Spirit any longer. Make the Roman Empire, the Church of Christ, and Heaven happy that you are the first imperial city to convert completely and at once after the apostasy. Let us celebrate this feast of peace with a thousand Te Deum and glorify it with a joyful love feast in the golden hall of the excellent town hall. I take the liberty of inviting myself. Merrily in the Lord, we will drink to the sound of trumpets and timpani to confirm the external and internal religious peace: Long live the whole of Catholic Augsburg! Once one! never again
two! always faithful! faithful to the kingdom! faithful to the church! faithful to God! Amen! Let this be true! Amen."

In the next issue we intend to give excerpts from the speeches and sermons, proclamation forms, prayers, etc., and display the selected texts and songs.

(To be continued.)

(Sent in by Pastor Hoyer.)

Builds churches and schools.

We have been earnestly exhorted to the work mentioned in the superscription in considering the political liberty and constitution of this country. We ourselves will not in the long run be able to enjoy the liberties of the United States, nor will our children be able to enjoy them, if we do not see to it that true morality, Christian education, Christian upbringing are promoted, maintained and preserved among us through Christian churches and schools. This should be our first and foremost concern; for not only does every individual act truly sensibly when he first seeks the kingdom of God and His righteousness (Matthew 5:83), but we too, as immigrants, who want to establish a home for ourselves here in a foreign land, only truly seek our best when we first prepare a firm place for the word and kingdom of God among us.

The building of Christian churches and schools also means the building of houses for these institutions; and we should build worthy houses of the kind whose outer and inner appearance testifies to their noble purpose. But the main thing is that we and our children are built in those earthly houses to be God's dwelling place in the spirit, to be Christian congregations founded on God's Word and Sacrament through living faith and united among themselves through righteous love (Eph. 2:20 ff. and 4:15 and 16). For this we need right preachers and school teachers.

Right preachers and schoolteachers are always capable members of the congregation in faith and life, role models for the congregation. However, as seriously as we must seek this quality in them, if they want to be true ministers of the Word of God, we must not think that we already have true preachers and school teachers in virtuous church members. Another necessary quality that makes one capable of this ministry is doctrinal ability (1 Timothy 3:2; Titus 1:9), without which one can be an excellent church member, but never a useful preacher and teacher. Theological knowledge, as distinct from the knowledge of faith on which it is based, is called theological science. Secondly, the ability to preach Christian doctrine in a simple and clear manner and to administer the means of grace for the edification of the Christian congregation. Whoever wants to attain both, must on the one hand have the gifts

of the Holy Spirit, the gift of wisdom and knowledge, and the gift of speaking of wisdom and knowledge (1 Cor. 12:8); on the other hand, he must awaken these gifts, practice them, train them, that is, study them (2 Tim. 1:6). No one can say that these gifts, even without training, are sufficient for the ministry of preaching; there is no need for study, since the apostles, at least for the most part, were not studied people and yet through the Holy Spirit became the most capable of all preachers (Acts 4:13). The equipping of the apostles and evangelists for the ministry of preaching is one of those miraculous works of God that belong to the revelation of God in Christ and cannot be expected from us now, since this revelation is completed for the time until the Last Day. In times of absolute need and complete lack of trained preachers, God still does His work of grace in the Christian congregation through church members who have not particularly developed their preaching skills; If, however, a Christian gifted for this purpose, who has the time and means to acquire his gift, did not want to study, but expected to be miraculously equipped like the apostles, Christian congregations, such as those here, would not eagerly see to it that Christian preachers and teachers were raised up and trained, but lazily and stingily leave the execution of this work to a miracle of God, they would starve spiritually on all sides, just as he would starve physically who wanted to be lazy, because the Lord Christ miraculously fed the four thousand and the five thousand (1 Thessal. 4, 11; 2 Thessal. 3, 10. ff.). One of the most numerous and powerful fanatical sects in England and the United States, the Methodists, long considered the Christian instruction of children, and especially the education of studied preachers and teachers, useless, even pernicious, because knowledge inflates (1 Cor. 8, 1. Cf. v. 2.); but as clever and energetic people, as they really are, they too have had to give up this wrong opinion more and more and have established colleges and seminaries for the training of preachers, even in many cases parochial schools.

You yourselves realize that in order to build churches and schools among yourselves, you cannot provide enough for the maintenance and growth of the higher educational institutions in Fort Wayne and St. Louis, in which preachers and teachers are educated for you and your children. Other German synods of the Lutheran confession have long and often in vain striven for such colleges and seminaries, the oldest Lutheran synod of this country even more than a century, our synod has received these institutions as bridal treasure and dowry, Immediately when they met - woe to us if we do not acknowledge these good things of God, so that He has pardoned us so highly before others, do not let ourselves be led to repentance by them, do not care for and demand these schools, which are rightly called "high", with loving, active hands! If we neglect them, we may, after all, in

We must build the most beautiful churches and schoolhouses in our own midst; God will punish us before others with preachers and teachers, with false prophets, as they have not yet been heard among others. Therefore, if you pray for your own churches and schools, pray also for the high schools at Fort-Wayne and St. Louis, and do so diligently and fervently, considering yourselves all co-workers in these noble workshops. Do not grumble, do not consider it begging, when you are asked to contribute generously to the building of the necessary houses, to the maintenance of the teachers, and to defray the necessary costs in general: you thereby secure for yourselves and for your children and your children's children the intellectual and spiritual treasures of Christian education, which are priceless, a more imperishable capital and richer interest than you can acquire and bequeath by piling up dollar upon dollar. Rather, praise the grace of God who desires your goods for so great a work!

The professors and teachers at your high schools and seminaries in Fort-Wayne and St. Louis should teach our young people what and how they must study. Therefore, it is absolutely necessary that these professors study themselves, because he who does not grow in science and knowledge himself cannot guide others to growth in science and knowledge. Time is necessary for study. Therefore, it is your duty to see to it that the teaching at your high schools and seminaries is distributed among a not insignificant number of professors and that they are thus given sufficient time to study. Why then did you want to keep the number of your professors so limited that they would have no time left for study because of incessant work? Perhaps in order to pay only a few professors and thus to spare your purse? - To study you need strength, also strength of the body. Do not think that because a farmer or craftsman can work 10 hours a day, a teacher can also give 10 lessons a day and then prepare himself for the lessons by his own

studies. After all, someone may have endured such an effort for some time, but you must not put it on anyone's neck, because you yourselves do not want to be made incapable of work by excessive labor. Here in the country, teaching is still considered work to a certain extent, studying usually is not; one believes that a pastor or professor is lazy, if he perhaps paces up and down in his study room, or even takes a walk to strengthen himself for renewed mental effort; and yet, before one judges the poor students so harshly, one should rather try to think up a lecture for school and spend days, even nights, thinking and doing other mental work. What would the farmer, who is just preparing the seed with shovel and sieve, say if I wanted to call out to him: Stop, friend, you are lazy! As little as he lazes about with such pretentiousness, so little he lazes.

The teacher or preacher who, reading and thinking, prepares the seed, the teaching, which he wants to communicate to his students or listeners. - To study belongs a fresh and cheerful spirit. You can imagine that when a person is under oppressive temptations, e.g. food worries, spiritual work will be very difficult for him, much more difficult than physical work. However, the challenge, together with prayer and your studies, forms the theologian, but you, you must not cause any challenge to any person, thus also not to any theologian, professor or preacher, you must not even allow anyone, who works on or for you or is close to you everywhere, to be challenged, e.g. by food worries. It is God's prerogative to interpret and allow temptation, of which He has never left a jar to any human being, and whoever tolerates or even causes his teacher or pastor to fall into temptation, thereby places himself on God's throne. Would you like that? One is surprised, or rather annoyed, that a student cannot get by on an income that may be sufficient for him, even more than sufficient. But the student's own preparation for schools and universities requires by far greater costs than the preparation for any other profession, e.g. that of a craftsman; the student's leather and work bring with them a lot of needs that do not impose themselves so strongly on others; his education places him quite naturally among the higher educated classes and therefore also demands a way of life corresponding to this position. Your professors, preachers and teachers have come to this country with the resolution, for the sake of the work on your and your children's souls, if it is God's will, to endure hardship and lack, also the lack of the adornment of life corresponding to their own position and education, but only God, God alone may demand such from them, not you: you are obligated to at least provide them with such a life as other righteous people of their education lead here, so that you in your part do not prevent them from studying with fresh and cheerful courage. If you do not do this, there will soon be no more proper preachers and teachers among you.

Our dear readers hear constantly and from all sides the complaint about the great lack of proper preachers and teachers. By God's grace, however, a number of German congregations are annually supplied with preachers and teachers, who have either been sent over by dear fellow believers in Germany or have been trained at our seminaries in Fort Wayne and St. Louis, but unfortunately many congregations' wishes and requests for the sending of pastors cannot be fulfilled, and many a heavily populated place near our congregations must remain unvisited. The lack that these fellow believers suffer is also an affliction for the congregations that are provided with good preachers and teachers (1 Cor. 12:26) and awakens in them no less a desire to put an end to it.

and to prevent it: isn't it? The first remedy for this is prayer, fervent prayer that the Lord will send laborers into His harvest and thus direct the hearts of many young Christians to enter our preparatory schools, and also move many parents to train their children for preaching and school ministry.

The other means of more abundant supply of preachers and teachers to the churches and Christians here is labor: what? That of sending your own children to Fort - Wayne or St. Louis to high school. "Alas," cry many fathers and mothers, "who can desire to see his children in preaching or teaching in this country! The occupations in these offices are too arduous and connected with too much sorrow and trouble!" I hasten to add that the same sad experience also holds back many a candidate for the preaching and school ministry in Germany, who, by the way, would like to work here for the love of Christ. "What," cries this or that Christian indignantly, "the unbelief, the rotten flesh, the flight from the cross hinders those parents and those candidates; we could not use such people of little faith, even if they came at the end. - Be careful, friends, I reply, in order for someone to take on a thorny and cross-filled office, he must be very, indeed completely sure of his profession; otherwise he would tempt God. But even supposing that many are held back from preaching and teaching by unbelief and pusillanimity, you at least are not appointed to judge them; rather, you should work so that, as much as is in you, you do not make preaching and teaching an office of toil and heartache. "Ah ha," they call out to me, "you are returning to the admonition you gave earlier with regard to the professors, namely, that we should give the preachers and teachers fine salaries; it is a matter of money. I confidently answer that this admonition also belongs here. You know that the physical poverty, which is connected with the local preaching and teaching profession, frightens many away from it; also many parents, in anticipation of this physical poverty, do not dare to give their children to this profession. This, however, should not drive our churches to dwell on those pusillanimous ones, but to act on their preachers and teachers in obedience to the word of God 1 Tim. 5, 18; Gal. 6, 6 and 7; 1 Cor. 9, 14. However, physical poverty is not the only hardship of these offices, nor is it the most difficult. A large salary, paid with displeasure and visible coercion, causes just as much grief as if, with every payment, the preacher or teacher is made to think that he is really being maintained only out of grace and mercy, which is truly not the case. Even the fact that in our synodal community both the preaching and the teaching offices are often assigned to one and the same person, does not by any means account for the greatest trouble that is connected with these offices. Admittedly, only real

The preacher should not be burdened with the actual school work, reading, writing, arithmetic, etc., because of need, lack of teachers or poverty of the congregation, but because of stinginess and ill-will of the congregation members. The congregations should also never demand it of him as a right, but only as a kindness, and should therefore judge his work in the school carefully, without making high demands on it; but where real need demands it of him, he will be willing to do so even without a special request from the congregation, and will only expect that the congregation will try to make the actual school work easier for him and relieve him of it as soon as possible. The ministry of preaching and schooling becomes laborious and sorrowful when the members of the congregation refuse to be obedient to the whole word of God in the individual things mentioned as well as in general and in every respect. Instead of the members of the congregation using their precious privilege of testing all doctrine against the holy Scriptures, and thus really testing the preaching of their pastors and teachers against the holy Scriptures, and, because they agree with them, inevitably doing so, they test it only too readily against the opinions and thoughts of their own hearts. Because the truthful preaching of God's word is not at all correct, they argue against it, tempt weak fellow Christians to take sides with them, heap fear, grief, distress of conscience on the poor preacher, who in such cases is seldom supported strongly enough by the faithful members of the congregation - what heartache everywhere from ! The heartache that results everywhere from disobedience to God's Word cannot be enumerated or said. Your preachers and teachers are prepared for such sorrowful experiences, certainly - but to bring sorrow upon them, so that they might not become lethargic and horny, no one, no church member, no church would dare to do that, because that would be to interfere with the Lord God. Every Christian, every congregation should choose the good part, to hear and do the speech of Jesus, which the Lord preaches through His servants, that is the one and

only thing that is necessary, so that the present lack of preachers and teachers will be lifted; with the general obedience to God's word will then also come the special obedience that Ebr. 13, 17; 1 Thess. 5, 12 and 13; 1 Tim. 5, 18; Gal. 6, 6 and 7 demand. Hard work, poverty, temptation enough will still remain for the pastors in church and school, but they will bear this tribulation together with the congregations and the congregations with them; then there will be a hearty fellowship, a cheerful work, a sweet endurance, by which Christian parents and young Christians in general will at least not be deterred, but rather, I think, enticed to fill our high schools and seminaries. If only the congregations do what they can to take away the deterrent appearance of the preaching and school ministry among them, which could then still deter from these ministries, God will, upon your prayer, give this to all of you. He has gifted them for these sacred offices. Offices.

A preacher hereby exhorts you to prepare a friendly place for the preaching and teaching ministry in your midst; he does this because such an exhortation, which punishes some, is also the duty of the preaching ministry Tit. 1:9. He addresses this exhortation to Christians, i.e. people who desire to be obedient to the whole word of God; Christians will test it against the word of God and, since it agrees with it, follow it. Unbelievers, muzzlers, scoffers, when they read this, will of course point fingers at me, think or shout: "There, there, see what these preachers and teachers, who boast of their unselfishness and love for you, seek from you, how they desire your hard-earned property, in order to live well and have good days themselves ..."! From unbelievers I expect nothing but such mockery and scorn; for them I did not write that admonition, to them I can only address the admonition to repent and convert; as long as they do not do that, all other admonitions of the Word of God remain foolishness to them.

Once again, let me return to those priceless gifts of God, our synod's bridal treasure and jewel, the higher schools in Fort Wayne and St. Louis. If God has given your children the gift of higher education in the first place, and given you the means - not much means, since the school fees at those institutions are exceedingly cheap - send your children there, even if they should follow other occupations than the preaching and school ministry. What is noble, chaste, lovely, pleasing in the education of a period, such as our time, in science, art, etc., is always appropriated by Christianity and used for God's honor and human welfare; the Christian congregation must not expel and keep all this away from itself, but rather cultivate it, promote it, and seek to share it with its members, insofar as they possess the gift for it. Luther wanted to preserve some Latin choral songs in the church service, so that the choir students, boys who were by no means destined for the preaching ministry, would be preserved in the practice of the Latin language. As far as the education of our time is good, each one should acquire it according to his gift and profession and have his children educated according to their gift. Christians and Christian communities have never despised and scorned good and proper education and the means for it without punishment. To speak further about this for now is not within the purpose of this whole exhortation, but, if God gives grace, it should not be omitted. God grant that we all, preachers, teachers, congregations, may build houses, earthly and spiritual, churches and schools, in unconditional obedience to God's Word, in unity of faith, in fervent love for one another and for everyone, in joyful patience and devotion for the name of our God; may He promote the work of our hands among us, indeed may He promote the work of our hands.

(For the Lutheran.) **Encouragement to thanksgiving, humility, and new zeal.**

In the April issue of the Pittsburgh Missionary, an article entitled "The Old Lutherans in the United States" gives praise to our synod, the synod of Missouri, Ohio and others. It says among other things: "The growth of this synod has no equal in the history of our church. Not many years ago, several hundred Germans with six or seven pastors landed in two ships at New Orleans, and went to St. Louis, where they settled and founded several small colonies in the neighborhood. Little more than eight years ago a synod was formed of those and some other preachers in Ohio and Indiana, and already this young community numbers 122 synodal members, has two theological seminaries-one at Fort-Wayne, the other at St. Louis-a college at the latter place, some eighty parochial schools, a successful mission among the Michigan Indians, and two periodicals, both of which are well edited, and have a considerable circle of readers. - The *Lutheran Standard* contains a notice of the last synodal report of the Missouri Synod, etc. An important circumstance in their organization is that the General President devotes all his time and energy to the welfare of the Synod, and is constantly engaged in visiting the churches, inspecting the schools, and attending the annual meetings of the District Synods. An excellent institution, which deserves to be introduced elsewhere, and promises very pleasing results." From this, the reader will see how our Synod stands, not only in our own eyes, but also in those of others, like a great fruit tree, already stretching its branches across the United States, blessed and nurtured by God. And as often as we remember or are reminded of it, it cannot but be that our hearts become full of thanksgiving to the Lord God, who has showered His blessings upon us, of humility toward the All-merciful, who has not rejected us in our unworthiness, and the Almighty, who has been mighty in the weak, and of a renewed resolution to consecrate our whole lives to Him: To live to Him, to die to Him.

Secret societies.

Ans. An extract published in the "Luth. Herald" from the proceedings of the Lutheran, Western District Synod of Ohio and adjoining states, which met at Germantown, Montgomery Co, Ohio, June 1-5, 1855, we lift up the following:

"A copy of the improved Concordia book published by the Henkel brothers in New Market. In accordance with the instructions of the committee appointed to review this book, it was decided: that the brothers Henkel have again obliged us to heartfelt thanks by publishing this new improved edition of the Concordienbuch, we also urgently recommend it to our members.

The Immanuel Lutheran congregation in Germantown submitted a memorial concerning secret societies and, trusting in the righteousness of the Synod, asked for reconsideration and withdrawal of the resolution passed by the General Synod in Thompson Township on June 13, 1854: "to admit no one to our association in the future who belongs to secret societies." The Committee appointed to report on this Memorial, consisting of Pastors J. Leist, J. Hursch, J. Wcimer, and Deputies J. Leist, J. Schnepp, P. Weber, spoke in favor of the petitioners and, based on the assertion that great harm would result to the Lutheran Church from the execution of that resolution, as had already been proven by experience, requested that it be repealed, as well as the enforcement of the resolution passed by this body in Dayton, according to which the brethren are admonished not to join societies whose principles are contrary to the spirit of the Evangelical Lutheran Church. In connection with this demand, the Committee also demanded that the procedure of the "Lutheran Herald" be disapproved of, in that it **only** included **such** articles as put secret societies in a bad light, while rejecting others and thus causing disunity and division, and therefore moved the following resolution: that as long as the "Herald" continues in the above manner, we can no longer recommend it to our congregations.

This subject gave rise to a serious and warm debate, but conducted with Christian charity, which occupied almost a whole day and ended with the following substitute being proposed in place of the

resolutions proposed by the Committee: Since, with regard to the resolution to which the above Memorial refers, serious doubts exist among some brethren as to its constitutional moderation and internal correctness; it being, moreover, of the utmost importance that all members be given time for thorough consideration, especially in such cases; be it resolved: That the delegates to be appointed to the next session of the Alkgemeine Synod be hereby instructed to request the reconsideration of the resolution in question at that Synod, and especially to examine its constitutional moderation and internal correctness thoroughly.

This proposal was put to the vote, and after the members who were able to vote had been called out, it was found that 28 votes were cast in favor and 14 against.

Church News.

After Mr. Past. F. Besel, hitherto preacher of the Lutheran congregation at Staunton, Madison Co. Gemeinde zu Staunton, Madison Co, Ill, has been appointed by the Evangelical Lutheran congregation. After he had received and accepted a call to serve as the permanent pastor of the congregation at Ridgley, near Edwardsville, Madison Co., Ills. which he had already served as a branch congregation from Staunton, he was inaugurated on the second Sunday after Trinity by order of the Vice-President, Rev. I. F. Bünge, he was solemnly installed into his office by the undersigned. May the merciful God bestow upon the dear brother in this place rich blessings in the holy office. May the merciful God bestow on the dear brother in this place rich blessings in his holy office to the glory and praise of His name.

St. Louis, July 17, 1855.

G. Schaller.

On the 17th of June, of the v. p. Irin. the Rev. 57. Bauer, by order of the Presidency, was installed at his congregation at Dutchmanspoint, Cook Co, Ill, by the Rev. H. Wunder, assisted by the Rev. Brauer.

(Submitted.)

Church consecration.

On the third Sunday after Trinity (on the day of St. John the Baptist), the local German Lutheran congregation of the unchanged Augsburg Confession had the joy of being able to dedicate its newly built St. John's Church, which is 40 feet long and 26 feet wide. Present and active, besides the pastor of the congregation, Wagner, were Pastors Wyneken - general presiding officer of the Missouri Synod 2c. who also appeared as visitator - Lochner and Geyer. The latter spoke a few hearty words before the church doors, Mr. Praeses Wyneken preached the morning sermon on the Church Gospel and Mr. Pastor Lochner preached in the afternoon on the Gospel on the Day of St. John the Baptist. Both sermons were very instructive and edifying; God bless them permanently on the hearts of the listeners. The festivities and celebrations were on the whole similar to those which the dear reader has often and extensively found in this newspaper. In addition to the many fellow believers from out of town, we were also honored with a visit from the choir of singers from Pastor Geyer's congregation, who, under the guidance of school teacher Wetzel, delighted us with several pieces of singing.

We are very happy to have our own little church now, in which not only all listeners have room, but in which we can also hold our services without fear. Neither was the case with the former location, a small English school house, where the floor collapsed on the second Sunday after Easter during the early service. That we did not all collapse into the cellar at that time was due to God's miraculous hand, which alone held the whole thing in place, as we had to realize all too clearly after investigating the error.

Praise, glory and thanks be to Him to whom alone all honor is due! May He always keep the preaching of His Word in this little church unadulterated and bless it abundantly. Amen.

Watertown 1855.

A. Wagner.

Receipts and thanks.

With heartfelt thanks, I certify that I have received -5.00 from the Detroit community and -10.00 from the Young People's Association there through Mr. Roschke, the school teacher.

E. Schultz.

Concordia College, May 6, 1855.

With heartfelt thanks acknowledged, by Mr. Past. Heid from his congregation in Pomeroy -10,00.

I. P. Beyer.

Concordia College, June 18, 1855.

I hereby certify with heartfelt thanks from Mr. Jak. Adler at Staunton Mac. Co. -1.00.

Hugo Hanser.

Concordia College.

With heartfelt thanks against God and the bountiful givers, I certify to have received for my support in the seminary here -10.50 from the community of Altenburg Perry Co, Mo.

May the faithful and merciful God richly repay these generous givers, here already in time, but most of all there in eternity.

Joseph Lehne r.

Fort-Wayne, June 28, 1855.

With heartfelt thanks to God and the benevolent donors, I am pleased to have received -7.50 from Pastor Kühne and his congregation.

May the faithful, merciful God abundantly bless the lenient givers with temporal, but rather with heavenly goods.

E. Rolf.

Fort-Wayne, June 28, 1855.

With heartfelt thanks, I hereby certify to have received -3.00 from Mr. Griebel, from Pastor Husmann's congregation, and 27 Cts. from Pastor Daib's congregation through Professor Crämer.

May the merciful God richly repay the lenient givers.

I. K. Lud. Moll.

Fort-Wayne, June 28, 1855.

Undersigned hereby sincerely certifies with thanks to have received once -4.10 and then subsequently -1.00 through Prof. Crämer for support at the seminary here, which was collected at the wedding of Mr. Carl Westenfelds, a member of the Fort Wayne community.

I wish all of these benevolent givers God's rich se-
both physically and spiritually.

C a r l K i r s c h.

Fort-Wayne, June 29, 1855.

I hereby certify that I have received -12.00 from the congregation of Pastor Volkert in Schaumburg, Ills. May the faithful God richly repay the generous donors.

I. Hein rich Gils.

Fort-Wayne, June 30, 1855.

Received for church building in Cumberland by Hrn. Past. Nordmann from some members of his congregation - - - -6.50 namely:

from Mr. Cummer-	1.00
A. Hcitemüller	2.00
Stuß	2.00
Umhan	50

which certifies with heartfelt thanks and blessings

I. Biltz?

Cumberland, June 26, 1855.

The following gifts were received for the Lutheran Immanuel congregation:

March 25. Bon of the Gem. of Mr. Pastor Selle	
to Crete Ills	-5.31
April 2. From the congregation of the Rev. Kühle	
to Rich, Ills	3.75
April 30. Bon Herr Pastor Schaller zu St.	
Louis, Mo.	1.00

May the Lord repay the lenient givers according to His grace!

Pastor Schick.

Chicago- Ill- July 9, 1855.

Obtain

n. to the Concordia College Building:

Of the congregations of the Rev. Kolb in Allen and Adams Co, Ja. -25,30

Through Mr. Past. Röbbelen from Mr. Joh. List in

Frankenmuth, Mich. 4,00

Reel there	4.00
„ Jakob Schwarz the.	1,00

" Hoyer from Mr. Winnebcrger in Philadelphia, Pa.-- 3.00

" Summer, Kollekte in Louggreen, 2.54

Collection in Harfvr---	1.00
„ by I. Grey	50

"Mr. Prof. Biewend from Dr. Häyuel
in Baltimore, Md. 30.00
Subsequently from the Gem. of Hrn. Past. Werfel-
man in Auglaizc Co., O. 3.85

d. to the Lynodal Coffee of the Western District:

From Mr. Past. Schlicpsiek-1 .00
" of the parish of St. Louis 3.05
" Mr. Teacher Ulrich in St. LvuiS- 2,00

E. Roschke.

Received

for the ver w. School teacher Heid:

From B. S. -1,00
" an unnamed person near St. Louis 1.00
" Mr. Past. Werfelmann 55

E. Roschke.

From Mr. Past. Link in Neubielefeld 50

C. F. W. Walther.

From Hm. Past. Fritze Hl,00
" Mr. G. Schmidt 50

O. Ernst.

Get

a. to the general synodal treasury: for synodal reports by Mr. Einwächter --31 for the general president:
from C. Rudolf, by Mr. Einwächter 50
" of the municipality in Hartford, Md. 90
" " " Jericho, Md. 2:30
" " " St. Louis 7,00
" a stranger in Hrn. Past GeyerS Gem. to travel expenses 1,00

b. to the Synodal Missionary Fund:

by Mr. Carl Katz in Pomeroy, O. 3,00
" " Gerh. Rviker, by Hm. Past. Sauer - - - 1,00 ,, " " Scheppmann, by the same 1,00
by Mr. Past. Summer sent 62
from St. Louis parish 15.95
from the MissionSbüchse in the church of the congregation of the
Mr. Past. Miracle in Chicago, 1,50
From CvllinSville Township, Ills. 4,75
"Mrs. Cäcilie Scuel, by H. Past. Lindemann-. 2,00

0. for the maintenance of Concordia College:

from Mr. Joh. List in Frankenmuth, for the teacher - staff 1,00
" of the parish in St. Louis 22,00
" " " Collinsville, Ills. 8,60
Collecte at Mr. "Ernst Luge'S wedding there 1.40 " " Max Albrechts " " 1.25

e. for poor pupils and students in Concordia College and Seminary: Nothing.

F. W. Barthel, Cassirer.

For the Lutheran have paid:

The 10th year:

Messrs. Christ. Bvhn, Phil. Bolm, Dieter, N. Männling, Müller in Phiiad., Past. Nollau, I. Paulus, I.
i Tvussaint, election.

The 11th year:

I Messrs Jacob Aichele, Georg Bauer, Adam Bach, Ernst i Beck, G. Bonn, Carl Brüfer, E. H. Burmann, W. Böcker, Bccrwind. Casten
Dunker, G. H. Fischer, A. Gerj mukh, Aug. Hoffmann, I. L. Held, Jmwalde, H. Klinker
W. Knvst, TH.Lang, Chr. Leutner, Lebmkuhl, Lmgfelder, Fr. Louis, Past. Nollau, D. E. Radeckc, Joh. Nuppel, Carl Schwab, P.
Sander, Friedr. Stock, C. M. Sie* gel, C- Schnitz, Stöcke!, Schindel, Past. Sauer (3 Cr.), Conrad Tatgc, Joh. Thiemeyer, H. Treibe,
Wm. Tormöle, Christ. Tkgeler, Tramm, Joh. Weckeffer, Jacob Wald* schmidt, Ludw. Waldschmidt, Wolf, Winnebcrgcr, Past.
Wunder.

The second half of the 11th grade: Messrs. Daniel Ritz, Past. Sommer (4 Er.), Carl Scholz, Joh. Woliram.

The 12th year:

Messrs. Past. Reunicke, Carl Scholz (-50 Cts.).

Letters and funds received

since 19 Jnni.

Of the gentlemen pastors: C. Fricke with -80.00; I. Fritze with -5.00; A. Michaelis with -1.00; Pinkcpank with -3.78; W. Hattstädt with
-10.00; Volkert through Mr. E. Roschke -16.05; H. Wunder with -5.00 for own and -15.00 for Mr. P. Schick's account; Dr. Sihler;
Wunder; Frederking (2); M- Günther; Fr. Böhling (2); Brobst; L. Geyer; I. Wichmann; A. Franke; Schick;
and from the men: A. Andreä with -12.00; Ch. Stark with 75 Cts.; L. S. Nösell with -6.00;
Widmann and Co; Schäfer and Koradi; I. Wassermann (2); Ch. Lücke.

If the undersigned has recently fallen behind in his correspondence and with the dispatch of ordered books, this is due to the fact
that he has been prevented by illness from carrying out such business, for which reason he asks for your kind indulgence; however,
everything will be made up for shortly.

Otto Ernst.

St. Louis July 17, 1855.

Changed addresses.

R, ev. 0. FV. R. PrsäerkinZ HollovTÄ^ville l*. 0.

Lursnn Oo. IÜ8.

Rsv. J. R-snnielcs
Ltatintou Urreoupin Oo.,

Books and pamphlets, to be had at the undersigned at the buried prices.

Hirschberg Bibles, very beautiful and durable bound in leather. ----- -3,75
Kirchengesang b u ch for evang.-luth. congregations published by the local evang.-luth. congregation U. A.
Conf. in pressed leather binding. - - the piece 55 the dozen 5,80, the hundred 45,00 The same in larger print and formal, the
(piece 75 the dozen -8,00, the hundred 62,50) (Of both formats are also copies, elegantly bound, in gilt, for the price of -1,10 to -1,75
in stock).
Dr. Martin Luther's small catechism, unchanged imprint, the piece 10 Cts, the dozen 1,00 Svruchspruch zum kleinen Katechismus
Lutheri, the piece 15 Cts, the duzend 1,50 Johann Hubners biblische Historien, New-Iorker
Edition, - - the Stück 25 Cts, the dozen 2,60 New primers, or ABC and reading book for Christian schools, edited by the evang.
luth. synod of Missouri, Obiv and other states, the piece 10 the dozen 1,00 First, second, third, fourth, fifth, seventh and eighth
synodal report of the German evang. luth. synod of Missouri, Ohio u. a. St., each -----j (> 5
Sermon on Easter Day 1851 at St. Louis, Mo., delivered by Prof. C. F. W a l t h e r, - - 5
Whose sermon on 1 John 2:19. Why can and should lins not be tempted by the belief that the true church is actually invisible and
scattered over the whole world to leave the orthodox visible church, 5
His sermon on "I. Thess. 4. 1-7: The exhortation of the apostle. Apostle to become more and more complete, 5
Conversations between two Lutherans about me- thodism, - - - - - -5

Otto Ernst.

Address:

to Illinst, oai e ob Prof., 0. b'. W. WTitüer 8t. Doms, 51o.

He

St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio a. St.

Year 11, St. Louis, Mon. 31 July 1855, No. 25.

Some news

from the

The way in which in 1655 and 1755 the commemoration of the contract concluded in 1555, September 25.

Augsburg Religious Peace
has been celebrated festively and solemnly.

Continued.

II. How the feast was announced?

In 1655, two Sundays before the celebration in Saxony, the Jubilee was proclaimed from the pulpits as follows:

Beloved and chosen in the Lord! What is attributed to the man after the heart of the Lord, King David, that he remembered the Holy One, the Most High, for every work, with a beautiful song, that he sang with all his heart and loved the One who had made him: this is exactly what the most illustrious Highborn Prince and Lord, Lord John George, our most gracious Lord, as a nurse and wet nurse of the Christian church, has always observed in a highly enlightened manner. For after, out of Christian love for God and His sole-sanctifying Word, the Most Reverend Serene Highness remembers what a great unspeakable grace the inexhaustible goodness and mercy of God has bestowed upon His Christian Church on the future 25th of September, one hundred years ago. September, a hundred years ago, God bestowed upon His Christian Church, since through war and the unchristian interim everything in the spiritual and temporal realms had been destroyed, and He not only awakened the heroic spirit of the most noble Prince and Lord, Lord Moritz, Duke of Saxony, that

In 1552, he made the Passau Treaty with Imperial Majesty between the so-called Catholic and Augsburg Confessions as a beginning to a salutary religious peace, in such a way that no part should be burdensome to the other for the sake of religion; But God the Lord, under the reign of Prince Augustus in 1555, allowed His fatherly, heavenly kindness to be felt so abundantly and seen so powerfully that in the general Diet of the Empire, at the very place where 25 years ago our confession of faith, the Augsburg Confession, had been publicly handed over and read out, the highly condemned religious peace was established and decided upon in the strongest and most binding manner by both religions, by virtue of which peace, which was also reaffirmed in the Osnabrück Peace Treatises of 1648, the Roman Empire found itself in peace and the true, solely beatifying doctrine of the Augsburg Confession spread gloriously far and wide: Therefore, you have considered it your duty to thank your holy God especially for this great benefit with all your heart and to sing Him a beautiful praise for it, for which you have taken the princely thoughts to announce a jubilee, that is, a public thanksgiving festival, in the whole of your principality in honor of God the Lord and in gratitude to Him. Sept. and to hold it in such a way ... *) Will therefore your

*) We omit those words in which the ceremonies to be held are indicated, since they have already been described in the previous number.

Christian love is hereby earnestly admonished and reminded by God to prepare their hearts for all things by righteous repentance, so that they may offer to God the most due sacrifice of thanksgiving and praise, and pray earnestly; and when they hear the bells ringing for the feast at 1 o'clock in the morning, that they may then go to vespers, and those who are spiritually hungry to confession and most gracious absolution, and the following day to the hearing of the divine word, as they do in the afternoon, as in the high feast days, with diligence, with penitent, contrite and contrite hearts, with a penitent, contrite and bruised heart, offer the farts of their lips to Him with heartfelt devotion, pray for further grace and preservation of the Word of God, as well as general profane and religious peace to the highly praised Trinity at home and in the churches, and let nothing worldly keep them from devoutly and solemnly celebrating this feast... So there is no doubt that if we show ourselves Christian and godly, this will please God in heaven, He will hear our prayer, remain our God and Father for the sake of the bloody merit of Jesus Christ, keep the holy gospel with us, and finally give us a new life. He will keep the holy gospel with us and finally receive us into the eternal dwellings. May God the Father, God the Son, God the Holy Spirit help us to do this, blessed forever and ever. Amen."

III. on which texts have been preached.

A. In 1655.

In 1655 in Chursachsen for the preparatory vespers the 147th psalm was the pre

Instead of the epistle, the 138th Psalm was to be read and the 125th Psalm was to be preached on the morning of the feast day itself instead of the Gospel. The text prescribed for the afternoon festival service was Is. 49, 7-13.

In Saxe-Coburg, the jubilant texts were 1 Kings 8:56-58 and the 46th Psalm. - In Hamburg, the main text was the 95th Psalm. - In the principality of Gotha Ps. 147, 12-15. 19.20. and Phil. 3, 5-11. - In the archdiocese of Magdeburg the 122nd Psalm. - In Arnstadt Is. 54, 6- 8. 26, 1 - 8. - In Lindau 5 Mos. 32, 7. - In the Reussian Ps. 66, 1- 6. and Syr. 50, 24-26.

B. In 1755.

One hundred years ago, the discontinuation formula prescribed for Saxe-Gotha was the following:

"Your Christian love is hereby informed that, when the Lord our God, through his servant Dr. M. Luthern had the doctrine of the beatifying Gospel, which had been very much obscured in the papacy, purified from the soul-destroying errors in 1517, and the confession of this pure doctrine was publicly read before the Roman Emperor's Majesty and all the estates of the empire in 1530 at the Imperial Diet in Augsburg, Thereupon the papal authorities used all cunning and power to suppress this holy doctrine again, even not refraining from accomplishing this by force of arms, and in 1546 they instigated a dangerous religious war. Although it seemed as if the true Protestant religion would be lost in and through this war, divine goodness guided the heart of the imperial majesty in such a way that it made a religious treaty with the Protestant estates at Passau in 1552 and then established a complete religious peace at the Imperial Diet in Augsburg on September 25, 1555, which was subsequently reconfirmed in the Peace of Westphalia in 1618. Now that the Lord our God, as a God of peace, has graciously preserved this precious jewel of religious peace for us up to the present 200 years, and one has just cause to recognize and praise it with a grateful mind, His Serene Highness. Prince and Lord, Duke of Saxony Frederick, our most gracious dear Prince and Lord, has decided and decreed that on Thursday next, g. G., as the 25th of Sept. of this 1755th year to commemorate the religious peace granted by God on that day 200 years ago, to have such a jubilee and thanksgiving festival celebrated in the principalities and lands. Your Christian love is therefore hereby notified and at the same time cordially admonished that the same diligently assemble in the morning and afternoon of that day for the devout hearing of the divine Word and celebrate this jubilee with praise, glory and thanksgiving to God for the noble religious peace granted and hitherto preserved and with fervent prayer.

We pray that our descendants will observe the same in a Christian manner and refrain from all mischief and indecent behavior on the streets and in the houses, for which the Lord our God may bestow His grace and blessing, for Christ's sake. Amen."

A hundred years ago, people almost everywhere preached on the same texts that they had preached on two hundred years ago. Apart from the ones just mentioned, the following were most often used as a basis for the sermons: Acts 9, 31. 1 Chron. 13, 18. Is. 52, 1-10. 45, 6. 7. 2 Pet. 1, 19. Col. 3, 15. 1, 19. 20. 2 Cor. 13, 11 Joh. 8, 31. 32. Revelation 12, 7- 12. Ezech. 37, 26. 27". Psalm 100, 2 -4. 2 Chron. 15, 2.

IV. Jubilee Sermons.

A. In 1655.

In Reuss, the Consistory prepared an essay and sent it to each preacher, in which they were given instructions on how to preach at the Jubilee and which points were to be pointed out to the audience. According to this, on the basis of Psalm 66, 1-6. 1. the following should be presented: "the strange great benefits and wonderful works of God, which He has done and shown in particular during the 138 years to His dear church," which should be "compared with the works, which David praises in the words of the Psalm, especially concerning the execution of the Israelites from the difficult house of service in Egypt to the promised land. Here the following should be remembered: a. the work of reformation in 1517; b. the work of confession in 1530, and 6. the work of peace in 1555 and how miraculously God, after many tribulations and when everything seemed to be lost, let it come to this. The religious peace is to be presented: "as a beautiful large tree, under which the Protestant Church has lived freely and securely until now and has known God to perform his service until this hour, as is due. Secondly, "the futile attempts and undertakings of the enemies of the religious peace" (by the Pope and the Jesuits - Thirty Years' War) are to be presented, and how, in spite of them, the Augsburg religious peace was confirmed and strengthened by the Peace Treaty of Westphalia in 1648. Thirdly, it was to be shown in what a "worthy celebration of this Protestant Jubilee" consisted, namely a. in enlightened contemplation of the works of

God, b. in joyful praise and glory of God with rejoicing and jubilating ("nodding only with mere words, but also with instruments and all kinds of strings," which David called "singing praises"), c. in holy worship of God with fervent supplication for the preservation of the precious religious peace. - In the afternoon, according to Syr. 50, 24-26. should be presented: Our jubilee feast - 1. A feast of thought and thanksgiving; a. who shall give thanks? All; b. when should all give thanks? - Well, now I ("It is high time that we once think and realize what we have had so far in the salutary religious peace" 2c.); c. why and For what shall we give thanks? Because the Lord does great things in all places, especially in us. 2. a feast of prayer, for praying: a. for a joyful heart; b. for outward, inward, and eternal peace; c. for the indwelling of divine grace; d. for deliverance from all evil. 3. a feast of repentance, because without repentance no jubilee, singing and praying can please God.

In Dresden, the deacon of the time, J. A. Lucius, who later became the high court preacher of the Electorate of Saxony, presented "Jubilee Devotions of the Lutheran Church" on the basis of Is. 49:7-13; their subject is threefold: "1. the suffering, misery and danger of the Lutheran Church; 2. the salvation that has come to her from God; and 3. her feast of jubilation, joy and thanksgiving.

B. In 1755.

J. F. Ernesti, Superintendent at Arnstadt, presented on the basis of Joh. 8,31. 32: The image of an evangelical Christian who is actively grateful for the true doctrine and the freedom of conscience and religion he has attained: 1. according to his renewed resolution to persevere in the truth; 2. according to his continued diligence to increase in the truth; 3. "according to his awakened zeal to walk ever more purely and holily according to the truth."

Gottfried Posselt, city pastor in Badendurlach, presented the following on the basis of the 46th Psalm: "Today is a year of jubilation and joy for all true and genuine Lutherans, because 200 years ago 1. a dangerous religious war ended and 2. a salutary and lasting religious peace was established and strengthened. The application was: 1. we should therefore heartily rejoice over this precious jewel; 2. give childlike thanks to God, who can very soon turn swords into plowshares; 3. trust God, even if the sea rages and waltzes in our days; 4. steadfastly persevere in our faith, like our ancient heroes of faith, to our end."

G. C. B. Mosche, preacher at Erfurt, presented according to Acts 9, 31: "God's blessing on the proper use of the days of church peace: 1. wherein this proper use consists, namely that one "builds" oneself according to the example of the first confessors of Jesus, i.e. That is, to become more and more firm and immovable in the faith that Jesus is the Savior of the world and the only begotten Son of God, and therefore the only ground of salvation, and to walk in the fear of the Lord; 2. How great the blessing of the Lord is that accompanies such proper application, in that both a spiritual and a bodily blessing follows it."

In Gotha, the General Superintendent there, Urban Löw, preached on Ps. 147, 12- 15. and introduced: "Praise and thanksgiving to the Lord of peace on His great jubilee, 1. the duty incumbent upon us here; it is a. a general one, b. a[^] special one for the faithful, c. a sacred and important duty, 2. the benefits that we here-

a., in the physical, external security, manifold blessings and peace, b. in the spiritual, religious freedom." Strange is the conclusion of the sermon, in which the celebratory preacher discovers to his listeners certain doubts that impose themselves upon him. It says: "The first doubt is: will the offspring also still have the pure Word of God and walk in the light of the Gospel? Or will darkness and the darkness of error drive the sun of truth out of these borders? - If you are frightened by this strange question of doubt, my friends, and are almost angry with the author of it, I must say in my just defense that I have sufficient reason for it, and that it is perhaps to be sought in your own conduct. You see for yourselves how little attention is now paid to religion and faith among the high and the low; indeed, how one almost wants to declare as folly what has cost the professors of the gospel good and blood. How many today are not those who are indifferent to any religion, be it God or Satan, Mahomed or the Pope! How little do most of them care that 200 years ago a religious peace was established to support the necessary freedom of conscience, after they had unhappily persuaded themselves that one could be blessed either without all religions or in all religions! Tell me, what is still missing for such a man to completely pass into the kingdom of Antichrist? Nothing, in truth nothing except a small hope of temporal advantages in honor, money and goods. Show him only these from afar, he will make no further effort to lay down religion and faith at the feet of Baal and to establish hasty eternal fellowship with the fiercest enemies of the gospel. If we add to this the fact that the contempt for the Word of God and the holy sacraments is being snatched away more and more every day, and that the public services are either missed or waited for without devotion, and that the care for salvation is otherwise put out of sight by most people, we can still ask: Will the offspring still have the Word of God pure and clear? Will he still walk in the light of the gospel? Whoever knows the threats of God against those cities and countries where his holy word and other benefits from him are no longer respected; whoever remembers that God's reproached long-suffering is to be followed by a stricter justice: he must be afraid for his descendants. For in them God must punish the iniquity of the fathers down to the third and fourth generation. The first Protestant pastor of Gotha, Friedrich Myconius, wrote in his short history of the Reformation the alarming words: "Alas! eternal God, how has it taken so much trouble, lifting, carrying, ripening, counciling, expense, property and innocent blood?

before your dear child can be taken out of

Egypt to our Promised Land, that is, Your pure Word, Sacrament and Service established in the Church! - and it will be forgotten and despised by our descendants so dissolutely!" What spirit of divination must have animated the pious divine scholar? What secret foreboding must have made the middle of the eighteenth century so clear to him even then, that his pen could write down with so much audacity to our shame the lamentation reported now: And your descendants will forget and despise it so dissolutely? Every time I read these words, tears fell into my eyes. But now I humble myself before the God of peace in the name of Jesus Christ and implore him to make all the inhabitants of this city and the whole country true evangelical Christians, who confess the heavenly teachings of Jesus with heart and mouth, and prove their faith by a godly walk in deed, so that his wrath does not have to justly conclude not to push the lampstand of his word from its place. The other doubt is: will it be possible to celebrate such religious peace festivals again after 100 years? The number of evangelical confessors is seen to decrease from time to time. The high ones of the earth, the heads of the countries leave our church one after the other, and soon it might seem as if God would no longer be exalted among the shields on earth. But if this is done to the green wood, what will become of the dry? This doubt is brought forward with the good intention to lead you, who fear the Lord and create your salvation with fear and trembling, to heartfelt trust in God for the necessary preservation of religion. Your Savior prayed that earth and heaven would pass away, but not his word. His apostles add that not many wise men after the flesh, not many mighty, not many noble would follow the call of God and the light of the gospel. Therefore, among the high ones of the earth, one demas after the other will become fond of the world and leave Jesus Christ; the visible kingdom of grace of the Savior will still be so small before human eyes; the whole world will revolt against Jesus and his confessors: nevertheless, the city of God will remain fine with its fountains, where the holy dwellings of the Most High are; for God is with it, therefore it will remain well; God will help it early. Nevertheless God shall have a seed to minister unto him until the moon be no more. Nevertheless there

will remain a Jerusalem and Zion, which will praise and glorify its God, as the Lord of truth and peace, with heart and mouth." - So far the dear Löw. May his word as a noble seed, which is now thrown bodice upon our heartland, sprout therein and bring forth fruit! - —

In Regensburg, the pastor

A. W. Grimm, on the basis of Jer. 33, 9: "the great religious peace as a most praiseworthy good deed of God, 1. what a great and manifold good deed has been done to us through the religious peace, and 2. how we should recognize and praise this good deed not as a work of men, but as of God.

In Frankfurt am May, the famous senior minister of God, Dr. J. Philipp Fresenius, gave the following lecture on Psalm 147:12-15: "The sacrifice of praise which the faithful offer to their God for religious peace; 1. who praises God for it? 2. whom do they praise? 3. how do they praise? and 4. why do they praise?" In the introduction Fresenius says: "The religious peace, which was established 200 years ago and whose commemoration we solemnly celebrate on this day, is of very great importance. This peace is 1. important, if we remember the preceding things. There went before the reformation of the church . Before that there was a very dangerous war, which from the beginning threatened the downfall of the Protestants. Before that, there were many persecutions for the sake of the Gospel. . The peace is 2. very important if we look at it ourselves. It came into being with the greatest alacrity, if we consider its first foundation, which was laid in the Passau treaty. As the rod of Aaron grew green, blossomed and bore fruit in one night, so did this peace. It came into being contrary to all people's assumptions. No one could have imagined that the bitter tempers would be soothed so soon. However, before you knew it, peace was there, a clear sign that it was given by the hand of the Almighty. It came into being with the mutual consent of the contending parties. The heart-guiding power of God directed that finally one part sought peace as strongly and promoted it as willingly as the other. This peace, however, is especially remarkable because it has been made a permanent fundamental law of the empire, by virtue of which our religion is not only tolerated, but has equal rights and liberties. It is lawful not only with regard to the divine commandments, according to which the true religion remains lawful even in the greatest persecutions, but also with regard to the imperial laws. Finally, this peace is 3. very important in view of its glorious consequences. It was followed by an external peace. . Freedom of conscience followed. We are now allowed to serve God freely, publicly and to confess our faith, both orally and in writing. Whereas before the confessors of the gospel had to serve God mostly in secret, now their

*) We cannot be surprised enough that Rev. Dr. Petri, in his newspaper of March 31st of this year, gives this as one of the reasons why he is against the celebration of the religious peace festival: "The church is in danger of jubilating over deeds which it has not done. We think that the danger is only when the church rejoices over deeds that it thinks it has done. Are not all feasts of the church feasts of rejoicing over God's deeds?"

The light was now publicly placed on a high lampstand so that it could be seen throughout the world. This was followed by an undisturbed proclamation of the Gospel. There followed the great advantage that we are no longer subject to the spiritual jurisdiction of the Roman bishops. . How many millions of people have enjoyed these benefits in 200 years! Who, then, can pronounce the benefits which God has bestowed only through this peace! Therefore, it is fair that we should hold public thanksgiving festivals." - In the transition from the text to the theme, Fresenius says: "If we look at the whole 147th Psalm, we find that King David praises God partly for his benefits in the realm of nature, partly for the benefits in the realm of grace. Concerning the latter, he gives thanks especially for the peace that God gives to his people. That he is primarily referring to religious peace can be seen in verses 15, 19, 20, where he speaks of the preaching of the divine word and the removal of the obstacles that had previously hindered it. In the first part, the festive sermon shows, among other things, that all, even the ungodly, have to give thanks for the religious peace, because, he says, concerning the latter: "how easily could they, under persecution, be led away from the external world?"

The third part also says: "As well as charity, praise must also be given to those who have not experienced the power of the true religion in their hearts, and thus lose the use of the means of grace, by which they can still be converted, for themselves and their descendants. In the 3rd part it is further said: "As the benefit is, so must also be the praise. The religious peace is a public, a general benefit for whole peoples and countries: therefore our praise must be a public one." In the 4th part it says: "The first cause why God is to be praised lies in the words v. 13: ""For he maketh firm the bars of thy gates."" Here he looks at the foundation of peace. Envisions the state of God's people as a city in which houses are built at first, walls afterward, and at last the gates are set in place, erected, and fastened with bars. This is how God gradually promotes the welfare of his people. This was especially evident in the religious peace. Before, almost in 40 years, the city of God, the evangelical church, was worked on piecemeal, but now, in the peace itself, the gates were fortified. The other cause David expresses thus, ""And seguest thy children within."" These words go to the enjoyment of peace in the descendants. . . The third cause David states thus, ""He maketh peace within thy borders."" These words refer to the spreading of peace. It spreads out to the uttermost bounds ... The fourth cause v. 14. reads thus, ""And satisfy thyself with the best wheat."" These words go to the outward prosperity of the church of God at peace. The husbandman can sow and reap; the tradesman can go about his trade; artists, craftsmen, laborers, and so on.

ter down to the lowest day laborer can keep their

Do business undisturbed, feed and provide for yourself and yours, and everyone can enjoy the blessings of God in peace and quiet . . . The fifth cause is found in v. 14: ""He sends his speech on earth."" These words go to the purpose of religious peace. For just as* the enemy of the human race stirs up religious wars and persecutions for his own sake, so that the pure teaching of the divine word may be hindered, suppressed, even, where possible, completely eradicated: so God gives religious peace for his own sake, so that his word may be proclaimed undisturbed. The word of God is presented here as a messenger of God. When the Lord gave his people a public peace, his word was sent with a new prestige, as it were; his messenger rights were also publicly acknowledged and confirmed by an eternal law of neich, as had never happened before. The sixth cause David thus expresses, ""His word runneth fast."" Here David looks at the spreading of the word, which the Lord sent

has . . . Now God gave his word a paved way through the religious conflict, so that it could run as a recognized messenger of God. Just as since that time the evangelical confessors of the faith have taken the Word of God to other parts of the world, so that the pure Gospel is preached in the East and West Indies, (Asia, South and North America)."

(Conclusion follows.)

(Sent in by Past. Selle.) **Mormonism.**

Among the signs of the times, to which we as Christians must diligently pay attention, is without doubt also Mormonism, which has already found such an extraordinary spread in the course of a few years that it counts more than 300,000 adherents in the various countries of the old and new world, and in which, obvious to every enlightened Christian eye, the satanic forces are stirring most powerfully, by means of

which the hereditary enemy is cunning to hold in his ropes and bands those who have been bought dearly with the blood of Christ, or to catch them in them anew. In the "Grenzboten" of March and April of this year, published in Leipzig, you will find quite detailed news about him, which I gratefully use to give the members of our dear church as true a picture as possible of this strange phenomenon of modern times, so that they will be all the more joyful in thanking him, with only Gct.

They also pray for the poor deceived souls and for the soon appearance of His great day, so that the cunning and fury of the liar and murderer from the beginning may finally be completely controlled.

In 1830, the neighboring town of Joseph Smith, the son of a farmer in Manchester, had, guided by an angel, found in a hill a book consisting of gold plates and containing the prehistory of America, and was preaching a new religion on the basis of it. Smith had not enjoyed a particularly good reputation so far. Shy of work and ignorant, he had until then sought to feed on fraud, but especially by listening to the superstitious as a treasure hunter. At first, therefore, he could not win many followers when that document, supposedly translated by him "by God's command from New Egyptian into English", appeared in print as "the golden Bible", which in the second edition called itself "the Book of Mormon". According to this book God has given the children of Jared

In the confusion of languages at Babel, as pious people, they left their language and were led in nine ships to America, where they became a great people, but finally degenerated, and because of their sins and vices are said to have been completely exterminated by war, diseases and earthquakes. Later, at the time of Zedekiah, the Book of Mormon tells my other part, the pious Lehi of the tribe of Joseph with his wife Saraih and his three sons were led from Jerusalem into the desert at the Red Sea and from there also to America, where they likewise multiplied rapidly, but then split into two hostile tribes, Nephites and Lamanites, and gradually populated both North and South America. The Nephites attained high culture, and God blessed them with prosperity and prosperity because of their piety, which was regulated by a copy of the books of Moses and the prophets except Jeremiah. The Lamanites, on the other hand, were wild and nefarious, and therefore received a dirty red skin as punishment for their originally white skin. But also the Nephites became overconfident by 300 years of prosperity and deviated from justice. East warned by prophets, they sank nevertheless deeper and deeper, until by terrible plagues afflicted the largest part of the nation perished. The remaining ones, however, were pardoned with a personal appearance of Christ. After his crucifixion, resurrection and ascension, namely

He descended to earth again in America before the eyes of the Nephites gathered around their temple in the land of Bountiful, in order to preach the gospel here as well. He performed miracles, prophesied and sent out apostles who, after his second ascension, went through the country, as a result of which the Nephites were again a very godly people for almost 300 years. But then unbelief and unrighteousness broke in anew, grace had to turn into wrath, and the Nephites, now living only in North America, were completely exterminated by the Lamanites coming up against them from the south in a three-day battle on the hill Cumorah. Only the Prophet Mormon and his son Moroni remained. The former had made an excerpt from the traditions of his forefathers, which the son continued and shortly before his death at God's behest in that

The first time he was found in 1827 by Jos. Smith after a heavenly council decision.

So much for the web of lies about the origin of the Book of Mormon, which was soon convincingly enough exposed as such by the irrefutable discovery that an accomplice of Smith, Sidney Rigdon, who worked in a printing house at that time, had appropriated the manuscript of a novel by Solomon Spalding in Ohio, in which the latter had spun out the opinion, widespread in America, that the Indians were descendants of the lost ten tribes of Israel; and that Rigdon, in association with Smith, reworked the same into a religious book, which was then immediately followed by the blasting out of the fable from the plates found. In spite of this exposure, the impostors succeeded in gaining a small following for the time being, in that Rigdon went to Ohio, gathered a congregation around him here in the little town of Mentor as a self-baked preacher, to whom he first proclaimed the appearance of the millennial kingdom on earth (Chiliasm), and prepared them to receive Smith and his new doctrine in such a way that the latter, when he now also moved his residence here, found several hundreds who were willing to be baptized into his abominations. The center of the "church" became at first the little town of Kirtland, O., which now received the name Schinear. Of course, there was no lack of signs and more distant revelations - of the devil. Men and women prophesied, preached and moaned about it. Smith used the enthusiasm: most of the men were immediately sent out as priests and elders. Their effectiveness was not without success: the followers of the false prophet of Kirtland grew from hundreds to thousands. A second settlement was established at Independence, Mo., which soon prospered even better than the first, and which Smith prophesied would one day bloom like a rose in the desert. However, the Mormons, or as they prefer to call themselves "*Latterday* Saints," had been joined by all sorts of horse thieves, counterfeiters, and so on. Moreover, Smith now taught that the day was not far off when all the land in the West would belong to them and the Indians, because at their hands the heathens, i.e. non-Mormons, would have to be wiped out. Both, of course, displeased their neighbors and the Mormons were forced to turn to another district. In the fall of 1839 a formal little war arose against them, to which the militia of the state was mustered, in consequence of which they withdrew across the Mississippi to Illinois. The atrocities committed against them in Missouri, as well as their efficient manpower, gave them a friendly reception here, and as large masses of new followers now flowed to them from all parts of the world, especially from England, the beautiful and large city of Nauvoo arose under their hands on a previously desolate spot.

Smith both, as several other leaders developed from now on a significant order

The result was that the swampy region was soon drained and transformed into rich corn and wheat fields, a multitude of capable craftsmen and merchants were brought in, a university was founded, a vigilant police force and a small but capable army were established to defend against the still threatening Missourians, a town hall, a masonic hall and a large inn were built, the host of which was appointed by a solemn revelation to Mr. Smith, Jr. Above all, the magnificent temple Smith had built from the tithes of his people aroused universal astonishment. It was a building 140 feet long, 90 feet wide and 70 feet high, topped by a 170-foot tower. The construction was a mixture of Greek, Egyptian and Florentine art, with its own ideas, which, however, were dressed in the form of divine orders. Built of white, marble-like limestone, this structure cost almost half a million dollars.

Thus, within 14 years, Mormonism had grown into a significant power. In spite of, or perhaps as a result of, much carnal struggle against it, by 1844 the new "church" had about 100,000 adherents scattered throughout the world, and among them, to our particular sorrow, many former Lutherans from Holstein, Denmark, Norway, and especially Sweden; it had also founded its own city, which within three years already had 20,000 inhabitants. Smith claimed among them an almost unlimited reputation, acquired riches, became mayor of Nauvoo, general of the 2000-man strong legion of the city, armed from the armories of the state, and finally even had the audacity to appear next to Clay and Calhoun as a candidate for the presidential chair of the United States^But then the Lord called out to this wicked villain His: "So far and no further! The prosperity of the sect and its arrogance against the "heathens" annoyed the neighbors. Moreover, already at that time there were rumors that Smith and his apostles, under the pretext of a divine command, were working on the introduction of polygamy, that women were being seduced and that other shameful debaucheries were taking place among them. A party within confirmed

these rumors, and a newspaper, the Nauvoo Expositor, provided evidence. Smith had the press of this paper destroyed, was sued, and severely threatened with the use of force by the militia of the neighboring counties when he refused to appear in court. To prevent bloodshed, the then governor of Illinois rushed to the spot. On his promise to protect them from acts of violence, Smith, his brother Hiram, and Apostles Richards and Taylor surrendered to him. The legion, however, laid down its arms. However, all this did not achieve the intended purpose: the hatred of the opponents was not steamed. On the way to the county jail in Carthage, a mob of hooded men entered the house in the absence of the governor, where the prisoners would be kept, overpowered the guard and murderously shot Smith and his brother.

The founder of the new American Muhamedanism was therefore no more. But as little as Muhammed's empire fell with his death, so little had Mormonism found its end, or even the turning point of its power, with Smith's death. To take revenge for Smith's murder would have meant to cut the fathom on which the sword hung over the Mormons' own heads. This was well recognized by their leaders, who therefore urgently exhorted them to moderation and calm. In Smith's place, Brigham Young was chosen from among the twelve apostles to be the head, and so the building of the temple was continued under this leader, who surpassed his predecessor in cunning and perseverance. But the bitterness on both sides was so great that in the fall of 1845 it broke out again in open hostility. The leaders of the sect now came to the conclusion that there was no longer any place for them and their own to stay in Illinois, and after a general consultation they gave their oppressors the promise that they would emigrate over the western border of the Union in the course of the next year. In February 1846, a scouting party really set out as a vanguard, and after it had reached the upper Missouri on the lonely prairies of Iowa with great discomfort and had set up a temporary tent city there, it followed a few months later in incalculable trains of wagons, carts, riders and pedestrians, Carts / horsemen and pedestrians, who carried the best part of their movable property with them, most of the remaining inhabitants of Nauvoo after they had previously completed their temple, and held their farewell service in it with great splendor, under the sound of the park and trumpets. Only a few thousands, who had not yet succeeded in selling their property, remained for the time being, in order to follow as soon as possible. The opponents, however, saw the dedication of the temple as proof that those who remained intended to assert the city, and for this reason they mounted a storming of Nauvoo in September. The Mormons, under their General Wells, defended themselves intrepidly against the cannon-armed attackers, but finally had to agree to a treaty that forced them to withdraw immediately, whereupon the city was taken possession of by the victors. Since then Nauvoo has been semi-deserted. The French Communists under Cabet, who settled here in 1849, have not been able to restore the old splendor. The temple in particular is now a heap of ruins, since it was wantonly set on fire in 1848, burned down to the walls, and these were completely destroyed soon after by a raging storm. The golden angel, however, who decorated the spire of the temple with a trombone in his hand, is currently in Barnum's Museum in New York.

Meanwhile, the emigrant Mormons moved farther and farther west. At some places on their itinerary they pitched their tent camps

They used to come here to rest for a longer or shorter period of time, and later, under their industrious hands, they built small towns of wooden houses. Their craftsmen and farmers always resumed their occupations. Nevertheless, they had to suffer a lot during this process, especially in the summer of 1846. Many succumbed to the lack of food and sunburn on the bare steppe. Unhealthy areas also produced fever and scurvy. Even now, hundreds of graves mark the path they took. Nevertheless, they did not lose heart. They knew how to steel themselves in various ways. Every day they spent several hours on general "erbanung. As soon as the evening sank, all ordinary conversations fell silent, spiritual (?) songs resounded, and then one heard the thousand-voiced murmur of their prayers. At least as much consolation seemed to be granted them by the small balls, in which the apostles and elders of the church also took part, and a full musical choir, won in England by one of their most eloquent preachers. The latter, having arrived in time for the consecration of the temple, now had to take the place of the bells on Sundays, and call the crowd together with violins, flutes, trombones, horns and hoboos. - The winter of '46 to '47 was still a very holder for this migration. Before spring, however, 143 select people, with 70 wagons, led by Brigham Young himself and by several members of the "high council," set out for the last time to march toward their destination. They took with them farm implements and grain, but little other baggage, and relied exclusively on their rifles for food, with which they repulsed several attacks of roaming Indians. At the time when the usual emigration to California now reaches the Missouri, they had already passed the South Pass, one of the three great gates in the Rocky Mountains, and although they now still had to make an immensely arduous journey through the mountains, they nevertheless arrived in time without having lost a man. Without having lost a man, they arrived in time in the area of the Utah Indians, where they settled down on the exceptionally fertile shores of the great salt lake, in order to cultivate their land in time for the harvest of the next fall, for which the soil was formally blessed beforehand. During the summer they were followed by the main troop of about 4000 with 566 wagons. In the fall they were joined by a troop of soldiers belonging to them who had helped in the conquest of California. Soon after came comrades of spirit from the natives of the Sandwich Islands.

Finally, in the spring and summer of '48, almost all the Mormons who still remained on the Missouri moved in numerous troops, so that in the next year they could organize themselves into a territory according to the laws of the United States. Since then, immigration from the states, where there are now only a few Mormons, and from other parts of the world, especially from the United States, has increased. In 1850, they had about 40,000 members in England, and their history since this settlement has been an almost unbroken chain of externally fortunate events. Even the California money fever, which broke out among them and strongly threatened the young colony, had to benefit the whole under the leadership of the "Prophet", in that those on leave for some time had to give away most of their gold for the purpose of enabling the poor in England and Wales to travel to the "New Jerusalem".

With the neighboring Indians, the "Latter-day Saints" now get along better than in the beginning. Their first settlement took place on the "war grounds" of various tribes, that is, on neutral ground belonging to no one in particular. As they spread further north and south, however, the Indians felt that their property rights were being infringed upon, and the Utahs in particular sought to protect them by force. In 1850 the war against them was decided, which turned out in favor of the Mormons. A number of prisoners taken by the latter were massacred when they refused to lay down their arms. The next year another campaign against the Utah's was deemed necessary, which again turned out in favor of the Mormons. The prisoners now taken, mostly women and children, were at first pleased with the good reception; but when an attempt was made to formally civilize them, they fled back into the mountains.

According to the Book of Mormon, the Indians are descendants of the Lamanites, and, though apostate from the true God, are a degenerate people, but by no means entirely removed from mercy. Once converted by the "Latter-day Saints," they will be restored to their inheritance, indeed transformed into a nation of beautiful appearance and white complexion. So far, all preaching among the Indians seems to have brought only one brother of a chief, a notorious horse thief, to Mormon baptism.

The present capital of the Mormons, the New Jerusalem, situated at the Salt Lake and the "Lake Tiberius," as well as near the "Jordan of the West," counted last spring about 12,000 inhabitants, occupies an area of 4 square miles, and is provided with similar buildings as they possessed in Nauvoo.

German is also taught at the university, which is particularly active in the study of languages, since it is no doubt hoped that the time will come to an end when the authorities in Germany, as has happened up to now, forbid their saints to preach. In the center of the city, an enormous square has been left free, on which they intend to build a temple out of the red sandstone of the Red Butte mountains, "larger and more beautiful than the world has seen one, and only second in splendor and extent to the one that the church will erect one day when God leads his people home to Missouri, where, according to Joseph the Seer's prophecy, at In

dependence, Jackson Co., the true Zion of the millennial empire shall rise."-Four others have branched off from this mother colony in recent years, and towns, rapidly increasing, have risen on a line 200 miles in extent from Box Elder Creek on the north to the Little Salt Lake on the south, and thence to San Diego. Where the Sinora Nevada turns, a rancho has been purchased, and converted into a station, soon to be followed by several, until a chain of posts is established to the shore of the still sea, thus facilitating intercourse with the "communities" in the Sandwich Islands.

(To be continued.)

Invitation to subscribe to the
"Luther Book,"
which is a faithful description
from

Dr. Martin Luther, the Man of God's Life and Deeds.

For the benefit of Concordia College at St. Louis Mo. For the cheap price of 25 cents.

The printing of this booklet will now begin. It was supposed to be published already in this month, but several circumstances prevented and hindered it. However, the publication of this booklet is now being pursued with all diligence, and if the Lord continues to give his blessing, it will be in everyone's hands by September 25, the anniversary of the Augsburg Religious Peace. Accordingly, this little work might well be suitable as a festive gift. For on that feast day the Lutheran Church will thank the Lord for having delivered it so gloriously and wonderfully from the tyranny of the Pope and all its oppressors, and for having given it the precious jewel of complete religious freedom. What could be more natural than to remember the man of God through whom the blessed light of the Gospel has dawned again on the nations and on us? It goes without saying that we then praise and glorify God also for salvation, the pure doctrine, the glorious freedom, the so blessed consolation of grace and for all the unspeakable benefits which God has bestowed upon us through the glorious work of the Reformation.

We can never forget the man whom God has chosen as his instrument to secure us out of the Babylonian prison of the papacy and to put us again in possession of the goods of salvation which Christ has acquired for us. Oh, how terrible would be our fate if we had to groan under the yoke of the Roman Antichrist! No one can find peace in the papist doctrine. For even if one does everything that the Roman priests recommend for the atonement of his sins, even if one worships all the saints, even if one tries everything with masses, auricular confessions, pilgrimages, fasting, indulgences, and

And even if he labors and toils day and night with his own good works, none of this gives him rest or comfort. This we attain only through faith in Christ, our dear Savior, who has borne and atoned for all our sins and forgives them out of grace for the sake of his perfect and precious merit. This blessed consolation and the whole fullness of heavenly grace has now been proclaimed to our fathers and also to us by Luther again purely and loudly, and countless souls have thereby been brought to right faith, true peace, blessed life and blessed death. Therefore, we cannot but remember Luther with love and thanksgiving to God, which God Himself calls us to do with the words, Heb. 7: "Remember your teachers who have told you the word of God, whose end look upon, and follow their faith."

Therefore, it is certainly right and proper that every Lutheran also seeks to learn about Luther's life story. It would be very strange if someone boasts of the pure Lutheran doctrine and at the same time does not know the slightest thing about Luther's life circumstances. All nations, even the pagans, keep their great men in faithful memory, through whom good things have happened to them. And we Lutherans in America should forget our Luther, who also enjoy the fruits of his struggle here? Far be it from us! How, then, my reader, is it with you? Do you know what toil and labor, how much struggle and danger, how many tears and prayers it cost our Luther until, by God's grace, he accomplished the work of the Reformation and restored the Word of God to our German people? Do you know under what unspeakable heavy trials he fought against the papacy? But you certainly know that he translated the Bible so unsurpassably into our German mother tongue, that he wrote the Little Catechism, so many delicious hymns of faith and comforting writings. This alone is reason enough for us to remember him gratefully. And now consider the other benefits of the Reformation. The papacy subjugated, darkened and stultified the people in every respect, and sought to keep them in ignorance and superstition in every way, in order to be able to rule over them all the better. To Luther, on the other hand, mankind owes a new springtime of life; to him the whole of Protestantism owes its existence. The Reformation was the cause of a new upswing in the arts and sciences, of the spread of education and knowledge, and of the emergence of better and more liberal state constitutions.

All this calls upon us to preserve and renew the memory of the great reformer among us. That is why you, my reader, should read the biography of Dr. Luther again from time to time. If you lack such a book and wish to obtain it, you will also be given the opportunity to do so. Admittedly, the little work is undertaken in great weakness.

But the wise and gracious God can make even the smallest things prosper. May He, who takes care of the poor and miserable, place His blessing on them.

Finally, in order to give some more details about the organization of the work, it consists of the following. It is mainly intended to give a faithful account of the circumstances of Dr. Luther's life from the best sources. The number of pages will be approximately one hundred in octavo. In order to make it more convenient for use in families and schools as a reading book, the story will be divided into chapters with short headings. A tasteful external decoration will be provided to the best of our ability. The publication of the book is to be accelerated as much as possible, and with God's help will take place by September 25 of this year at the latest. All Lutheran preachers, school teachers and friends of the enterprise are authorized to collect subscribers, and are asked to send in the number of their subscribers as soon as possible, so that the number of copies can be determined accordingly. Those who collect eight subscribers will receive a complimentary copy. As soon as the book is published, it will be sent to the respective subscribers, who will then send in the money for it. All letters, orders, and money transfers concerning this matter should be addressed to Pastor F. Bünger in St. Louis, Mo. who has taken over the expedition of the Luther book.

Herrmann Fick.

Obituary.

We have just received the shocking news that the Lord, according to His unfathomable wisdom, has once again called a young, zealous worker from our midst into His heavenly kingdom. This is Mr. Esajas Andreas Häckel, former pastor of the German Lutheran Zionsgemeinde at Sandy Creek, Jefferson

County, Missouri. A student of Fort Wayner Seminary, he began his ministry here three years ago, on Sunday Cantate, May 9, 1852, first in the congregation at Bigriver and then at Sulphurspring in the same county, until he finally took up his residence in the middle of the first named congregation in the late fall of last year. The last year in particular was a year of suffering for the blessed man. Not only he himself had to suffer a lot from a persistent rheumatism associated with recurring attacks of fever, but he also had to fight many times with serious illnesses, which tied his family to the bed of death. According to the testimony of the doctor who treated him, his death was finally caused by the outbreak of black pox, after short but severe suffering. He died on the 24th of this month and his body was buried the following day by his mourning community in the
Silently buried. May the Lord comfort the bereaved widow with His living, eternal God's consolation and may He soon give the orphaned dear congregation a faithful shepherd for sheep and lambs again.

Church consecration.

To the friends of the Kingdom of God, we, the Lutheran congregation of Collinsville, Ills. on the fourth Sunday after Trinity and the day following, had the joy of celebrating the dedication of our new church. It is a frame building, 46 feet long and 30 feet wide, with a proper steeple. Several ministers were active in the celebration, and many guests from near and far had come to share in our festive joy. In the evening of this day there was a Lutheran service in English, for the sake of the local English residents, who had participated in the building of our church of their own accord, and were now also gathered in large numbers. The following day we also celebrated our annual Bible Festival.

The faithful God, who has made our congregation grow so much in number of members, for the sake of which this new building had become necessary, let us now also grow more and more in the inner man, to the glory of His name. Amen.

C. Sträsen, Pastor.

Ecclesiastical message.

To all the participating brethren for the news that the Hon. C. W. R. Frederking, hitherto pastor of the Lutheran congregations at and near Stringtown, Mo., has left that place with the consent of his congregation and accepted the call of the Lutheran congregation at Trcnton, Bureau Co, Ill, where he took office on the fourth Sunday, after Trin. His installation, which was to be done by Mr. Pastor Schick on the third Sonnt, "ach Trin. was unfortunately thwarted by the fact that Mr. Pastor Frederking, delayed on his journey by unfavorable circumstances, did not arrive there until Monday after the fourth p. Trin, after Mr. Pastor Schick had already departed again.

The Lord Jesus Christ wants to build and increase his kingdom through this brother also in this place.

A. Slater.

Receipts and thanks.

I hereby certify that I have received from the Detroit congregation through Rev. Fick there ^2,00 for my support.

Emil Schultz.

Concordia College, July 20, 1855.

Secretly thanking the kind giver and wishing him temporal and eternal blessings, I acknowledge having received -5.00 from Mr. Sebastian Lange.

Hugo Hanser.

Concordia College, July 21, 1855.

200

With heartfelt thanks, I confess to having received \$37.00 from the collection bag of the congregation of Mr. Past. Brewer to Addison for my support.
August Reincke.
Concordia College, July 24, 1855.

Received
for the school teachers Heid:

s. since July 17:

From the pastors A. Saupert 50 Cts. A. Weyl 50 Cts. and from Mr. Siegm. Koch 41.00.

6. from earlier (late):

From the Herm pastors Lemcke \$1.00. Habei 80 Cts. Lindemann 41.00. Thickness 50 Cts. Sievers \$1.00; and of Herrm Adam Gunder and Gerb. Dierke in Saginaw City, together \$1.12].

Otto Ernst.

From P. Dr. Sihler in Fort Wayne, Ja-.... \$2.00 "" Carl Westenseld there1 .00
"" Past. Starches- 1,00

E. Roschke.

Get

to the Synodal - Casse of the "Northern" District r

\$14,85 3,00 8,30 3,00

- 5,00

. 10,00

Bon to the community of Frankenmuth

" Herm Past. Röbbelen

congregation in Monroe Co

and zwai(\$2.00 as the proceeds of a collecte "nd \$8.00 from the centcasse.

! the congregation in and around Monroe " Pastor Hattstädt " the h. Geist
" the congregation in Adrian
"Pastor Tr^utmann " of Trinity Parish in Milwaukee " Pastor Lochner
" Teacher Kundinger

""PastorFick

"" Gräbner

" "" of the community of

---- Detroit

"" Kirchhain

"" Freistadt

" Mr. Diez, teacher in Milwaukee

- - "" Pastor Fleischmann

"" Dutitz

"" Steinbach

"" Beier

"" Teacher gap

"" Wetzet

"" Pastor Geyer of whose congregational

"" Ortner

"" Past. Günther-

"" Wagner

"" Also

"" Geyer

"" Stephan

"" Wonder

"" Sievers

"" Bringer

"" TeacherPreter

"" Lemke

"" Missionary Mießler

"" PastorJor

"" Lemke

2,50 - 19,00 - 1,75 - 1,00 - 1,75 - 4,00 . 4,52 - 7,17 . 4,32

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\$119,60

W. Hattstädt.

Get

to the Concordia College building:

From Mr. Past. Sievers in Frankenlust, Mich. - - \$10,00 Collection on Ascension Dayc in Frankenlust, M. 4,55 From the Sewing Club in Frankenlust, Mich. 5M From Mr. Mich. Ziegler ibid. 1.00

" " Mrs. Schultheiss "

1,00

"" B. Kirchhof-	1,00	
"" A. Goetz	-	1,00
" Maria Kratz in Rochester, N. I.	3.00	
" Raisin Huber in		2,00
" Hrn. A. G. Estel sm. in Altenburg, Perry.		
Co. mo.,	-	1y,00
" of the congregation of the Rev. Dr. Sihler to		
Fort Wayne, In., first shipment.		170.00
From Mr. Edelmann, through Herm Past. Röbbelen in Frankenmuth, Mich.	2,00	
of the Rev. Wagner's congregation in Watertown, Wis.	13.50	
"Members and guests of the congregation of Herm Past. Fricke in Indianapolis, Ja.	46.50	

E. Roschke.

Get

a. to the general Synodal - Casse: Collection in Frauenlust on Pentecost	\$4,20 by Mr. Past. Sievers	5,80
;/ "" Foehlinger in Fort Wayne	5.00	
" of the congregation of H. Past. Brohm in New York		
pr. May, June and July d. Y.	18.22	

for the general president:

from Mr. Daib and his community	- -	3,25
from the Cent - Casse of the municipality at Fort Wayne	- -	25,00
" " H-Past. Ernst in Eden, N. I.--	8.00	
Travel expenses	IM	
" of the congregation of Mr. Past. Günther, for the same purpose	4.00	

b. to the Synodal - Misssons - Casse:

from Frankenluster sewing club	6,00
by some thereigm community members in potatoes	
and money	4,00
NR. This 10,00 find intended for a.barrel of flour to distribute among poor Indian widows	
from the municipality to Fort Wayne	51.50
" some members of the congregation of Herm Pastor.	
Brewer in Addison, Ills.	1,83
Collection at Kindtaufes, by Mr. Past. North	
man sent	1,00

e. for the maintenance of Concordia College:

by Hm. A. Melcher in Cleveland, O.,	1.00
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e. for poor pupils and students in Concordia College and Seminary:

of Hm. Frederick Mustard in St. Louis	1,00
from the Young Men's Association in the parish of Hm. Past.	
Useful for student Grüber	5,00
by Hm. Prof. Crämer for the student I. List	6,00 * F.W. Barthel, Cassirer.

For the **Lutheran** have paid:

45 Cts. Mr. Past. Wagner, for older vintages.

The 10th year:

Messrs. Past. Hattstädt (7 Er.), Aug. Lücke, Phil. Willharm.

The 11th year:

Herrn Albert Andreä, Wilh. Breuer, I. Vöglein sen., Ernst Homeyer, Chr. Hamm, Past. Heid, Sebast. Luft, B. Lochhaas, Aug. Lücke, Louis Mohle, Ab. Mces, Past. Sievers (23 Er.), Phil. Schäfer, Wendel Scharf, Past. Wagner (50 Cts.), Ph. Willharm.

The 12th year:

Messrs. Albert Andreä, Joh. Gögler jun. Kalb, Georg Rasp, Past. Schürmann, Past. Wagner.

Eastern District.

the

German evang. - Lutheran synod

Of Missouri, Ohio et al. St.

Holds its meetings this year at the Lutheran Church of the Rev. E. W. G. Keyl congregation in Baltimore, Maryland, from September 12 to 19.

K. Diehlmann, Secr.

Buffalo, N. Y., July 26, 18L5.

A new shipment of Bibles ' arrived and the finer editions to have changed prices as follows:

Complete Bibles, large format, good printing paper ia. black pressed leather geb. ä Lt.Gs "" gr. form., good printing paper fine geb.

in gilt, gilt covers and case\$2 .00-

"" gr. form., V elin-P ap ier, seiy

b. without covers - gilding with -case\$2 .25

"" large size, V elin paper,

Splendor - binding\$3 .00

""small format, otherwise as above \$0.60

"" " Vellum paper, magnificence

Binding\$2 ,00

"Pocket edition, vellum paper,

Splendor - binding\$1 .50

Furthermore just received

- 1 Timothy, a gift for confirmed youth,' second edition, just published, beautifully bound. \$0.30
- 2nd Prayer Book of Christian the First, Duke of Saxony, 312 pages, elegantly bound in English cloth with gold decorations \$0.60
3. Johann Matthesii Histories by Dr. Marti".
Luther's life, bound as above \$0.75
4. Dr. Fr. Ahlfeld, Anna Magdalena von Reihnitz, a contribution to the history of misery- dn mixed marriages, beautifully bound \$0.40.
5. Bruno Lindner's sämmtliche Erzählungen in einem Band, binding as all 2 \$1.25
6. singing and string playing church in missis- sippithale by Hermann Fick, elegantly furnished, broch. \$0.10
7. Dr. Martin Luther's sämmtliche geistliche Lieder M Noten, ed. by G. Ch. Stip, Leipzig 1854 \$0.15
8. Dr. Harleß, Kirche und Amt, schön geb. \$0.35
- 9 Response of the German Lutheran Synod of Missouri, Ohio and other states to the exhortations of the Lutheran Pastoral Conferences of Leipzig and Fühth, Leipzig, Printed and published by B. G. Teubner, broch. \$0.10

Letters and funds received

Don the Messrs. Pastors Schwan in Summa \$79.00;" Lemke \$1.00; Fr. zur Muehlen \$2.00; A. Wagner m Summa \$22.00; F. Körnig \$1.05; Th. Brohm; H. Fick; Frederking; Heid.
And from the gentlemen I. G. Wolf (2) \$6.00; I. Konrad 35 Cts.; S. Riedel \$15.00; C. Ott's bookstore; Henry Beyer.

Otto Ernst.

St. Louis, July 31, 1855.

Books and pamphlets, to be had at the undersigned at the buried prices.

Kirchengesangbuch für evang.-luth. Gemeinden published by the local evang.-luth. congregation N. A.
Conf. in pressed leather binding, - - the piece 55 the dozen 5.80, the hundred 45.00
The same in larger print and format, the piece 75 the dozen \$8.00, the hundred 62.50 (Of both formats are also copies, elegantly " bound, in gilt, for the price of \$1.10 to \$1.75 in stock).
Dr. Martin Luther's small catechism - un- s " changed impression, the piece 10 Cts., the dozen 1M Spruchspruch zum kleinen Katechismus Lutheri, the >piece 15 Cts, the dozen 1.50
Johann Hübner's Biblical Histories, New-Yorker Edition - - - the piece 25 cts, the dozen 2.60 New primers, or ABC and reading book for Christian schools, edited by the Lutheran Synod of Missouri, Ohio and other states, the piece 10 the dozen 1.00

Otto Ernst.

Address:

o Lrnst, curs ok Itcv. krok. 0. D. ^V. W^ttin " 8t. Douis, ülo.

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St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio a. St.

Year 11, St. Louis, Mon. August 14, 1855, **No. 26.**

(Sent in by Past. Brewer.)

The plight of the Lutheran Church

since the

Luther's death, and their salvation from it by the agreement concluded on Sept. 25, 1555.

Religious Peace at Augsburg. A historical contribution to this year's **celebration of the anniversary of peace** on September 25.

Continued.

Introduction of the interim in Saxony.

Saxony, and especially Wittenberg with its university, had until then been the real stronghold of the Lutheran spirit; from there the empire of the Roman Antichrist had first been attacked, then defeated and broken. Thither the eyes of all faithful confessors now turned with great expectation. How often had even the most cunning attempts of the evil enemy on Luther's faith and confession come to shame. How often had Luther's word from Wittenberg given light and certainty, courage and determination to the fighters. And what position did this Wittenberg now take in the face of the enemy who was advancing so dangerously? This had to be a significant event not only for Saxony, but for the entire Protestant world.

Luther was dead, the old Elector John Frederick imprisoned. In the hands of the new Elector Moritz and Luther's old friend Melanchthon, who after Luther had contributed the most to the Reformation, lay first of all the preservation and safeguarding of the purity and freedom of the Church of God, which had been purchased at great cost.

- The imperial decree of union, the Interim, was very inconvenient for Moritz, and it embarrassed him, for when he took possession of his country, he had given the estates the solemn assurance that he would not change the religious constitution, an assurance that the emperor had also confirmed for the sake of the dangers of the war at that time. Now that the danger was over, the emperor did not regard his assurance as anything and, at the same time, urged King Ferdinand at Augsburg several times seriously and vehemently to accept the interim and to introduce it in his country. Moritz felt obligated to the emperor by the conferral of the churality, but at the same time, because of secret plans against the emperor, he was afraid to arouse the emperor's suspicion by resolute opposition, and the opinion of his advisors, especially the ambiguous Karlowitz, his favorite, was also to show favor to the emperor. Thus Moritz gave a politically clever, but for himself soul-dangerous answer, because he denied Christ: He for his part had nothing against the Interim, but without the consent of his estates and theologians he could not decide anything in matters of religion, but would do his utmost and possible diligence to persuade them to accept it. However, the estates, assembled in Meissen for the acceptance of the interim, were very difficult and gave a decidedly negative answer. The emperor now advised Moritz to apply the same procedure in Saxony that he had used with good fortune with the estates of the upper country, namely, tyrannical coercion to the

Imperial Union. Above all, he was no longer to tolerate Melanchthon, who had initially published an opinion against the interim, but was to depose him from his office and drive him out of the country. In these complicated circumstances, Moritz had the unfortunate, highly dangerous idea of bringing about an even finer mixture of truth and lies, a new middle course, a new union between the Lutheran Church and the Augsburg Interim. By not completely introducing the Interim, the estates were to be satisfied, and by approaching it as closely as possible, the Emperor. And the Saxon theologians were to lend a helping hand to this difficult, lazy work.

Now it all depended on whether Melanchthon and his colleagues could be brought to such a refined union, to indifference to the leaven, to becoming lukewarm, to limping.

Melanchthon (see Ranke V, 75-89.) was called back to Wittenberg after the university, which had been scattered by the war, had been rebuilt, and he had accepted the call all the more gladly, since his dearest friends and approved colleagues lived there, and it was his ambition, as he said, to save the wreckage from the great shipwreck and to restore the reputation of the university. The new government under Moritz sought to be accommodating to him in all respects; he was consulted on business, his recommendations were taken into consideration, and he occasionally defended himself before the

emperor,

On one trip, he was even concealed for a while, as if the greatest danger existed. So it seemed to the so learned, but less worldly-wise man, as if his whole well-being depended on the government's favor and intercession. To this feeling of gratitude was added another. In the last years, Melanchthon had felt restricted towards Luther and also towards the old electoral court; he did not dare to express his thoughts about the doctrine of the Lord's Supper and to develop them freely. In the overthrow of the old government, Melanchthon therefore saw a relief and liberation of his scientific standpoint, and so he joined the new master with unexpected devotion. He entered into a closer relationship with the revengers of the country, whose mere name had already been repugnant to Luther. He visited Dr. Kommstardt on his estate and corresponded with Karlowitz. By observing this turn of his inclination and dependence, one is already frightened by the danger into which his personal attitude must have fallen. In an unguarded moment, in which he thanked Karlowitz by letter for the granting of the return of his old friend, Dr. Jonas to Halle, he completely lost sight of the greatest relationship of his earlier time, which had made him the man in the world that he was, his friendship with Luther. The feeling of satisfaction under the now prevailing circumstances brought back to his memory everywhere the past disgruntlement under the earlier ones. He let lamentations about Luther's obstinacy and quarrelsomeness flow out, he allowed himself sidelong glances at the former masters. Now, with the failure of his former, so loyal prince, now languishing in captivity, now, after the death of his friend Luther, to penetrate complaints to a Karlowitz, who had so often been an adversary to the reformer, and who had contributed the most to the downfall of the prince - one sees where even such a noble man as Melanchthon, taken over by momentary relationships, can end up! - Now a time had just come - when he could have refuted the doubts about his moral strength that were already stirring, could have eliminated the confidence in the general cause by a manly, unyielding attitude. But an unfortunate predilection for his Wittenberg led him into the realm of a statesmanlike, seductive force. - In that letter, Melanchthon was also very accommodating about the draft of the Interim that had already been communicated to him. He approved of the article on the church and the establishment of customs: he himself mentioned with what pleasure he had taken part in church ceremonies in his childhood; he made suggestions on how to win over the preachers: and he still thought that his moderation would not do enough for the powerful. It caused them the greatest astonishment. Karlowitz communicated the letter to everyone who wanted to see it: numerous copies passed from hand to hand in Augsburg; those present could not have been more surprised.

The letter expresses the satisfaction of the prelates and the unhappiness of the Protestants; the envoys sent the document to their courts. The letter was also read to the emperor: "You have him," he is said to have exclaimed, "see that you hold him." - And the Moritzian government, as sustained as it was adroit, understood this.

At first, preparatory meetings were held in Meissen, Pegau, Torgau, Eelle, Jüderbock, in which concessions were wrung from the theologians from level to level. Thus, at the beginning, they still used firm and strong language, e.g. against the eighth paragraph of the Augsburg Interim. Interim: "It is false and a terrible lie that one cannot be certain of the forgiveness of sins, but should doubt. The German translation is already milder, and instead of "false and a terrible lie" it says only: "und ist diese Rede nicht recht, dass man zweifeln soll. Finally, in the Peganic translation, the contradiction against this Roman lie is completely missing. In the doctrine of justification one takes up even the "infused righteousness". It has nothing against the restoration of the episcopal jurisdiction, declares the greater part of the already completed ceremonies acceptable again! - It is true that the theologians were greatly intimidated; the government's ideas that the monastery estates, from which churches and schools are now preserved, could be snatched away from them again, or even that foreign warriors could come over them and take up residence in Saxony as in Würtemberg, worried or frightened the poor scholars, who did not doubt for a moment the truthfulness and superior knowledge of the world of the councilors. They did not dare to contradict, - they kept silent, - they gave in! - —

In order to bring the matter to a conclusion, the result of all previous deliberations was finally summarized at a Diet in Leipzig, presented to the Estates for approval, and then was to be made public as a state law. At first, the estates again raised reservations, but you theologians, less zealous than their

subjects, tried to lift them. They assured that the mass should never take place without communicants, that the Feast of Corpus Christi should not be connected with any procession, and that no superstitious meaning should be attached to the oil. Their consolation was that everything they admitted could be united with the truth, that they had only taken the yoke upon themselves in order not to abandon the church to desolation. - A consolation that, unfortunately, was completely devoid of inner truth, for some of the things they admitted were contrary to the word of God, and the yoke they had taken on was a greater devastation to their consciences than all external pressure and persecution.

This is how the so-called "Leipzig Interim" came about. A document containing everything that had been agreed upon in Meissen and Pegau concerning the doctrinal articles, and in Celle concerning the means.

and ceremonies was decided. The authors of these were Phil. Melanchthon, Dr. Eber, Dr. Pommer, Dr. Major, and Dr. Pfeffinger, Superintendent at Leipzig. Of all of them, Melanchthon had the greatest share in it. The very beginning of this writing shows that one had allowed oneself to be pushed away by worldly cunning and threats from the only right standpoint from which decisions in relation to the Kingdom of God can and may be made. "Our concern," it says, "is that obedience be paid to the Roman Imperial Majesty, our most gracious Lord, (as theologians, they should have begun by listening to God, for God's will and God's honor must also give way to listening to the Emperor) and to behave in such a way that Her Majesty and all of us may be inclined to peace, tranquility and unity. (It would have been better if they had issued an injunction to behave in such a way that Her Majesty and all men note that they never want peace with the Roman Pontiff, but fight to the end). - —

This Leipzig Interim caused the greatest disorders and disruptions in and outside Saxony. The Saxon preachers who refused to accept it were deposed and chased out of the country: Lande chased. The Superintendent of Annaberg, Wolfgang Pfentner, was in Leipzig at the time when the Interim came to light. When he heard that in the future he should consecrate salt for the children at baptism, consecrate water and salt, and have flags and candles carried around the church every Sunday, he said to some of the authors of the Interim: "Where do you come from with this fool's work, do you want to become like Kuid.ru? But you may do what you want, I cannot agree to it for my person. Dr. Ziegler then tried hard to convert him to the interim; Pfentner repeated his previous answer, and also assured his parishioners: "If he were to let himself be driven away, they would not accept it. They had sent him a letter by a messenger on horseback, asking him not to agree to any ungodly article or not to come to them again. He would therefore rather have his head cut off in Leipzig, and suffer this with a clear conscience, than anger his church.

Other men and whole congregations thought the same way. The Wittenberg theologians, the founders of the Leipzig Interim, are said to have complained: "that the rift in the church through their system of unification had become so great that not only was no congregation united with the other, but also in one church no deacon, no schoolmaster, no custodian with his pastor, no neighbor with another, no housemate with another".

Outside Saxony, the disruption was almost greater. For from this Leipzig Interim sprang, as from a bitter, poisonous spring, those adiaphoristic, majoristic, synergistic

and other disputes that continued to embitter people long after the Augsburg Interim had already come to an end. Such are the beautiful fruits of the Peace Union! - —

How sore Melanchthon's heart must have been can be imagined when Calvin, for example, writes to him admonishingly: "You alone have aroused more complaints and sighs by your even slight yielding than 100 mediocrities by open apostasy. And when he answers Flacius, distant fiercest opponent, "You started to contradict, I gave way and did not argue. At Homere Ajar is satisfied, since Hector confesses that he has overcome. But you will not cease to chide. Where is an enemy who continues to strike when the other part retreats and throws away its weapons? You may always win, I give in. I do not ask to argue for those ceremonies and customs, and wish with all my heart that everything be quiet and peaceful in the church. I also confess that I have erred and transgressed in the cache, and ask God's forgiveness that I have not fled far from troublesome and treacherous attacks." - —

(To be continued.

(Submitted.)

The position of the Iowa Synod to the

symbolic books of the Lutheran Church. *)

In No. 20 d. Jahrg. the Lutheran presents to its readers a statement taken from the ecclesiastical communications of Pastor Löhe from and about North America, in which the position is stated which the Iowa Synod has taken on the Lutheran symbols. By examining the same conscientiously, we have to decide the questions: Does the Iowa Synod stand in the relation to the symbols which the Lutheran Church recognizes as the only correct one?

*) We cannot but recommend this excellent essay of our honored friend, Pastor Fick, most urgently to the diligent study of our dear readers, also from the laity. Obviously, a time has come in which the more dangerous opponents of our ecclesiastical confessions have risen up within our church, the greater merits they have otherwise earned for our church. Here it is true, to refrain from people and to say to one's father and mother: I do not see him; and to one's brother: I do not know him and to one's son: I do not know: I do not know. Woe to our synod and all its members if they are not faithful now that the apple of our church's eye is being attacked loudly and ever more loudly by those who first led many of us to it and who now, having gained prestige in the church through their former faithfulness, want to use this prestige to lead us away from it again! Here we mean men like Löhe. To be pliable here is a more atrocious sin than the most miserable union, as it is being driven here by the paste of a new catechism stitched together overnight. With such a union, no one who wants to be an orthodox Christian is deceived, and the Lutheran church remains unharmed as a refuge for all those who finally become frightened in their union babel. If we allow a departure from any point of the confession in the midst of the Lutheran church, we tear down the Lutheran church itself and prove ourselves to be the traitors who have taken a seat within its walls in order to grind down its fortifications under the appearance of improvement and to open wide the entrance for the enemies on its ruins.

The editors of "The Lutheran."

Does it give us sufficient assurance that it has and wants to maintain the pure Lutheran doctrine? Can we therefore advise our parishioners to join it with a clear conscience?

Certainly, the symbolic books of our church have a high historical significance for every Protestant. They are a venerable testimony and monument of the faith, which the great heroes and witnesses of the Reformation joyfully confessed before the whole world under the greatest dangers. But they still have a special significance for the Lutheran Church. For the Lutheran Church is certain and firmly convinced by the testimony of the Holy Spirit that its confessions are in harmony with the Holy Scriptures and the teachings of the true church. For the Lutheran Church is certain and firmly convinced by the testimony of the Holy Spirit that its confessional writings are in complete agreement with Holy Scripture and with the teaching of the true church of all times. For this reason, it has declared the symbolic books to be the norm, i.e., the rule and guideline, according to which doctrine is to be conducted and any doctrinal disputes that arise are to be decided.

Our fathers explicitly gave the symbolic books the status of such a doctrinal standard. Thus they say in the preface to the Concordia Book (New York edition), p. 12: That they do not want to have "other more useful writings 2c., if they agree with the **norms of the** Concordia, rejected or condemned." And immediately thereafter they speak of the "contents of the Concordia book and the **norm** conceived

therein." Further, they state as the purpose of this doctrinal norm to prevent the intrusion of false teachers into the Lutheran Church, p. 15: "If then, and we are certain of our Christian confession and faith from divine, prophetic and apostolic Scripture, and are sufficiently assured of it by the grace of the Holy Spirit in our hearts and Christian consciences, and then the highest and utmost necessity requires that, in the face of so many torn errors, excited arousal, disputes and protracted divisions, a Christian explanation and settlement of all fallen disputations take place, which is well founded in God's Word, according to which the pure doctrine is recognized and distinguished from the falsified one, and the **restless, quarrelsome people, who do** not want to be bound to a certain form of the pure doctrine, are not left everything free and open to awaken disputations of their own liking, and to introduce and defend unwise errors, from which nothing else can result, except that at last the right doctrine is even obscured.

and that nothing but uncertain opinions and doubtful, disputable delusions and opinions will be brought to the world to come. Finally, our fathers testify in the preface, p. 16, that they "do not deviate at all from our confessional writings, neither in *rebus* (things), nor *phrasibus* (idioms).

but rather by the grace of the Lord.

holy spirit to remain unanimous in this

and to remain, also to **regulate** all religious disputes and their declarations according to it."

However, the fact that the Lutheran Church establishes its symbols as the doctrinal norm valid in it does not deprive the Holy Scriptures of the respect due to them. It neither places the symbolic books above nor beside the holy scriptures. Rather, it recognizes with holy seriousness the holy Scriptures as the highest and only rule and doctrine. Rather, it recognizes with holy earnestness the Holy Scripture as the highest and only rule and guideline in matters of faith, and testifies that all teachings must be examined and judged according to it, whether they are true or false. It also confidently invites everyone to compare its symbols with the Holy Scriptures and to judge by them. It also confidently invites everyone to compare its symbols with Scripture and to judge according to them. For she knows that whoever examines them sincerely and earnestly with prayer and supplication cannot but confess that they contain the truth. Through the Holy Spirit she is divinely certain. Through the Holy Spirit, she is divinely certain that her confession is irrefutably founded in the Scriptures, is taken from them, and thus can be accepted. It is divinely certain through the Holy Spirit that its confession is irrefutably founded in the Holy Scriptures, is taken from them and agrees with them. For this very reason, it has great joy and also the good right to present its symbols as the rule established according to the Holy Scriptures. For this reason, it has great joy and a good right to present its symbols as the rule established according to Scripture and to demand that it be taught and preached according to them.

Let us hear a clear report about this from the blessed John Benedict Carpzow, whom no one can praise for being a faithful and

The same one says in his excellent work *Isagoge in lihros ecclesiarum Lutheranarum Symbolicos* (Introduction to the Symbolic Uses of the Lutheran Church). In his excellent work *Isagoge in lihros ecclesiarum Lutheranarum Symbolicos* (Introduction to the Symbolic Usages of the Lutheran Church), p. 1143, he says the following about it: "In order for the meaning and opinion of ours to be understood correctly, the following must be noted. If one asks for the guiding principle of faith in an *absolute sense*, where the basic rule and the guiding principle (*principium et norma*) coincide (mean the same thing), then there is only one guiding principle, namely, the holy Scriptures. Scripture, which "remains to all things the only judge, rule, and guide, according to which, as the only test, all doctrines should and must be recognized and judged, whether they be good or evil, right or wrong;" p. 47. In this respect, all writings, including those contained in the Concordia Book, are first regulated according to the rule and judged according to the standard (*normata et principiata*), as they fully explain the Augsburg Confession, p. 515: ""Thus we also profess the same first unchanged Augsburg Confession, not because it is not accepted by our theo-

They have not put it in the hands of the philosophers, but because it is taken from God's Word and is solidly and well founded in it. And in the present paragraph they confess, p. 517, that these writings are ""a unanimous, well-founded

The general form of doctrine to which our evangelical churches all and in general profess, from and according to which, because it is taken from God's Word, all other writings, in so far as they are to be tried and accepted, are to be judged and regulated.

den."" But if 2. the symbolic books are called a norm (rule), and a form of doctrine, from and according to which all other writings are to be judged, this is understood only in a certain respect because of a certain analogy (similarity), namely an external one, which consists in the fact that also according to that (rule) something is judged and judged, although it is not the basic rule of what is judged and judged. And this is 3. when an investigation is made, not only about the truth of a doctrine, but also about its acceptance, validity and approval in a certain church: whether, for example, the Flacian assertion of original sin was ever accepted and approved in the Lutheran church? Whether Flacius' doctrine agrees with the doctrine handed down and approved in the Lutheran church from the beginning of the Reformation? That the symbolic books are a standard, not of the faith itself, but of the creed, not in general, but only in relation to certain disputed main doctrines, and that the latter should continue in certain churches. That this is the opinion of ours is evident from their own clear words: ""Thus, they say, p. 517, no one can blame us for taking from the same (the symbols) explanation and decision of the disputed articles; and as we lay God's word, as the eternal truth, as the foundation, so also we introduce and attract these writings for the testimony of truth and for the unanimous right understanding of our forefathers, who held fast to the pure doctrine."" And so ours do not take anything away from the holy scripture, which is called the norm of our doctrine, nor do they make the symbols equal to it, but they only ascribe to their symbols what the nature and character of a symbolic book demands and do not go to any extreme here" (Abweg).

Carpzow then briefly summarizes what our fathers intended when they wrote the symbolic books, and describes the purpose of them thus: "They wanted to 1. not only testify to their doctrine and faith, and how they publicly taught the same drawn from God's Word, but also 2. to set limits and boundaries to arbitrariness in speaking and teaching, within which especially the teachers had to keep themselves; and 3. they also wanted to give a rule and establish according to which the writings of others could be judged, not whether they were true or false? 3. they also wanted to give a rule and determine how the writings of others could be judged, not whether they were true or false? They wanted to give a rule according to which the writings of others could be judged, not whether they were true or false, for this is to be judged from the holy Scriptures alone, but whether they agreed with the doctrine accepted and handed down from the beginning in the Lutheran Church; so that 4. the simple-minded would be protected from unthinking writings that would disturb the purity of the once accepted doctrine, and so that 5. in this way the holy teaching of the Lutheran Church would be preserved.

lage of Luther's pure doctrine would be brought to the late descendants."

From the very beginning, therefore, our church has recognized its symbols as the guiding principles of the doctrine it holds. Therefore, it cannot possibly leave it up to its preachers how far they want to bind themselves to the symbols. For what would become of it if the preachers were allowed, for example, to accept the symbols only to the extent that they agree with the holy scriptures in their opinion? Scripture? This could only lead to the downfall of pure Lutheranism. Very soon, preachers would declare that this or that Lutheran doctrine contradicted the Scriptures in their opinion, and new, foreign doctrines would be introduced instead. Instead, they would present new, foreign, false doctrines, and in the end, they would snatch away this precious gem of pure Lutheran teaching from their congregations. Only ruin can result if our church were to leave it to the discretion of its preachers how far they want to follow the symbols. This would leave the congregations entirely to their own devices, would give the preachers the freedom to introduce new, false teachings, and would even cause the church to declare that it no longer considers its own symbols to be true and in accordance with Scripture.

Our church must therefore have a guarantee that its preachers also teach according to the example of their symbols. She has always recognized this. Therefore, it has imposed on its preachers, through the ordination oath, the sacred obligation to preach and interpret the Word of God according to the symbols, because they agree with the Scriptures. Scripture. Of course, no one is forced to take such an oath. It is entirely voluntary. But those who recognize our symbols as the pure, unadulterated explanation and exposition of the divine word and will, and see in them only their own confession, take such an oath with pleasure.

How seriously our church took this commitment to the symbolic books, which was also done by signature, is proven by the example of the authors of the Formula of Concord. They testify at the end of the first part, p. 511: "That this is the doctrine, faith, and confession of all of us, as we will answer for it at

the last day before the righteous judge, our Lord Christ, and that we do not wish to speak or write against it secretly or publicly, but intend to keep to it by the grace of God, we have carefully signed with our own hands in true fear and invocation of God. And the dear Brentius declares of the Schmalkaldic Articles, p. 333: "According to myself, I judge that all of this is in harmony with the Holy Scriptures and with the opinion of the true and faithful Christians. Scripture and with the opinion of the true and genuine Catholic Church.... I testify with this signature of mine that I will think, confess, and teach in this way continually through Jesus Christ our Lord.

About the benefit of such a commitment to the symbolic books, the blessed Carpzow, p. 1736, says the following: "A special benefit extends to the servants of the church and its listeners, namely, that by signing this book, the commitment to a certain doctrinal standard makes both the superiors and the listeners themselves all the more certain because of the faithfulness and conformity of the teachers, prevents divisions, and saves the church from wolves. Because the symbolic books are an epitome and public display of what is to be believed, and thus a rule, if not of the faith itself, yet (a rule) in relation to the explanation, repetition, confession, and public teaching of the faith for the confessors who have signed the symbolic books."

What, on the other hand, our fathers judged of those who accept the symbolic books with a reservation, we see from the following account by Carpzow, p. 6: "No one is forced by the church to believe, nor is the necessity to believe imposed on anyone by the symbolic books, but all that the church seeks with these books among its members and from its members, refers to the external confession of faith and of the doctrine once drawn and accepted from Scripture and its preservation and inviolable preservation. Whoever, therefore, commits himself to the confession and defense of the symbolic books cannot, if he wishes to act sincerely, commit or sign himself with a tacit reservation or on condition that they agree with Scripture and the ancient church. For it is not a question about the truth or falsity of the doctrines contained in the symbolic books, for these (the truth) are presupposed by him who signs and commits himself to them, but it is a question of the confession and preservation of these doctrines in the church to which someone pledges his service. The one who sincerely signs the symbolic books commits himself to this confession. But whoever doubts the doctrine contained in the symbolic books, and either does not want to be taught better about it, or fights it, and deviates from it in expression and manner of speaking, exceeds the limits set for him by the church in which he teaches, and fraudulently boasts of being a member of the church whose symbols he has signed.

In the same way Dr. J. G. Walch testifies in his writing: *Historische und theologische Einleitung in die Religions-Streitigkeiten, welche sonderlich außer der ev.-luth. Kirche entstanden*, p. 46: "Es erhellet auch daher, dass mit gutem Recht und Gewissen der Eid auf diesel

(symbols) can be demanded and taken, and if this is to be done, no conditional formula is to be used. He explains this further, p. 50: "The third question: how the oath is to be taken, concerning whether this should be done by *quia* or *quatenus*, i.e. because or insofar as they are in agreement with the holy Scriptures, some have wanted to prefer the latter kind to the former on the grounds that one could better calm one's conscience, but this opinion is by no means to be approved. For this is in conflict with nature, as the final purpose of an oath, that in this way the swearing person does not know how far he approves or disapproves of the doctrines presented there, and the one to whom the oath is sworn does not in fact receive any assurance. In the same way one could also sign strange symbolic books, as the papists in their Tridentine Concilio have different things that agree with the Scriptures".

From this we can see how the Lutheran Church has always stood by its confessional writings. It declares them to be its symbols, and thus the rule and guideline of its doctrine. It therefore obligates its preachers by the ordination oath to unconditionally accept them, in order to thereby receive the guarantee, assurance and assurance that they really do recite and proclaim their creed and doctrine.

(Conclusion follows.)

Mormonism.

(Conclusion.)

The doctrine of the Mormons, which we now be-
 The pagan atrocities that we are to consider in particular surpass everything that has tried to adorn itself with the Christian name since then. Besides the Book of Mormon and the "Book of Doctrine and Covenants", our precious Bible, which has been abused all too often in the most nefarious way, is supposed to be the source of the same. But since a continuing revelation of the will and wisdom of God through the means of the seer and head of the church is assumed, dogmatics is only a provisional one, to be further developed later. According to Orson Pratt, the most respected dogmatist of the sect, it believes no eternal deity. Their primeval God, by whom the world at large is governed according to the latest revelations, and who is enthroned in the center of the universe on a tremendously large planet Kolob, is a The first thing that he did was to create a new world from the intelligence and matter that existed by itself. The first thing he did was, that he established a basic law, to whose regulations belonged that there was a difference of the sexes. According to this provision, other gods, partly sons, partly daughters, emerged from him to produce again other gods of male and female gender. Each god is assigned a certain star or planet, which he has to populate and to rule. If a world body is then so filled with the children of the god that he can no longer save and nourish them, he creates a new star, to which the spirits of the young gods are sent as inhabitants. These then, losing the consciousness of their divinity, as soon as they get a body, honor their father as god, just as the latter with his brothers in the universe honors his father as god, and immediately up to the primeval god on Kolob, with whom, because of the size of his star, one day makes 1000 of our years. The spirits generated by the God who rules the earth have the choice to remain where they are or to take on a material body in order to work their way up through a life of testing on earth to greater glory than they enjoy with their father as spirits. As soon as such a son of God takes possession of his earthly body, which happens at the onset of life, man becomes a living soul. Man therefore consists of body and spirit, the latter of which is not subject to change and transitoriness. Death separates both; but then the spirit guards every part of his body until the resurrection. Death came into the world through Adam, or as he is also called, Michael the Old. He fell, so that there would be so many more people; with full awareness of the consequences he ate from the apple, and sinned, so that mortal bodies could arise, suitable for the dwelling of spirits, as soon as these liked to enter their testing time. If a spirit sins in his life as a human being, after his death he will be assigned to a lower body. If he is disobedient again, a still lower one, until he comes to submission, and now he is allowed to start again his way from step to step according to the old glory of a child of God. Here, then, the old Egyptian pagan lie of the transmigration of souls is repeated in a little different way. - The introduction of sin into the world and the first appearance of Satan is more closely described as follows:

after the earth had been prepared and spiritually created by the gods, and Michael or Adam had fallen (also spiritually), a great council of the gods was held in heaven, presided over by the father of the celestials and attended by the firstborn of God, preferably called the Son, and Lucifer, his brother, the beautiful morning star, the leader of heavenly armies. The question of how the redemption of the Lucifer answered that he wanted to save man in his sins, whereas Christ wanted to save him from his sins. The latter way was approved by the Father, which Lucifer resented. He rebelled with his legions, and the war thus caused ended with the rebels, a third of God's children, being thrown out of heaven. Lucifer became Satan, as well as his companions demons, but in spite of this, he had many retained good qualities and is a "consummate gentleman"! Only with great things he gives himself; small things, which subordinate officials of his realm operate, to him attribute, is unchristian. One has to wonder how the devil, where one does not deny his existence completely, knows how to make it appear as white as possible. But what Christian can resist a shudder when he hears that the God of the Mormons not only has a human body, by virtue of which he eats, drinks, and carries on a trade or other business at will, but that he also married himself to the Virgin Mary in the Jewish land quite like a human bridegroom. Jesus Christ, who previously led only a spiritual life, is said to have thereby attained his bodily stamp. The holy spirit, on the other hand, is without a body, and therefore less perfect than the two other persons whose will he is. - We have already heard how Christ is said to have appeared in America. However, the true church of God founded by him became extinct in the old and new world after a few centuries. False doctrines arose (e.g. that the Christian may have only one wife, the priest none at all), the priesthood was lost, and with it all the extraordinary gifts of the spirit, which God bestowed on the faithful, were lost, and which only returned through Jos. Smith, the restorer of the state of grace. The Mormons now have a true priesthood. To them also, in communion with the converted Indian tribes, as descendants of the children of Israel, and with the Jews, shall belong the whole earth at the coming of the millennial kingdom. The recurring gifts of grace of the early Christian era, miraculous healings, prophecies, etc., are mostly limited to the priesthood, but exceptionally also occur among the laity. This is especially the case with "speaking in tongues". How the unwisdom of the so-called newer theology, especially among the unlearned, did not let the apostles preach in the different languages of their audience on the first Christian day of Pentecost, but rather in the original language that was spoken all over the world before the Babylonian tower was built, which then should have sounded in the ears of every listener like his own language, so with the Mormons the gift of tongues consists in the fact that one or the other begins to slur incoherent words or syllables, which are then called "New Egyptian", but are understood by no one, until someone again receives the gift of "interpreting". - Mormon baptism is by immersion, for children in their eighth year, for the forgiveness of sins. This is immediately followed by confirmation with the laying on of hands for the impartation of the Holy Spirit. There is also often a substitutionary baptism of the living for their dead friends and relatives who had no opportunity to receive Mormon baptism or who despised it in their lives. Through this baptism

they are freed from the purgatory, similar to the Catholic one, in which they came to the New and to the desire for the blessings of baptism. Their communion is similar to that of the Reformed, except that they use water instead of wine, since a revelation forbids them the use of wine, which comes from the "pagans", and they themselves have not yet been able to grow vines. It is administered to all on Sundays by the bishops.

The priesthood is divided into two classes: the Aaronic order and the higher order of Melchizedek. The first class should actually consist of real descendants of Levi; however, since the Jews have not yet converted, the business of this order is temporarily taken care of by members of the higher order. The priesthood receives the tenth part of all property which a person entering the "church" possesses and of all income of the church members, who, moreover, must devote every tenth day of their time to the promotion of the temple building and other public works. Your "seer" Brigham Young is assisted in the government of the "Church" by two other presidents, "of equal power, but not of equal gift of revelation." After them, the college of apostles, to whom is committed the supervision and extension of the outward congregations, has the most prestige. Then come chief priests, priests, elders, bishops, teachers, deacons, and the missionaries of the three "septuagenarian colleges." Each of these degrees forms a court for its circle, from which in difficult cases an appeal can be made to a higher one. The supreme decision is supposed to be in the hands of the universal church, which in fact is controlled only by the seer, who also uses the priests subordinate to him as spies to bring him news of every innovation, doubt, rebuke or plan against his will, so that he can immediately take his measures against it.

That the Mormons, like so many other orthodox believers, are chiliasts, we have already heard. Indeed, the ultimate purpose of all their institutions and requirements is the preparation for a millennial kingdom of Christ on earth. The first and most sacred duty of all "Latter-day Saints" in this respect is to emigrate to Utah. When this is accomplished, and the Mormon gospel preached to all nations and tongues, a time of great miracles begins. The unlearned ten tribes of Israel, who now dwell on a still undiscovered island, or, as others would have it, in a mysterious land beyond the Arctic Circle, will return to Jerusalem like the dispersed of Judah, and there rebuild the temple. Then the whole world, as far as it does not belong to the "faithful", will rise up against them and besiege the holy city with a great army. But the spirit of grace and prayer will be poured out on its inhabitants, and Christ, who was crucified by them earlier, will place himself at their head. Led by him, will

they defeat all the "Gentiles" in a mighty battle. This triumph of the Jews is followed by a general overthrow of things in Europe as well as in Asia. Christ becomes King of the children of Israel, Jerusalem, his capital, the center of the old world. The courts of Paris, London, Petersburg, Rome and Vienna must submit to the Messiah as overlords, or their thrones will be overthrown, their empires destroyed. - While the millennial kingdom is thus being set up in the East, the West Country is witnessing no lesser upheavals and new formations. Here, after previously exterminating the "unbelievers," Jehovah will gather around the city of Zion, or New Jerusalem, built by the "Latter-day Saints" in Missouri, the Lamanites, the native inhabitants of America, "this remnant of the seed of Joseph," and convert them in One Day. In this capital city will stand his second great sanctuary, and in it the throne from which he will rule the western half of the earth. There the Messiah will gladden them from time to time with personal visits, and with him will come all the resurrected saints of antiquity. The city of Zion with its temple and its priesthood will be like a standard whose erection will put an end to all divisions and sects of a religious and political nature, and will compass all the republics, kingdoms, provinces, peoples, tribes and languages of North and South America into one great confederation. A unification of the hitherto separated parts of the earth will then also take place. The sea will disappear and all islands and mainlands will be "married" so that from the eastern to the western Jerusalem the great highway can be built, which "the lion has not trodden and the eagle's eye has not seen. - At the end of the millennial kingdom, the evil spirits will be allowed to show their rebellious spirit for a short time under the leadership of Satan, but finally they will be defeated in a great battle and thrown out of the kingdom of the "righteous".

With such an abomination of the whole doctrine of Mormonism, the life of the confessors of the same cannot be lacking in the most abominable fruits. Among these belongs above all the polygamy introduced among them, which they have long been accused of, and to which they have openly professed for more

than two years, even preaching it in newspapers and other printed matter as the fulfillment of a divine commandment, whereby they are even so bold as to claim that Christ was also married, and that with three women. They teach that marriage was instituted to create a special holy people and to fill the earth with spiritual creatures. The more a man has contributed to the filling of the world with spiritual beings, the greater will be his reward, his bliss and glory. To facilitate this, they say, polygamy is permitted. Once every Mormon shall marry. The woman cannot enter the kingdom of heaven without a man who introduces her as belonging to himself. Every

Marriage must be performed by a priest. Whoever takes a second or third wife to the first is "sealed" with her. Such sealing, which can be performed only by the "seer," who also has the power to divorce, gives the same rights and duties as marriage. Every unmarried willow has the right to choose a husband at the presidency, and the same may not be denied to her, since her former blessedness depends on it. The president has the authority to order the first best man, who seems suitable to him, to take the lonely one, or he can also "seal" her himself. In the first case, if the person has no inclination to comply, he must give an acceptable reason, or he runs the risk of being punished for insubordination. Sometimes, however, it happens that the "seer" objects to sealings that are to be performed for "unworthy motives. In individual cases, several women occupy the same house, even the same room. More usually, however, the sealed ones are housed outside the house, where they often support themselves through female labor. - When the "battles of the Lord" begin, the women of the "heathen" will be spared in great numbers as far purer beings for the "saints," while the men will be carried off by pestilence and sword. Many will then see themselves compelled to choose the same man, in order to secure for themselves here a domestic herd and salvation from ruin, but on the other side bliss and royal honor. The deceased "saints" will be divine kings, their wives queens; but which of the many will be the first? is still undecided, as also by which man the widow of several Mormons will be introduced into heaven. It goes without saying that the women, who so often have to share their rights with dozens of sealed ones, do not feel too comfortable. Even the wife of the "prophet" Joseph rebelled against this innovation, but she was told "that a prophet must obey the Lord. In general, the Mormons know how to decorate their whoring system by the most shameful misuse of many biblical passages, and by pretending that only through this institution the moral corruption prevailing in the world can be resisted.

The reports of all travelers also complain about the frequent swearing and cursing of the Mormons, of which even the governor, president, seer and revelator Brigham Young is not ashamed in the pulpit. They excuse themselves by saying that they never use the name of God in doing so, which is strictly forbidden, except when exercising the ban, which has also been practiced on the former head Sidney Rigdon, among others, and otherwise on particularly solemn occasions. At social gatherings and evening entertainments to the wildest waltzes, gallopades 2c., in which even the highest dignitaries take the most active part, to invoke the blessing of the Almighty, is

them, of course, no abuse of the divine name.

May the Mormons at last feign the greatest attachment to the Constitution of the United States; may they, out of prudence, not only have their "seer" confirmed from Washington as governor of their territory; may they, for the same motives, strive by admission to the Constitution of the United States. States; may they, out of prudence, not only have their "seer" from Washington confirmed as governor of their territory; may they, out of the same motives, strive to become citizens of the Union, at least for the time being, by admission into the confederation of states, which, especially because of their polygamy, has already caused heated fights in the Congress at Washington: it is certain that they live in the most obvious disobedience to their ordinary authority, the government of the United States. Brigham Young has indeed been a secular governor to them, because he is "the Lord's seer. If they do not care about Washington, they write taxes themselves, arm troops and strike their own coins, like an independent power. They unabashedly declare it their intention to receive the new governor assigned to them by President Pierce with "all the respect due to him as a representative of the central power", but to pay no obedience to his orders in regard to elections, legislative assemblies, etc. He is to have no further trouble with the government. He shall have no other trouble than to draw his salary from Washington.

Whether the United States will feel compelled to put an end to this evil by force of arms, as a capable soldier has been appointed as the new governor in view of the possibility of such a procedure occurring; whether this disgraceful sect will disintegrate into itself as a result of the discord already secretly prevailing in it: surely the great long-suffering of our God will reach its end sooner or later, and then the guilty will receive the full reward of their unrighteousness.

World Trade.

For a long time, Lutheran did not tell anything about world affairs, because he had to wait for really significant events: it was always said, for example, that the siege works in front of Sebastopol were progressing; but that was all. Finally, a decision has been reached, but not in the Crimea. As I have already instructed readers to look over to Germany and recognize the powers there that will decide the course of the war between the East and West of Europe, so I must now point out that the most powerful event of the last few months has occurred in Germany. Austria and several smaller German states are releasing their troops; the observation battery which Austria had on the Russian border towards Poland has been reduced by 147,000 men to the number of the crew usually lying there - a sure sign that Austria "will not strike against Russia despite the treaty of December 2. That great power, on the other hand, again sought a closer agreement with Prussia, and even allowed the latter power to rebuke it, especially because of the behavior of the Austrian soldiers in the Vltava and Vala.

chei, where they would have aroused the hatred of the population against the German name: yes, we may hope that Germany, at the head of which are Austria and Prussia, though well armed, will nevertheless remain completely outside the battle and perhaps even learn a little unity in this peculiar position. Thanks be to God, who from the beginning of the war has fulfilled our eagerly cherished and expressed wishes! - —

The return of Austria to a neutral position is worse than all the losses in the fight against the Russians, so it bites in England, and the general complaint there is about the appalling indifference of Germany in general, where one virtually acts as if there were no war at all everywhere. Some voices in England accused Austria of reneging; however, it replied that at the peace convention in Vienna, England and France had recklessly and arrogantly rejected the best peace terms, were therefore themselves to blame for the continuation of the war, and could not now demand that Austria fight for peace on their behalf. Since then, England and France have been trying to keep the Germans in as good a mood as possible with friendly words - quite different from last fall, when they tried to seduce Germany into fighting Russia, sometimes by scolding, sometimes by threatening.

In early June, the British and French gained significant advantages in the Crimea. The fleet under Edward Lyons sailed into the Azov Sea, which is formed by the spit of land leading to the Crimea and the Crimea itself and the solid land opposite. Several fortified towns, notably Kerch, were destroyed there, private dwellings plundered, and a number of grain-laden ships sunk; it was hoped to get as far as cutting off the Russian army's food supplies in the Crimea. In the vicinity of Sebastopol, too, the English and French sought to penetrate further into the country, perhaps to occupy the roads leading to Sebastopol

and thus starve out the fortress; they did indeed advance without finding much resistance, but not far enough. Finally, in front of Sebastopol, the French, under their new chief general Pellessier, who had taken Canrobert's place, took the Russian outworks, called the Mamelon and the White Works, while the English fortified themselves in some quarries, from where the Russians had hitherto done them much damage. In those days, especially on June 7, blood was flowing on both sides, but the English and the French were already talking about the peace conditions that would be dictated to the Russians. Indeed, after 10 months of unspeakable hardship, Pellessier and Lord Raglan believed that the time had finally come for them to storm the fortress; they now had 200,000 men at their disposal. On June 17, therefore, they launched a terrible cannonade on the fortress and especially on two forts in its wall, the Malakoff Tower and the Rhedan, which they had approached to within a few hundred cubits. The success was in accordance with their expectations: the Russian fortifications were shattered to no small extent. Thus, on June 18, at 8 o'clock in the morning, the English and French approached the above-mentioned towers from all sides; some French even entered the front works of the Malakoff Tower^ some English occupied the houses of a suburb. Alone they were received by countless Russians with the bayonet, from all settlers opened fire vents in front of them and over they poured with iron hail, a mine jumped under their feet and hurled hundreds at a time into the air, the leaders themselves, Pellessier and Raglan, who were directing the battle from a distance, completely lost sight of the situation and could barely withdraw the few remnants of the attacking regiments from the fight. By 8 o'clock that morning, about 5000 English and almost as many French were lying on the battlefield, some dead and some wounded, among them several generals and a number of officers; the allies were barely holding their ground in the outworks captured on June 6. It was not until the afternoon of June 19 that a truce was reached, so that the poor wounded, who had to lie for 36 hours on the battlefield in the blazing sun and damp night, could be carried away and the dead buried. Only hesitantly did the English government publish the news of this bloodiest of all battles before Sebastopol, the French government kept silent about it, but a cry of anger arose in both countries, where the whole war is already endured only with displeasure. France is now lending a few million again, as usual; in England, everything is groaning under the high tariffs that are necessary for the conduct of the war, and yet the end of the war is not in sight. Lord Raglan, the English chief general, has died since the last unfortunate battle. Dysentery and cholera in general are beginning to wreak more and more havoc among the troops of the allies, as among the Russians. Russia also suffers terribly from the scourge of war. However, the English fleet in the Baltic Sea does not do much this time either, bombards a small Finnish town once in a while, recognizes the fortress of Kronstadt outside Petersburg and fishes for the infernal machines that have been sunk into the sea there for their destruction, but Russian trade is also destroyed brilliantly, the young people have to leave the plow and the trade and follow the drum, those who stay behind are forced to pay almost prohibitive tariffs, and war and epidemics destroy the armies en masse. Three great powers on both sides of Germany are rubbing each other up, the Turk has his last army in the field, Spain is a game of ball of Polish parties, and even under the so-called liberal government of Espartero finds no remedy against complete state banquerot, The Pope's secular government is only maintained by France and Austria - it is futile to speculate what the goal of this vacillation of the old world will be, but one thing is certain, God will direct it for the good of His people, the holy Christian church, and those will stand firm who enter the immovable kingdom of the Lord Christ and persevere in it.

(Submitted.)

Statutes the

Lutheran Colonization Society in Detroit, Mich.

Since we are planning to found an Evangelical Lutheran colony, in which every member can participate, we find it necessary to establish the following points. Since we intend to establish a Lutheran colony, in which every member can participate, we find it necessary to determine the following points:

1. no member of the colony can buy more than 80 acres, so that more families can settle within the colony and they do not have so far to the church and school.

2. it is intended to immediately lay out a town in which each participant receives a lot the size of half an acre at the purchase price.

3. it is intended to purchase some more land collectively into town lots, which will later be sold by the whole colony.

4. the whole society determines how much land should be purchased for church and school.

5. if log houses are built on the city lots first and land and lots are raffled off, and everyone has to put up with which lot hits him.

6. log houses shall be built at common expense and four fields shall be cleared on each eighty-acre plot, which one may either do himself, or he shall provide a man capable of work, or he shall pay for his share.

7. sawmill, flour mill and other necessary facilities are built jointly. However, this does not deprive individuals of the freedom to build such facilities for themselves.

8. if the first time Lebensmittel are purchased jointly and are returned to each at cost.

d. Each member must help to bear the costs that may arise from selecting suitable land.

10. all roads in the colony are made and maintained collectively.

(11) Anyone who wants to sell something of his own property may sell only to fellow believers.

12. no one can become a member of our colony who is not or does not wish to become a member of our synod.

13) We ask all brothers who know of good cheap land in a healthy area, where the field costs 50 to 75 cents, to inform us immediately.

Also, all brothers who can send some money for common purposes in the colony are asked to let us know immediately.

15 Every member of the colony who buys in now must move there himself in the spring of 1857 at the latest.

16. the colony shall be established north of latitude 42.

We ask all brothers who have the desire to participate in this to inform us of this by the first of September. Also, those brothers who can give us better advice and principles about these matters are asked to do so as soon as possible.

The Committee: Dittmar, President. Sus, Treasurer. Jasmund, Secretary. Steinecke j Finance - Schroeder j Committee. Detroit, Mich, July 26, 1855.

The Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will hold its meetings this year at the Lutheran Church of the Rev. E. W. G. Keyl's congregation in Baltimore, Maryland, September 12-19.

K. Diehlmann, Secr. Buffalo, N. Y., July 26, 1855.

The Cantica Sacra.

After a long and very unpleasant delay with the printing of the chorale book under the above title, I now have the pleasure of being able to announce to those concerned that it will leave the press in a short time, and that the printers promise to have it ready for dispatch by the month of next September. The numerous orders will be promptly filled as soon as the book leaves the hands of the bookbinder. Those who have subscribed and since then changed their place of residence or address are requested to inform me by letter of their present address. Whoever wishes to receive a copy and sends me in a breeze 75 Cnts in postume stamps together with his addrejs, I will send one postage paid through the mail.

J. J. Fast.

Canton, Ohio, August 7, 1855.

For your kind attention.

In order to satisfy the wish of the local community to be able to give our children a lasting souvenir of the upcoming 300th anniversary of the Augsburg Religious Peace, the undersigned are having pewter commemorative coins made for this purpose, and hereby offer them for sale to all readers of the "Lutheran", the piece at 10 cts. and the dozen for \$1.

M. Estel and W. Metz.

sjW" orders are to be made at the address: MiMäm MUR, MiE/acOtrr 0/8t . Doiirn, M>.
or:

HZ. care 0/ /tdtnec/cc H ZI^tct. 8t. Doui",

Display.

Notice is hereby given to those concerned that the "New Constitution of the German Lutheran Synod of Missouri and St. Louis" is printed in pamphlet form in St. Louis and can be obtained from Mr. O. Ernst for five cents each.

Receipts and thanks

Cordially thanking we certify herewith on the Hochreit of the Mr. Leonb. Reime! to" Franknumrb 82,03. T it Sei- chen of the municipality there, otherwise received 97 Cts. to have emofangen to our support.

May the faithful God repay them abundantly according to His promise.

I. George sobriety!. Gkorg Bern that.
Fort-Wayne, July 20, 1855.

With heartfelt thanks against God and the benevolent givers, I hereby certify to have received 820.00 from parishioners of the
Rev. Kevl in Baltimore.

The barmberstige and rich God want cS to the mild givers temporally and eternally repay.

G. EiSfeUer.

Fort-Waune, July 27, 1855.

With heartfelt thanks to God and the benevolent givers, the undersigned hereby certifies to have received 85.00 from the
Cleveland Young Men's Association, which gifts of song the barmberzige God wishes to bless the benevolent givers here
temporally, but one day eternally.

Ernst Rolf.

ForbWavnc, July 27, 1855.

Get

u. to the Concordia - College - Building:

by Mr. Conrad Eckart 82,00

"of the congregation of Mr. Pastor Mol in Balti
more, Md. 373,00

by Mr. Past. Stubnatzy in Tbvrnton Ills., second
Consignment namely: from D. W. 85,00; F.
B. 81.00 and H. R. 81.00 7.00

Of some members in Grundv Co, Ills. viz:
from Oi. Kopplinger 82.00; 6Z. Simandel 81,01)
and H. Habn 81, 00 L, 00

of the following members of the Lord Pastor Wunder in
Cbcicago: by M. Berubardt 83.00; I. Hübncr
82,<X) and st. Bartels 81,00- 6,00

From Messrs. Jost and Mcver in Benton Co, Mo. 1.00 From some members of the Rev. Ernst in Eden
at Buffalo, and by the following gentlemen: F. Egel,

G. "chweickhardt, L. Bauer and D. Schulz
L 82,0«) 8,00

Collection at the wedding of Mr. Pastor Metz in N. Orleans, 7.00

d. to the synodal treasury of the messt. D issrikts: from the congregation of Mr. Pastor Link in Neu Bie
lefeld 5,00

v N Mr. Conrad Eckert 2,00

" some members of the congregation of the Mr. Pastor
Arts in Monee, Zlls. 2,00

" Mr. Pastor Fredcrkmg 1,00

" Mr. teacher Crnft 2,00

Cd. Rvschke.

In,q a n g e

for the verw. schoolteacher Heid: of the Mrs. Past. Wyuckcu

dlstiO

Cd. Noschke.

Receipt e n

n. to the general Svudal- Casse: from the congregation of Mr. Past. Nisse! in Wirten- .

derg, O. 87.00

Mr. r>vttlich Rinster in Costiusvystc, Flls. - - -00

" the GcmLinde of Mr. Past. ^ein in stsodcu-
lery, Zlls.

for the general president:

by Mr. Eckard at Lt. Louis !,C)

" the congregation of the Lord Past. Na.st in Balnuere 46,73 " "" "" "" "" tstever in Water
town, Wisc. - 5,00

to the travel expenses of the same: *

of the Trinity^ - Parish of the Lord Pastor

Beyer in Hermann, Wisc 4.00

" Tk. E. 50

" of the congregation ofMr. Pastor Weint ach in

Sbeboygan, Wisc 4M

" Chr. L. IM

d. to the Synodal - Missions - Casse: from the congregation of Mr. Pastor Link near Bremen,

Mo. 3M

„ Mr. Gottlieb Richter in Collin-äville, Ills.'--- 1,50 " of the congregation of Mr. Pastor Iüngel in Liver

pool, O. 10M

namely,-

Pst,6t yield of a collekte,
1.7st collected at baptisms,

1.66 collected at a wedding,
2.07 from the fraiicuvrcrcin there.

e. for the maintenance of Concordia College: nothing.

e. for poor pupils and students in Concordia- Colleg and Seminary:

Nothing.

F. W. Barthel, Cassirer.

For the **Lutheran** have beczabl:

The 11 year g a n g :

The gentlemen: H. Braase, H.Brinkmann, Billncr, Hermann Decker, Daniel Göglein, Jacob Goglein, Ebr. Hibbing, Mich. Hemmrich, Past. Hüscmann, Past. Knapp, g. H, Kubleybeck, Andreas Menges, Past. Nauschert (5 er.), Past. Stubnatzy, CD Wmandel, cN.Werselmauu, H.Wolf, Phil. Zabel.

The 12th year:

Messrs. Friedr. Fink, Past. Popp.

Get

of Mr. Past. Eppiing in Lause d. M. at all?41M.

F. W. Barthel. .

The perception that of the' payments for the now ending volume 11. about \$1000 are still outstanding (not counting the not quite insignificant arrears for earlier volumes,) prompts me to request the or interested m to send in their arrears as soon as possible.

! F. W. Barthel.

Modified Addrefse.

Hov. bss. IVssneñon,

Cure ok Itov, Ivevl,
Lumet X<^ 20.
Lultimoi's,

St. Louis, Mo,
Printing office of the cv. luth. synod of Missouri, Ohio u. a. St"

Dies irae, dies illa.

Translated from the Latin of Thomas de Celano.

Preliminary remark. - It is a comforting and uplifting thought to know that the Church of God on earth can never perish and that the gates of hell are not able to overpower it. That this truth also applies to the times when the Antichrist stretched his shoe over the whole of Western Christendom and the Pabstacy stood at the peak of its power is irrefutably attested, among other things, by the numerous Latin church hymns, some of which originate from older church teachers and were sung throughout the Middle Ages, partly in the centuries immediately before the Reformation, when the spiritual darkness lay thickest on the Church of God, and with rapidity here and there, where a grace-hungry soul languished, they conquered the hearts and resounded from mouth and heart as petition, prayer, intercession and thanksgiving. In these times, for example, the songs "Mitten wir im Leben sind", "Christum wir sollen loben schon", "Der Tag der ist so freudenreich", "Nun singet und seid froh", "Was fürchtst, du Feind Herodes sehr", "Komm, Heiliger Geist, HErrre Gott" and many others were written. One of the most sublime, powerful and moving of these Latin songs is without doubt the Dies iras, dies illa, a song of the last judgment, which is composed, as it were, of the trumpet blasts of the archangel and the trembling sighs of the repentant sinner. It was composed in the first half of the 13th century by a Franciscan friar named Thomas de Celano, who was known in his time as a friend and life writer of Franciscus of AM, the founder of the Franciscan Order. His powerful hymn did not remain hidden for long; it was soon incorporated by the Western Church into the Mass for the Dead, where it was sung between the Epistle and the Gospel. The great German composer Mozart set this song to music and it forms the main part of his famous "Requiem", which became his own swan song. It has been imitated countless times; parts of it have been incorporated with great effect into other poetic creations.

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The translations into other languages number almost in the hundreds; Lisco in Berlin alone has collected and published nearly 87 German translations. A. Coles, an American physician, has even provided 13 of his own translations into English. General John A. Dir, ex-governor of New York, as commandant of Fortress Monroe during our Civil War, also produced a not badly done translation into English; and the writer of this one has taken the trouble to add a new one to this long series. Here it is.

Day of wrath, day to tremble, Will smash the world to dust, As Sibyll' and David say.

What trembling in bones, When the judge shall appear, Strict to pay great and small!

The trumpet in the shanter tone Forces them all to the throne From the graves of every zone.

Death and life marvel in travail, When the beings go forth to stand before God the Lord.

Then a book will unfold, In it everything is contained, Whether the world with right to rule.

Then the Lord sits and judges, and what is secret is cleared up, and nothing remains unscaled.

What then shall I worm to begin, What sovereignty shall I gain, When the righteous scarcely escape?

Honorable King, to Whom we tremble, Who by grace gives life, You are the source of my salvation!

Pious JEsu, take heed! You were born for me as a man, let me not be lost one day!

Sank, seeking me, faint to the earth, Carried complaints for me on the cross, Let not such toil become useless!

Judge of righteous vengeance, Who forgiveness makes me glad, Before judgment awakens!

Guiltily I sigh in the throng And my cheek burns with shame, Spare, God! so I beg in anguish.

You who spoke freely of Mary And forgave the thief, You also gave me hope.

My prayer is not worthy, but you will represent me mildly against eternal fire.

With the sheep let me dwell, And hasten to thy right hand, Far from the howling of the goats.

When the cursed then sink to the left in the greedy flames, Give me your blessing wave!

With a contrite heart I turn my hands to you from the dust, to you I entrust my end!

T. H. Rohe.

(Submitted.)

Communicated by decision of H. C. Schwan.

Text: 1 Cor. 10,12.:

"He who lets himself think that he is standing may well take care that he does not fall."

Venerable Synodal Comrades, Beloved in Christ all of you!

It is not uncommon for a person to recover completely or almost completely from an illness, but then relapse and fall back into the previous illness. But this does not only happen with physical illnesses. There are also spiritual relapses. It happens all too often that those who have already escaped and come onto the path of life allow themselves to become entangled in the ungodly being again and sink back into death and ruin.

In the case of physical relapses, the cause is usually that one considers oneself stronger than one is and therefore does not take care of oneself as one should. With spiritual relapses, this is always the case.

Of the physical relapse, Proverbs says: "Relapse is worse than the disease. Of spiritual relapse, God's Word says, "It will be worse with the same person afterwards than it was before."

This is the danger of which St. Paul warns in our text. What every righteous physician does to a patient who is on the road to recovery; what the heavenly physician did with the words, "Behold, you have been healed; sin no more, lest evil befall you! This is what the Holy Apostle does when he says, "Let him who thinks he is standing see that he does not fall.

Well, should we not need this warning? Or should it be inappropriate to seriously consider this danger at the opening of our synodal assembly? - A danger which threatens every individual, threatens also a congregation, yes, a whole union of congregations, a synod. And doesn't church history show us a long series of Christian communities that have fallen? Yes, do we know of even one that has not fallen in the course of time? What has happened to the Apostolic Church, where are the candlesticks of Asia Minor and Greece? What has become of the church of the Reformation, where have the Lutheran state churches gone? And why should it be impossible that what happened to them should happen to us?

Well then, let us hear and take to heart today:

St. Paul's serious warning against spiritual backsliding.

I have to show:

1. to whom his warning was primarily addressed and
2. what is the danger of which he warns.

I.

"Whoever lets himself be thought to be standing"; here we hear whom the apostle warns. The only question is: what does "stand" mean, and then: who are those who "make believe" that they are standing?

Under the standing ones are not to be understood such, who would have stood ever or even from own forces. They do not exist among the children of men since Adam fell. No, those who are standing now have all lain first; lain in darkness and the shadow of death, lain in sins and transgressions, lain under the wrath and curse of the Almighty. They have lain, but they lie no more. For he who is not only set for the fall, but also and much more for the standing up of many in Israel, the eternal Son of God, the Savior of sinners, Jesus Christ, highly praised forever, has had mercy on them, has offered them his hand through the gospel, has raised them up. And now they stand. They stand in faith and therefore also in wholesome self-knowledge and sincere repentance. They stand in faith and therefore also in righteousness, which is valid before God, and in the hope of eternal life. They stand in faith and consequently also in love for God and neighbor. - There is, however, a difference between those who stand; but whoever stands in faith, he stands; but also: whoever stands, he - can fall.

Some of them, as St. John says, are still children in Christ, even if they are not children in years. They have only recently come to the

Or are otherwise still delicate and frail, standing on weak feet and still taking uncertain steps on the narrow path. Oh, how soon a child is knocked over, how easily it falls and hurts itself!

Others already stand as young men or as men in Christ. They stand in faith, are manly and strong, have senses trained by experience, have learned to take firm steps, already stand firm before the enemy and know how to use the weapons of their knighthood on the right and on the left. But even they are not safe from the fall. The stronger the Christian, the stronger the challenge. Often the storm breaks the oak while it spares the reed. Even men in Christ can fall, even heroes, great heroes of God have fallen.

All, all who stand there can fall, but above all others those "who let themselves think that they are standing". Well, who are they? The saint. The holy apostle cannot mean those who only think they are standing, who only imagine they are standing, because they would have already been lying down and for them his warning would have come too late. Those who are still being warned not to fall have not yet fallen. So St. Paul obviously means those who are really still standing. But why does he not say briefly, "He who is standing"? Why does it say: He who lets himself think that he is standing? This will become

clear to us when we remember that it was the Corinthians to whom these words are first addressed, and in what state they were at that time. The Corinthians, as we see from the apostle's letters, stood in faith, even stood in the adornment of high spiritual graces and gifts, had many glorious things ahead of many others. But unfortunately they also began to reflect themselves in these gifts, to measure themselves against others and to presume, to think more of their standing than of God's keeping. They began to think that as firmly as they stood, watchfulness and prayer were no longer so necessary. They began to use their Christian freedom in a dangerous way without caution and consideration. Not that self-conceit and security had already prevailed (for there they would have been already), but nevertheless in such a way that they began to become noticeable and alarming. So the holy apostle warns them from his fatherly heart. Apostle warns them out of a fatherly heart. He admits that, on the whole, they are still standing; he does not actually rebuke them for allowing themselves to think that they are standing. For it is not wrong to conclude from the revealed characteristics of the state of grace, which one finds in oneself through God's grace, that one is in the state of grace. But he gives them to understand very clearly that he is in great concern because of them, because they let themselves be conceited beyond measure and their conceit becomes conceit. He knows from scripture and experience that pride comes before a fall.

See from this, then, to whom especially St. Paul's warning is addressed. Let all who stand there beware; but above all, let those who begin to think themselves in such a manner, they stand.

Now, my dear brothers, what would the holy apostle think if he lived among us and saw how we are? What would the apostle think if he lived among us and saw and heard how things are with us? Would he not find anything that would cause him similar misgivings? Would he not feel anything of this Corinthian sense among us? Let us examine ourselves.

Great gifts are also given to us. It would be shameful humility if we were to deny this.

We know it too well. But have we all always kept in mind that these are gifts, things that are given to us, so that there is no glory left but for the giver?

We have had great successes. It would be silly to pretend that we do not see what is before the eyes of the world. But if we can say that we have worked more than some Andre, have we also spoken with the apostle from the bottom of our hearts: "Not we, but the grace of God which is given us"? When we punished the lukewarm who did not want to go forward, did we always exercise apostolic gentleness and patience against the weak who could not yet keep the same pace?

Great honor has come to us, and by no means from the blind crowd alone, but rather from those who know how to judge spiritually. Have we always humbled ourselves before God, not only publicly, but also in the closet? Has the incense that was lit for us never gone to our heads?

Great shame and disgrace have been heaped upon us; mostly undeserved, let it be said with confidence. Have we always accepted this as something that goes without saying? Have we never felt "as if something strange were happening to us"? What should serve us for self-examination, have we never misused it for self-exaltation? Is not the heart such a mischievous thing that, while it humbles itself outwardly and publicly, it nevertheless secretly knows how to draw nourishment for its shameful conceit from this very humility?

In short, have we remained small since we became great? Have we remained in simplicity, in watching and praying? Assuming that men had no right to reproach us for this, has God, the All-Knowing, never and nowhere seen anything of the "Missourian arrogance" that was sometimes spoken of?

Oh, it would be no wonder. It happens quite naturally, if one lets oneself think something. It would be a miracle, indeed a miracle of divine mercy, if we had been spared this. Oh, then we do not think ourselves above the warning of the holy apostle. Let us consider the danger of which he warns! Of this now, secondly.

II.

What is the danger? "He who thinks he is standing must take care that he does not fall," says St. Paul. Paul. The fall, the spiritual backsliding, is therefore the danger and can consist of nothing other than sinking back from faith into unbelief and thus from repentance into impenitence and from godly conduct into ungodly beings.

How does this happen? There is only one way to come to faith and grace, but there are many that lead backward to destruction. With regard to doctrine, the enemy tempts us through soul-dangerous error or through disgust with the truth; with regard to life, he entices us to fall away through an earthly mind and a worldly nature. It is the same to him how he falls us, if we only fall.

First and foremost, he tries it with false teaching. If the ground on which he stands begins to waver, he cannot stand firm, if the ground is torn from under his feet,

He must fall. And that is what Satan seeks with false doctrine. He knows better than we often think that the true faith has no foundation than the right doctrine. And it is not only through obviously ground-breaking doctrine that he seeks the church (as he once succeeded in bringing down half of Christendom almost overnight through Arius' heresy), but hidden error must serve him just as well, indeed almost better; especially when this error knows how to cloak itself in the garment of a peculiar zeal for sanctification. The great apostle Paul had to experience this with his Galatians. And what kind of error was it? It was the doctrine that, precisely because of its pious appearance, is now almost nowhere regarded as error, but as the paragon of godliness, the doctrine that is nowadays presented more and more unveiled not only by the sects, but also by teachers who are regarded as pillars of the Lutheran Church, and smuggled in by their local followers, but which, for this very reason, St. Paul, more than any other, had already taught. But for this very reason St. Paul, like no other, ruthlessly tore off the hypocritical mask and solemnly imposed his apostolic curse on them for all times before heaven and earth, with regard to which he cries out in his Galatians to all Christians everywhere: "You foolish Galatians, who has bewitched you, you have lost Christ, you have fallen from grace! - The doctrine, namely, that not only faith in the gospel makes one righteous and blessed, but that keeping the law must also help, that therefore not only the convert must and can contribute to his sanctification, but also the unconverted to his conversion; that therefore not everything and only lies in God's grace, but that in the last analysis it depends on man's own self-decision whether he comes to salvation or not.

If, however, the cunning enemy does not succeed in enchanting unsuspecting hearts with the halo of false doctrine, he tries to fill them with complacency and disgust with the truth. He knows how to make the manna from heaven, which tasted like honey and breadcrumbs, soon seem like loose food to the mouth. This is how the church of Laodicea sank, about which the Lord complains: "Oh, that you were cold or warm! But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Thou sayest, I am rich, and full, and have nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

But if the satiableness is not enough, the earthly sense and worldly being must do the rest. They quickly put an end to things. This is what happened to the church in Sardis. Therefore the Lord called out to them: "You have the name that you live, and you are dead; you have few names that have not defiled their garments.

Yes, often all these things must work together, so that it is difficult to say what made the beginning. This is what happened to the church in the Roman Empire when the sun of court favor suddenly turned toward it; this is what happened to the Lutheran regional churches when they let what the state of emergency might demand and justify for a while become permanent law and fell from the care and custody of godly, orthodox princes into the shameful bondage of godless tyrants.

In addition, the worst thing is that the sinking and falling often, yes most of the time, starts so small and goes on so gradually that nobody sees it, nobody suspects it, except the eye of the one who is not asleep nor slumbering. That to the

The church at Ephesus stands as a warning example. To it the Lord himself gives the testimony: "I know your works and your labor and your patience, and that you cannot bear the wicked.... and for my name's sake you labor and are not weary." And yet he continues, "Remember from what thou hast fallen, and repent, and do the first works. But if not, I will soon come unto thee, and cast away thy candlestick from his place, where thou hast not repented." What did the Lord have against this church? "I have against thee," saith he, "that thou shouldest put away the first love." Is it possible, my brethren? A church whose works of faith and labor of love, whose patience with the weak, whose earnestness against the wicked, whose zeal for pure doctrine He Himself praises, a church in which everything was certainly in the most beautiful order, a church which stood before the world like a city on a mountain, like a light in the darkness, a church, A congregation in which even the bright eyes of the Lord find nothing to reproach except the one thing that it has not already left the first love, but is beginning to leave it, that the heavenly fire which once made it so blessed is beginning to cool down a little, the spiritual life is beginning to wane a little, to such a congregation the Lord calls: Remember from what you have fallen! Fallen! O he who has ears to hear, let him hear!

So how easy it is to relapse, how easy it is for a relapse to turn into a fall, how easy it is to remain lying once one has fallen! And where does one lie there? Where the species can fall at any moment to cut down the tree. And where does the tree fall? Where the fire does not go out.

Behold, behold, this is the danger of which Paul warns. And the question is not whether it also threatens us, this danger. Woe to him who denies it! But how near or how far we are from it, that is the question. And God give us eyes that see.

It is undisputed that pure doctrine still holds sway among us everywhere and is practiced in churches and schools as in few other communities today; never and nowhere has error been able to gain citizenship among us. We are still in that position, thank God! But does the doctrinal unity that is so much admired in us really come only from the fact that the One Divine Truth lives and reigns so overwhelmingly in all our hearts, or could it perhaps also be explained by the fact that we repeat what is said, that we remain silent out of fear of man, complacency toward man, or even out of indifference, when we should speak?

The preached word still proves to be a power of God, a seed of rebirth and a new life; the Christianity of a large part of our audience still consists not in words but in power; these are usually the leaders in our congregations. We are still in this piece, thank God! But are not many of those who were otherwise hungry and thirsty already showing a frightening satiableness? And if one still has the pure word, but no longer holds it as one's highest treasure, no longer prefers it to gold and silver, no longer considers it sweeter than honey and honey jelly, no longer considers it one's delight, but hears it as a burden, what does one really have left in this word? Must it not become the longer the more a smell of death to death?

Christian discipline and customs still have the upper hand in our congregations, on the whole and on the whole. We are still in this piece, thank God! But how long will this last? Look at our old churches, which have been sitting under the sound of the gospel for over an age. Does not the earthly sense and worldly nature penetrate into so many of them like a flood? How little is the question what one should still deny and deny oneself for the sake of the Lord and for the sake of one's neighbor? Instead, one eagerly examines another question, namely, what one can take in from the worldly being without completely ceasing to be a Christian? How quickly one is finished with it, whether something is sin! How masterfully one knows how to extend the area of Christian freedom further and further and to advance the limits of what is permissible step by step into the unbelievable! Where has the willingness to sacrifice of the first love gone? How rare has the right fraternal exhortation become? How contemptuously and ungratefully are already treated righteous servants of Christ!

But where it stood in such a way, there it has lacked from time immemorial actually only an external impulse (for which Satan then also does not let wait long) and - the fall was there.

So now I ask you all: Where do we stand? Where are we drifting? And are we indeed still far, far from the trap? Consider that once you have fallen, you go down at twice the speed; consider that the higher you have stood, the lower you must fall. What a fall it must be, then, when our synod falls. If it falls

suddenly, God help us! What an abomination of desolation that must be far and wide! But if it gradually sinks and rots away into spiritual death, oh what a stench of death, what a mustiness of decay must finally burst forth from the whitewashed tomb that was once a fortress of the Most High!

Let us then take to heart the admonition of St. Paul: "Let him who thinks he is standing see that he does not fall. May well watch. It is better to watch beforehand than to complain afterwards."

Somebody might think: What is the apostle still exhorting for a long time? What can all watching and foreseeing help, if it is impossible, as church history shows, that a community remains standing for a long time and that a fallen one is raised up again? if everything that comes into being has to perish again by natural necessity? Why then does St. Paul still say: "Take heed"? Answer: Precisely because it is not impossible to stand still, not impossible to be raised again. No, in the spiritual kingdom of God there are no laws of nature, there is no necessity of such a terrible kind. In the kingdom of grace, grace reigns. And this grace is a free grace, so it is not bound to previous cases and long habits, but can do at any moment and does at any moment what the "God-fearing" desire. No, it is not impossible for us to stop. As it was once possible, while hundreds of thousands of the children of Israel lay prostrate in the wilderness, that yet some remained standing and carried away the end of faith; as it was possible that the seven thousand remained standing and did not bow their knees to Baal; as it was thus possible that of a multitude of in

If at least some of them remain standing, it is also possible, it must be possible, that out of a multitude of communities one or the other remains standing.

And it is just as impossible that we will be raised up again, even if we were already in the most dangerous sinking. Does not the great God stretch out his hands from heaven all day long and cry, "Return, you apostate Israel"? Did not Jesus Christ receive gifts also for the apostates? Do we not have in the reformation of the old Christianity, in the salvation of our Lutheran Church at the time and through the means of Concordia, in the revival of the American Lutheran Church, which we have experienced, indeed in which we have been allowed to help - do we not have in all this irrefutable, sunlit examples and proofs that even a deeply sunk ecclesiastical community can again be raised from the dust, so that it becomes young again and soars like an eagle?

And we should put our hands in our lap and look forward to our own downfall in mute despair or with impotent lamentations? No, let that be far away!

We still have the Word of our God pure and clear, alive and strong; in it we have the light that always shows us our sin, our distress and danger, but also our Helper and Savior; in it we have the heavenly balm that heals all Joseph's harm, the spiritual honey that makes the eyes steadfast, the rod and staff for tired knees and weary hands.

So let us not give up anything! Let's not give way an inch! But let us pick ourselves up! Let us see to it that we hold on to what we still have, let us see to it that we do what we can, that this word may resound abundantly in churches, schools and homes, that it may not only be impressed on the memory, but also be presented clearly and distinctly to the understanding, and above all, that it may be presented sweetly and tenderly to the heart. Finally, and above all, let us look up to the mountains from which help comes; let us look up to the one from whom will and accomplishment, blessing and prosperity come.

He who despairs of himself but takes refuge in Him is undestroyed. For then "God does not deal with us according to our sins, nor repay us according to our iniquities. As high as the heavens are above the earth, He has mercy on those who fear Him. As far as the morning is from the evening, he lets our transgression be from us. As a father has mercy on his children, so the Lord has mercy on those who fear him. For he knoweth what manner of things we are; he remembereth that we are dust."

Let us look to this gracious, merciful, good God in all our trouble and danger, and put all our hope in his mercy in Christ, and we shall not be put to shame. We will not fall. If we stumble. He will straighten us out; if we are wounded, He will heal us. For He says: Fear not, I am with you; do not flinch, for I am your God. I strengthen you; I also help you; I uphold you by the right hand of My righteousness! Amen!

God's word is so tender that it may suffer no addition; it wants to be alone or not to be at all.

(Luther.)

(Submitted.)

The area and the needs of the inner mission in our western synodal district.

It is true that the Western Synodal Report that has just appeared contains information about the mission mentioned in our heading, which will undoubtedly be read with great interest by all those who have a heart and eye for the work of our dear Synod, which God has given it, and who rejoice deeply when they may see how God is again opening a new wide door for it to richly blessed new activity. - But on the one hand, a synodal report does not always find the wide circulation that would be desirable for it, on the other hand, the mission mentioned is of such great importance and significance for the entire synod, so many blessings are connected with it, and if it is neglected, so much damage and heavy responsibility, that it seems justified if, at the request of the Western District, this matter is brought to the attention of the synod by the "Lutheran" in more detail and several times in the course of the year. In the present article, then, let it be granted to us to first bring three things quite vividly before the eyes of the dear readers of the "Lutheran": 1.) the size and importance of our mission area, how therefore 2.) the work in the same must not be the task of a single district, but of the whole Synod, and 3.) how we can best and most quickly solve this great and important task.

The immense extent of the mission area of the West is already evident from the fact that, in addition to the territories, it includes the six large states of Kansas, Nebraska, Colorado, Texas, Arkansas and Louisiana. The two states Mississippi and Alabama we want to keep silent at the moment, because in them only individual smaller posts claim our help. For with the lack of funds and pastors, and with the importance of the other states, they can hardly be considered now. Even the mission in the first-mentioned states would not be of such an urgent nature under the earlier circumstances and conditions that special efforts would be needed to accomplish it, if the settlement of the missionaries would take place slowly and naturally, as it did earlier in the other states. But what is the situation now with these states in this respect? One can say in truth and without exaggeration: a veritable stream of immigrants is pouring into them. Thousands are arriving daily on the various railroads from the East in search of a new home and a better livelihood. Not only the increased immigration from the old fatherland, but also the prolonged business stagnation and unemployment in the cities has attracted hundreds of thousands of experienced and industrious workers to these states in recent years as the railroad networks continue to expand; large settlements, farms to farms, have sprung up in the rich and fertile lands; along the railroads at individual stations and junctions of the same, towns have been established that already number their inhabitants in the thousands and thousands. Among them are crowds of our Lutheran co-religionists, who are painfully deprived of the preaching of the divine word, of baptism and catechism instruction for their children, and who often make do with sectarian preachers in times of need. At the Western Synodal Assembly, the following was discussed by our already employed

The testimonies of some traveling preachers and of pastors who, in addition to their congregations, could still be somewhat occupied with missions, show that they could gather large congregations in their area in a short time, if they only had the means and time to do so. In one state, which is already almost completely taken over by our synod, there are still three or four large settlements of German Lutherans in an extremely fertile area along a frequent railroad, which we have so far visited only temporarily, but which could not be supplied and served in such a way that they can be considered secure for our church and synod.

One of our pastors paints the following picture of the size and importance of missionary work in just his one county. He writes: "Our county is very densely populated mostly by Germans and could employ a traveling preacher alone. But of our Synod I am alone here, while the Albrecht Brethren are zealously doing missionary work and have a congregation in my immediate vicinity which consists entirely of former Lutherans. People come to me 12, 16 and 18 miles from here to have their children baptized and to hear a Lutheran sermon. In the southeast part of our county I know of three congregations which have a fine church; but their pastor was a rascal and had to resign his office; for months these congregations have been vacant, and I might have gained them if I could only have gone. But I couldn't. - West of me is a German Presbyterian church, which includes many old members of our Illinois congregations; but it won't do with the pastor, he must go-but I can't go either."

So much for the information from that letter. From this letter we see at the same time how the Methodists and other sects are already scouring these promising areas on all sides, and even if they do not achieve any great and lasting success, it is certain that they will thoroughly spoil a blessed and fruitful work in this field for the Lutheran Church, if the latter only finds itself after a long period of time to a meager gleanings. How can our synod look indifferently at this great, promising mission field, which God has opened up for it and for the blessed cultivation of which the most powerful means, the pure Word and the unadulterated sacraments, have been given, without being filled with holy zeal for it? How could the Lutheran Church see this vast field, ripe for harvesting, eagerly cultivated by false believers, and itself indifferently lay its hands in its lap and stand idle in this market? Should she not have been the **first to stand** there in full work long ago? Truly, if we had been able to send twelve men at once into this harvest this fall, it would not have been too much, we would not yet have done a superfluous good work! Yes, it would have been only a small weak beginning - the satisfaction of the first crying need! But what have we done? Nothing, nothing at all. We have only become aware that God has assigned to us a blessed work beyond measure, which far exceeds our strength, and therefore we call out to our other brothers in the other districts through these lines: Hurry over and help us!

Yes, that the work described above is not a matter for one district, but for the whole Synod, will hardly need further proof. We readily admit it, and it

It is also self-evident that every synodal district must first of all keep an eye on and cultivate the mission within its borders. But it will be admitted at the same time that some of our synodal districts have only a very insignificant mission field, yes, that their mission activity has had to be limited for years only to financial support of individual poor, small, often almost hopeless congregations, or is only a very meager, late gleaning in an area neglected in earlier years, so that one would like to say that work, time and money have been spent on it almost in vain. What is the mission field of the West described above in comparison? - Here we are invited by a population that already numbers in the thousands and hundreds of thousands and is constantly growing rapidly. Then, it is a population that still, by and large, is undestroyed by the corrupting influence of the large cities, the cancer of the lodges and secret societies, and the shameful activities of the sects, enthusiasts, and spiritual vagabonds. Therefore, if we now gain a foothold in this promising field of work, if we seek to be the first to establish pure Lutheran congregations and Christian schools in these new, large settlements, we will grow up with the annually increasing population of these states and the Lutheran Church will become a power and a blessing in them, as it has only become, according to our previous experience, where we were the first and from the beginning with a Lutheran church and school and grew up with the population at the same time, such as St. Louis and Chicago.

But what manpower and what funds do we need for the immediate and energetic cultivation of this large area! Where should the means come from the Western District, which has become smaller through the separation of the Iowa District, which are necessary for the equipment and sending out of a whole number of traveling preachers, who, in addition, must also be maintained for years with more or less costs? In a few weeks, perhaps, the first preacher will go out to California; the travel money alone exhausts all the means of our western missionary treasury. An evangelist is to go to Kansas, as soon as the necessary funds are available to some extent: how gladly we would send out two and three! But with what? - Should not, therefore, all the congregations of our whole great Synod realize most vividly what a sacred duty, what a great task God has set them here, and take up its fulfillment with joy? Yes, dear brethren, let us not splinter our forces unwisely and shortsightedly; let us not, in barren ecclesiastical fields, make a poor after-

We have to keep reading and try to hold up hopeless posts with sighs, while we can hurry into the harvest, which is great and wide, promising and ripe, and where we may and can gather rich sheaves for our Lord and Savior into his heavenly sheaves. He himself calls us there, he himself has opened the door wide for us, he has already given us everything for a fruitful and blessed work - oh, should we be disobedient or careless and not recognize the time in which we are so graciously afflicted? God be thanked for that!

3 But, what is to be done? How can we best and most effectively fulfill our sacred duty in this regard? - The opinion, of course, is not that the various districts should issue their smaller missions, or that quite needy worthy congregations should be given the most necessary

support is withdrawn. But we would like to draw attention to the fact that one should not lose sight of the greater whole above these smaller needs of one's own district, or think that when one has provided for one's district, one has already fulfilled one's entire duty; but rather that one should distinguish between the important and the less important, between the desirable and the necessary. Rather, one should distinguish between what is important and what is less important, between what is desirable and what is necessary, not neglecting or despising what is close at hand, but keeping together one's main strength and main means for what is great. Therefore, above all, we must be sparing with our forces and, in view of the still so oppressively noticeable lack of preachers, not give each small group a pastor who can easily be served by a neighboring one. In this, certainly, much can be improved and done well in our synod. Therefore, we ask those of our brethren who know where pastors are who have the necessary talent for the service of a traveling preacher and who are perhaps in small congregations that can easily be served as a branch of larger nearby congregations, to inform us of this. Our thought and plan here is to call such men and assign them an area for mission. They should settle there in a suitably located town with their family and from there travel and supply their area. The maintenance costs would, of course, be borne by the missionary treasury, although, according to our proven practice, the gathered congregations would soon be accustomed to contribute to the provision of their spiritual needs, and thus the maintenance costs of the evangelists would gradually diminish. Then we would have to observe the wisest thrift with our financial means; we must not, as I said, lose sight of the great main thing above the smaller needs and, in spending our means on it, neglect the great fruitful mission fields. The Lutheran Church is not a petty church that should sit in a corner in shame, but it is the most magnificent church, and in addition it alone and obviously adorned with the divine seal of approval of the pure Word and Sacrament; heaven and earth, present and future belong to it as the orthodox visible church of God. According to the words of her Master, she lifts up her eyes and looks into the field that is white for harvesting, and sends out her reapers and gathers her sheaves with joy for eternal life. This is how the Lutheran Church has always acted. How? Would we be true children of this church if we did not think and act in this way? - if we did not want to hear and follow the call of our Savior with joy? Many and often we have had to miss wonderful opportunities to build our dear Lutheran church and now see once promising mission fields lying fallow or even desolate. Why? Because we lacked the strength and the means at that time. Oh, with what joy we should therefore go to work now, since the largest and most important mission field is now opening up to us and we have the strength and means to work successfully in it! - Yes, dear brothers, we have both, if we only want to use the means God has given us with wise thrift and a willing hand. And thank God, it is happening. What rich means do not flow into our coffers for the heathen and Negro mission? Their coffers meet great needs and have thousands of dollars on hand. - But our inner mission coffers are empty. Why is that? Only because we are lacking in right, living

We are convinced, however, that our dear Synod must only hear about the significance of its inner mission. But we are of the happy conviction that our dear Synod must only hear what is the meaning of its inner mission, what a blessed work is opened up to it here, and it will also offer its rich gifts for it with just as much willingness as generosity. How would it be possible for us to have compassionate hearts and open hands for the poor Negroes, for the far-away heathens, and should we forget our flesh and blood, our brethren according to the flesh, and even to some extent our brethren in faith in our own country, and not come to the aid of their spiritual need? This is impossible. Such a call for help has never gone heartlessly unanswered in our synod. No! Since our brethren in the South were in great physical distress last year through epidemics, a few years ago in the West through locusts, and even earlier through terrible fires, thousands and thousands of dollars flowed in a short time from our midst for their help. The need for which we are asking help is even greater and more serious, it is a spiritual need, and there are many more thousands of those who are in it than those; if we do not take care of them, it would mean giving them into the jaws of wolves, that is, false prophets, or into forgetfulness of God and paganism, denying love, and breaking faith. Would that be possible among us? Praise and thanks be to God that we can say: No, it has never happened among us, nor shall it happen now. - And oh, if we take care of them with powerful help, diligently ask the Lord JEsum that he himself sends capable and faithful workers into this vineyard of his, and then create abundant means with our earthly goods, so that many workers can

be sent out, - o what a blessing we will bring about, how we will promote the honor of our dear Savior and the building of his kingdom, how we will then be revealed in the eyes of all as the blessed of the Lord, who are themselves abundantly blessed and a blessing to many others! - —

So, in conclusion, we make a heartfelt and urgent request to all our synodal congregations for abundant and speedy support of this great kingdom cause of our Lord Jesus. Perhaps the nearby Feast of the Epiphany would be a suitable feast day on which we could talk about this important missionary cause in our church services and take up collections for it. - Information about pastors who might be called is requested at the address: Rev. G. Link, 1420 Warren Street, 8t. Douis, No.

Mission gifts are to be sent to the General Treasurer, Mr. I. T. Schuricht.

But may the Lord our God be kind to us and promote the work of our hands, yes, may he promote the work of our hands for the sake of his name. - Amen.

To the ecclesiastical chronicle.

I. America.

Parochial schools. More and more, in circles which were formerly despisers of the parochial school and zealous advocates of the so-called Sunday school, the insight is being gained that the Sunday schools are not a sufficient means of giving the youth the necessary Christian instruction. Voices to this effect have not only repeatedly been raised in the *General Council* in recent times, but similar opinions have also been expressed.

The General Synod itself is now hearing these arguments. Prof. Stuckenberg, editor of the "Lutheran Evangelist", complains about the inadequacy of the Sunday schools and at the same time describes the parochial schools as the best means of sufficient Christian instruction. And yet he does not dare to insist on the establishment of parochial schools. Why not? He thinks that the English congregations will never be able to follow the example of the German Lutherans and establish parochial schools. He has no other hope than Christian education in the family. However, it should be noted that parents have the duty to provide for the Christian education of their children, Gen. 18, 19, Deut. 6, 6, 7, 2 Tim. 1, 5. In the early days of the Christian church, Christians mostly provided for the education of their children themselves, and on the island of Iceland, where local conditions do not allow for parochial schools, the same is still done today. But should not the same take place in the General Synod, what Luther says of his time: "(It is the greatest number of parents unfortunately unskilled (to give their children the right Christian instruction), and do not know how to educate and teach children. For they themselves have learned nothing without providing for the belly; and special people belong to them, who are to teach and train children well and properly." Furthermore: "Although parents would be skilled and would like to do it themselves, they have neither space nor time for it before other business and households; so that necessity forces them to keep common tutors for the children. Unless everyone wanted to keep one for himself. But that would be too difficult for the common man." Thus, it will probably be the most advisable thing in the General Synod to stop with instruction and admonition in order to overcome the English congregations' aversion to the parochial schools. In any case, it is easier to lift this aversion than to remove the inability of parents to teach their children. F. P. [Beeper]

Fight against the public schools. The "New Yorker Zeitung" has just reported that there is a great commotion among the so-called Protestants in the state of Massachusetts, that a Roman priest there is not only publicly zealous against the non-religious state schools, but also takes those of his parishioners into church discipline who send their children to a district school instead of to his parish school. The "New Yorker Zeitung" does not approve of this, of course, but it speaks so sensibly about this matter that we cannot refrain from sharing some of its remarks here. She writes: "Nevertheless, it is not clear why one should not let the spiritual gentlemen have their joy. In any case, they do not violate any law by their procedure, as long as they limit the punishment of the friends of the people's school only to ecclesiastical discipline. For to follow them on this ground, the state and Protestantism have not even the shadow of a right. Neither the state, nor Protestantism in particular, has a right to force upon a clan of citizens the conviction that our elementary schools educationally and morally meet the highest requirements of reason and morality, or to deprive them of the conviction that without a religious education in general the instruction of youth cannot be made beneficial. Freedom of thought and conscience are among the most estimable achievements of national life in the United States, and the struggle for the preservation of religion will probably continue for centuries. Opposed to ecclesiastical aspirations, there is but one reasonable stand in the United States in the matter of education. The State must keep its schools invariably free from any ecclesiastical element, true to the principle of the absolute separation of Church and State. In all other respects, however, he must leave each church federation complete freedom to realize its own educational ideas, provided that no violation of the law is involved. So much for the "New Yorker Zeitung." In any case, the editor of this paper shows that he is not one of those screamers who always talk about freedom of religion and freedom of conscience, but only mean freedom for themselves, and thereby speak of the most shameful tyranny against those who think differently than they do.

W. [Walther]

Talmage, a highly celebrated pulpit orator in a certain class of America, who recently visited England, describes, according to the "Mennonite Messenger of Peace", an act of baptism performed by him shortly before his departure from England in a blasphemous manner: "About five minutes before the departure of the railroad train, a young man came to the door of my private parlor in the greatest excitement. He said that he had come all the way from Scotland for the sole purpose of having me baptize his child. I told him that this was impossible, because in five minutes the train, with which I wanted to travel further, would leave. But this only increased the young man's excitement. So I asked: Where is the child? I don't have time to wait long/ The young man rushed down the stairs and immediately returned with mother and child. The latter was a boy, like a real Roderick Dhu in the prophecy. I would have needed at least an hour to baptize a boy like this. He was '*Scotch all over!*' What huge bones and what a fist!

I asked the mother what she wanted to name him. She replied: 'Douglas.' What a name! It reminded one of victory, defeat, battle swords and fortress gates. But, there was no time to lose for Scottish reminiscences. If I was to baptize this Highlander, it had to be done within sixty seconds. Father, mother, child and preacher were at hand, but no water. I hastily looked around in all the vessels in the room for water. But there was no liquid to be found anywhere, except for a nest of

cocoa broth left over from dinner. That that'S not. We have known people who have been as stupid all their lives as if they had been baptized with cocoa broth. But I didn't want to take part in such a ceremony. 'Bring some water in a second,' I ordered. Immediately the worried father came out of the adjoining room with a glass full of clear water suitable for baptizing a Douglas. This happened. I had no time to make out a baptismal certificate, and wrote only the words, 'Baptism, July 21,' the name Douglas and my own, and off we went to the railroad. As we had no time to pray at the baptism, I wish that young Douglas may one day become the quintessence of all great Scotchmen."

The Evangelical Fellowship is Methodist. The General Conference of this sect, also called "Albrecht's People" after its founder, recently assembled in Chicago, received an invitation to participate in a general Methodist convention, and decided that "although they are not Methodists, they are so closely connected with Methodism in doctrine and practice that they accept the invitation." The delegate from the Methodist Episcopal Church said in his speech, among other things: "Our differences are very slight and perhaps insignificant.... In doctrine we are one... I hope you do not consider it an unpleasant thing to be called Methodists so often. . . It has pleased you to put a new name on your church banner. . . But you have preserved the spirit of Wesleyan Christianity. You have so many similarities with the Methodist Episcopal Church in your church government, and on the whole such a godly

consecrated life revealed that the world insists on calling you Methodists. We are not ashamed of you." The speech was listened to with pleasure.

II. foreign countries.

From the Saxon Lutheran Free Church. From the last issue of the "Lutheraner" our readers have already learned that the Synod of the Lutheran Free Church of Saxony and other states has decided on the occasion of its meeting this year to publish a volume of sermons by the blessed Pastor Ruhland. It is with great pleasure that we can report that we have already received the first 6 sheets of the new book of sermons in excellent condition. These sheets contain eight sermons for the Sundays and holidays from the 1st of Advent to the New Year, partly on the evangelical, partly on the epistolary pericopes. Certainly none of our readers will say: "Another postilla? After all, there cannot be too many good books. But that a collection of sermons by our be. Brother Ruhland belongs to the good books, no one will doubt who has had the opportunity to become acquainted with the excellent gift of preaching that the aforementioned had received from God. The proof of this is also provided by the sermons that have already appeared in print. As soon as the work, or at least a part of it, is ready for dispatch, we will not fail to inform our readers of it, since we have no doubt that this new postilla will also find many buyers here in America, both among the preachers and among the laity. W. [Walther]

Just like in America, Germany seems to be organizing Pic-Nics for community purposes. The following invitation to the pic-nic was published in the "Protestantische Blättern": "Good dance music is provided on the two different dance floors, and on the bowling alley all kinds of beautiful, useful and valuable objects are played. Whoever has a bit of luck and skill can easily take home a nice prize in addition to the fun. - Hopefully, no one who is loyal to the community and good to himself will let this wonderful opportunity to combine good with pleasure pass by unused. The sad difference between here and there seems to consist only in the fact that in Germany only the obviously unbelievers do it, here even those who want to be believers do it. W. [Walther]

City of Hanover. In the Neustädterkirche no more than 423 communions took place during the last year, with a number of about 7500 souls; the yield of all collected money amounted to no more than 45 Marks 60 Pfennigs.

The chiliastes in Palestine have become divided among themselves. After their leader, Hoffmann, declared that he believed neither in Christ's divinity nor in the healing power of the sacraments, the whole chiliastic society split into two opposing parties; one of which, Hoffmann's, calls itself "temple friends", the other, which still holds on to Christ's divinity and the sacraments, "Reichsbruderbund". One would think that the latter, after the experiences they had with their leader, would have realized that their leadership to Palestine to await the future of the Lord was a nonsensical hoax. But, as Luther writes, "beware of the sects. It is easy to get in, but difficult to get out. Believe me, you cannot get out as easily as you can get in." (VI, 1397.) W. [Walther]

How a "Lutheran" consistory judged the symbolic books of the Lutheran church 25 years ago.

In 1843, the Hanoverian pastor Bodemann decided to republish the confessional writings of the Lutheran Church, which had fallen into oblivion in his home country. As reported in the Kreuzblatt, he wished to dedicate the book to King Ernst August and sought permission from His Majesty. The King, who wished to be informed in detail about the book in question, turned to the Ministry and this to the Consistory with the request to report on the significance of the book and to examine the request of Pastor Bodemann. And what was the answer of the Consistory? The Concordia Book, this jewel of the Lutheran Church, is such an outdated text that a new edition of it is highly inappropriate and superfluous. Let it lie where it belongs, in the dust. And what did the ministry do? It at least acknowledged the legal significance of the Concordia Book and reprimanded the Consistory for speaking so contemptuously of a book to which the entire Hanoverian clergy is committed to this day.

(Freimund.)

Preliminary Death Notice.

On the 20th of last month, Rev. G. Speckhard, director of the Institution for the Deaf and Dumb at Norris, Mich. died of apoplexy.

Ordination and introductions.

On the 22nd Sunday after Trinity, November 9, by the undersigned, assisted by the Rev. Ph. Dornstif and by order of Mr. Praeses L. Crämer, Mr. Candidate H. Semmann was ordained and installed as pastor of the congregation in St. Clair Township, Benton Co, Iowa. Ph. Studt.

Address: kiov. II. Isminunn.

öox 68- Lluronşo, Iovu.

Thus, with God's help, we have a German Lutheran congregation in the large, beautiful and populous city of Rockford.

On behalf of the Reverend Wunder, Pastor G. Johannes was installed on the 22nd Sunday after Trin. (November 9), with the assistance of Pastor Baumgårtner, was solemnly inaugurated there by H. Schmidt.

Address: Kov. 6. ckoUannss.

Lox 2403. kooktorä, III.

On Reformation Day, October 31, Rev. W. Schroeder, formerly of Pembroke, Canada, was solemnly installed by the undersigned in his new congregation at St. Clair, Michigan, in accordance with the commission he had received. I. A. Hügl i.

Address: Rov. LV. Lcliroeclvr,

8t. (Uair, Llic-ü.

By order of the honorable Presidency Northwestern District, the Rev. I. M. Hiebei was installed by the undersigned in his congregation at Sheboygan Falls, Sheboygan Co, Wis, on the 22nd Sunday after Trin. G. Hild.

Address: R "v. 3. Ll. Illder,

I'ulls, 8Uvbc>)LUN Oo., LVis.

In accordance with the commission received, on the 23rd Sunday after Trin. Mr. Pastor G. E. Ahner was installed in his new office by the undersigned with the assistance of Mr. Pastor C. Ross at Green Isle, Minn. A. Landeck.

Address: Rsv. 6. L. -LKusr,

^rlinAton, 8idlkv Thurs, Llinn.

By order of the Most Reverend Mr. Praeses Strafen, Rev. F. H. Kolbe was installed in his congregation at Howard Lake, Wright Co, Minn, on the 21st Sunday after Trin. by the undersigned. F. Extinguisher.

Address: Ksv. I? . II.

Ilovarä Dal<^, LVri "Iit Oo., Llinn.

On the 23rd Sunday after Trinity, Pastor P. Baumga rt was introduced to the congregation in Darmstadt.

W. Achenbach.

Address: likv. D. Kunin^art,

Dururstuät, 8t. (Kuir Oo., III.

Church dedications.

On List Sunday after Trin. the church of my branch parish at Papillon, Nebr., built of 'Bausteinen', was consecrated, with Past. C. W. Baumhöfner preached and signed.
nete said the consecration prayer.

E. I. Frrese.

On List Sunday after Trtn., the first German Lutheran St. John's congregation in Meriden, Conn. consecrated its completely rebuilt, 25-foot-longer, significantly beautified church to the service of God. The church is now 90 X 38 and has room for 600 persons. The first floor, built of brick, contains the school 60X38. On the aforementioned day three times worship service held.

C. A. Graves.

On the 22nd Sunday after Trinity, the newly built church of my Lutheran branch congregation in Seward, Nebr. and the surrounding area was consecrated. The nicely decorated little church is 24X42 feet, the debts are partly paid, the rest mostly covered by signatures. The undersigned first gave a speech relating to the festival, after which Pastor Häßler gave the morning sermon, and in the afternoon Pastor E. Stubnaty preached.

K. Th. Grüber.

On the 2nd Sunday after Trinity, the new church of the Lutheran Trinity congregation at Cape Girardeau, Mo. was solemnly dedicated. After undersigned said the dedicatory prayer, Rev. E. Riedel, formerly pastor of the congregation, preached the dedicatory sermon. In the afternoon Pastor I. F. Köstering preached and in the evening an English service was held, in which Pastor H. Birkner preached. - The church is a brick building, 80X48 in nave, with a 145 foot high

Thurm.

B. Sievers.

Mission Feast.

On the 17th Sunday after Trinity, the congregation at Mount Olive, Ill. celebrated this year's mission festival, which was attended by a number of guests from the congregations of Pastors Schröder and Eisenbach. The festival preachers were Pastors H. Mcyer and L. Schröder. The attendance was a little over H 166.00.

H. Weisbrodt.

Conference - Displays.

The St. Louis one-day conference will not be held until the 2nd Wednesday in December.

New Jork Districts conference, s. G. w., from Monday, L^lauar^880, 2 o'clock in the afternoon, until January 8, at New Dort in^?GemeiMidNws-4r "t "u^ichneten. The subject of the negoti

Registration requested before 20 December

H. C. Steup.

Springfield Special conference on Dec. 9 and 10 at the Seminary Building. Start: Tuesday morning, 9 a.m.

H. Wyneken.

Income to the Zowa District coffers:

For the synod treasury: From ? Schürmann's congregation at Homrstead 45.00. ? Reinhardt's congregation at Binton 8.50. ? Ph. Dornsess's parish at Robin 4.68. (Summa 418.18.)

For the inner mission: ? Händschke's Gem. in Bremer Co. 1.75. ? Brandt in Clarinda 5.00. H. Tiarks from Monti- cello through ? Haar 1.25, by himself .75. by ? Stephan at Waverly by F. Mummelchei 1.00. By ? Besel in Gutteuberg, Reformationsteste^ 6.75, by the lun.chraüenverein 3.00 and by W. Thicse daselbst 1.00. ? I. L. Crämer's congregation at Fort Dodge, Refocmationsfcstcoll. 13.75. Congregation at Homestead, as surplus of the travel money raised by it for the visitators, 2.70. (p. 436.95.)

For the heathen mission: By ? Studt in alfalfa,

Mission Festival Coll., 30.50.

For sick pastors and teachers: Collecte during synod meeting at Fort Dodge 39.36. Mrs. Pöschold at Fort Dodge 1.00. By ? Stephen at Waverly by sr. Gem. 9.00. by ? L. Dornseif at Dubuque by Vogel .50. (p. 449.86.)

For the deaf-mutes in Norris, Mich.: By ? Matt field by I. Lübke .50.

For Wittwe Ruhland: ? Strobel's Gem. 5.00. Mrs. Pröschold at Fort Dodge 1.00. ? I. L. Crämer and Mr. Brh- rns Jr. 1.00 each. ? Brammer's Gem. in Lowden 2.75. By ? Besel in Guttenberg by W. Krögel sen. 2.00. ? Stephans Gem. at Wavots 3.00 and by F. Mummelthei there 1.00. By ? Haar in Denison from C. Loch nüller 1.00. Wittwe Biber .50. Frau Gtöcklir .10. from himself .40. ? Bretschers Gem. in Buena Vista 2.75. (S. 421.50.)

For ? Brunn in Steeden: Mrs. Pröschold at Fort Dodge 1.00. By ? Brammer of sr. Gem. in Lowden 3.00. By ? Dornseif in Dubuque by Mr. Vogel.50. 0. Bretschers Gem. in Buena Vista 2.75. (p. 47.25.)

For the survivors of wl. Director Lindemann: ? Mallon in Magnolia 1.00.

For the community in Waterloo, Iowa: ? Malion in Magnolia 2.00.

Fort Dodge, Iowa, November 13, 1879.

I. Rademacher, Kassirer.

Proceeds to the Illinois - District treasury:

For the synodal treasury: By I. F. Sievingof ? Achenbach's congregation in Benedy 437.00 (Reformation Festival Collecte 9.55). Reformation Festival Collecte: By Ph. Frizer of ? F. Lochner's Wem. in Springfield 8.90. by the Gem. in Addison 30.02. by I. W. Dierien of ? F. A. Brauer's Gem. in Crete 11.87 & by ? Kleppisch's Gem. in Troy 9.90. By Epicaor from 1^ Engelbrechts Gem. 28.00. ? Bartilina's Gem. 17.27. ? Wagner's Gem. 40.00. ? Surrops Gem. 29.21. ? Wunders Gem. 22.21. ? Hollers Gem. 27.85. Abendmabls-Soll. of I^ C. Schroeder's Gem. in South Litchfield 8.00. by I. Johnson of ? Kattain's Gem. in Hoyleton 9.00. Thanksgiving Coll. by ? Love's Gem. in Wine Hill 35.00. ? M. Great's congreg. at Harlrm 8.80. ? Burfeind's comm. in Rich 10.15. (Summa 4343.17.)

For the inner mission: By ? L. Winter in Hampton, part of the Mi>sonsfcst-Coll., 10.25. By ? L. Lochner in Chicago Reformation Festival Coll. 11.70. By ? L. Knies in Crocus function, part of missionary coll., 15.00. By ? G. Traub in Peoria, part of missionary coll., 50.00. ? Oettings Gem. in Elliotstown 2.00. (p. 486.95.)

For the external mission: By ? L. Winter in Hampton part of the mission festival coll. 6 M. ^

For the negro mission: By ? Nöder at Arlington Heights by N. N. 5.00. By ? Kollmorgen at Nashville, half of the NeformationScst-Coll., 3.25. By ? G. Traub in Peoria, part of the Mission Festival coll., 28.00. (S. 433.25.)

For the Emigrant Mission: By ? Kollmorgen in Nashville, Häistr der Reformation Fest-Coll. 3.25. By ? G. Traub in Peoria, part of the Mission Festival Coll. 18.72. (Summa L21.97.)

For the college household in St. Louis: Thanksgiving Coll. from ? Nlioiffe's Gem. in Eaale Lake 18.25.

For poor students in St. Louis: by ? C. G. Schuncht in St. Paul: from the Women's Vcrein 8.25. Wedding Collccten at Ludw. Malchow 3.55. Fried. Genie 5.00. Franz Zeuschner 3.50. By ? W. Krebs in Aurora for Tormann, Hochz.Coll. at G. F. Schmidt, 3.00. By ? Succop in Chicago from Junglings-Verein for G. Stark 12.50. (p. 435.50.)

For the seminary organ in Springfield: by W. Marten in Altamont, wedding coll. at Aug. Märtén, 4.70.

For poor students in Springfield: By C. G. Blum of ? Ottmann's Gem. in CollinsvUe 13.30.

For the Collge hauShalt in Springfield: Neformation Fest coll. of ? C. Schröders Gem. in South Litchfield 8.00.

For poor college students in Fort Wayne: From Chicago: By ? Engelbrecht by the Women's Association 10.00 for Bendin, by ^ingchor of the teacher driver 8.00 for Bau. Lochner, by ? Wagner from C. Koller for G. Koller 13.00, from the Women's Club for C. Merkel 10.00 and for the orphan boy W. Köpchen Coll. at E. Lamprecht's wedding 3.00. (P. 444.00.)

For poor students in Addison: Wedding coll. at H. Schneeberg-! in Willow Creek for Vir, Gößwein u. Müller 5.50. by ? Wagner in Chicago, wedding coll. at E. Lamprecht for C. Kam bel's 3.00. (p. 48.50.)

For sick, poor pastors and teachers: ? Drögemüller's congregation in Arcnzville 4.35. By C. G. Blum of ? Ottmann's congregation in Coll-nsville 13.30. By ? I. G.

Goesswein in Altamont by Wittwe L. Kruü 1.00. ? Dorns Gem. in Pleasant Ridge 7.00. By ? A. H. Brewer in Worden^ by H. Sievers 5.00. (S. 430.65.)

^ranke pastors and teachers: ? Ber-

gens Gem. inPrairä

For ? F. Zske: ? G. Grkrn in Drögemüller in Arenzville 1.00.

For ? M. Wyneken: ? Dorns Gem. in Pleasant Ridge 5.00.

For the widow's fund: ? Drögemüllers Gem. in Arenzville 4.40. By ? Kollmorgen in Nashville, wedding coll. at W. Lampe 5.05. By ? L. cbe in Wine Hill. Hochzn's coll. at Cl. Lntdenbrg 10.00. By ? G. A. Schieferdecker in Hamet, Reformation Festival coll. 7.60. By ? A. H. Brewer in Worden by H. Sievers 5.00. (S. 432.15.)

For the congregation in Elkhardt, Ind.: ? Kleppisch's Gem. in Troy 5.10.

For the community in Rockford, Minn. By H. Fastor of ? Dunsing's congreg. in Strasburg 4.00.
 For ? L. Dornseif's parish in Dubuque, Iowa: By H. Fastor of ? Dunsing's Gem. in Strasburg 4.00.
 For the deaf and dumb in North Mich. By J. W. Diersm in Crete, Kindtani-Coll. at Ft. Sennholz, 4.20.
 For the orphanage at St. Louis. By ? F. P. Merbig in Beardstown, from a friend, 2.00. ? A. D. Greif's Gem. in Chandlerville 6.00. ? C. Schroeder's Gem. in South Litchfield 9.90. By ? A. H. Brewer's in Worden by H. Siever's 5.00. (p. 418-90.)
 Addison, Ill, Nov. 15, 1879. H. Bartling, Kassirer.

Revenue to the Western District's coffers:

For the synod treasury: Collecte of the congregation of ? Germann, Fort Smith, Ark, 410.60. comm. of ? Holls in Centreville, Ill. 10.00. 1". Lenks Gem. in St. Louis 10.00. Trinity Distr. in St. Louis 10.65. Salems Gem. of ? Rosener in Harris County, Tex. 23.00. Coll. of O'em. of ? Winkler in St. Louis County, 7.60. ? I. Roschke's Gem. at Pierce City, Mo., 4.25. ? Lpehr's Gem. at Lake Creek, Mo., 6.00. Jmmanuel's Distr. in St. Louis 20.50.
 For inner mission: Coll. of the Gem. of ? Cousin at Osage Bluff, Mo., 8.25. ? Hoffmann's Gem. to Battle Creek, Nebr., 2.47. Coll. of the Gem. of ? Huschen in Gaseonade Co, Mon, 5.00. part of mission coll. of Gem. of I. Netbing in Lincoln, Mo., 17.65. Mrs. G. by ? Grrmann in Fort Smith, Ark, 1.00. Miss E. by the same .25. mission festival coll. in the congreg. of ? Köstering in Altenburg, Mon., 70.00. Coll. at Marquardt's higg. by ? Hafner in Pratre City, Mon, 3.40. ? I. Roschke's gem. at Pierce City, Mon., 7.40. Branch gem. of ? Huschen in Red Oak, Mon, 5.15. Jmmanuel's-Distr. in St. Louis 2.36.

For Negro mission: MissionS-Coll. of Gern. des l*. Becker in GilleSpie. III. 7.25.
 For emigrant mission in New York: part of the mission festival coll. in the Gem. the ? Köstering in Altenburg. Monday, 27.45.
 For poor, sick pastors: Coll. of the Gem. of the ? Bet-ter in Stringtown, Mo., 6.65. Coll. of the Gem. of the ? Leuthäuser's in Norfolk, Nebr., 4.15. ?.
 Odermeyer's Gem. in Little Rock, Ark. on, 15.00. G. N. by ? Köstering at Altenburg, Mo., 12.50.
 For Mrs. ? Ruhland: Coll. of the comm. of ^? Cousin in Badtzhon, Mon. 4.10.
 For student Germeroth: HochzeitS - Collecte at Mr. Schön by ? I. Roschke at Pierce City, Mon., 9.35.
 St. Louis, Mo. Nov. 21, 1879. E. Roschke, Cassirer.

Incoming to the Aaffe of the "Eastern" District:

For the synod treasury: from the congregation in Hudson \$3.30. Gem. in North East 5.46.
 For the widow's fund: Congregation in Hudson 2.30. Mrs. I. Nolting through ? Dreyer 5.00. By the Women's Association of the Gem. in Richmond 10.00. ? Dreyer 4.00. ? Luebker 4.00. St. Paul's Congregation in Baltimore 33.00. Harvest Festival Collecte of the Congregation in Bass-wood Hill 3.59. Ludwig Berg Sr. 10.00. By ? Dahike 10.00. ? King 4.00.
 For Wittwe Ruhland: Virgins Association of the Gem. in Washington 10.00. By ? Key 21.00.
 For the orphanage near Boston: From the Women's Association in Rockville 10.00. From the confirmands of ? Lübker 2.61. Harvest Festival Collecte of the Codoccon congregation 6.00. From the poor box of the Women's Association in New York 10.00. H. Effier 2.00.
 For poor students in Fort Wayne: Gem. in Martinsville for Kastenhuber 6.00.
 For the Institution for the Deaf and Dumb in Norris, Michigan: Kindtau f-Collecte at Friedr. Beutel's in Martinsville 1.50. Young Women's Association of the Washington comm. 10.00. North East comm. 4.00.
 For college-entrance coffers Cong. in New York 9.50. St. Paul's Grm. in Cohocton 1.75. Cong. in Aesingsville 4.50.
 For the community in Rockford, Minn.: ? Dreyer 1.00.
 For the negro mission: Mrs. Hoppe by ? SLrgel 50.
 For the community in Elkhart, Ind: W. Schümlöffel 1.00.
 For the congregation in Waterloo, Iowa: O. Noack 1.00.
 For sick pastors: ? Kanold 1.12.
 For orphanage bet Addison: Gem. in North East 4.00.
 For poor students in Addison: Kindtaufcoll. at I. Brandt in Freedom 3.50.
 For poor students in St. Louis: Gem. in Bergholz for Rehwaldt 4.88.
 New York, November 1, 1879. I. Birkner, Kassirer.

For the orphanage in Addison, Ill,

received since June 20, 1879:

From parishes 2c. in Illinois: by? Grupe in Rodenberg from F. Hinze \$5.00. From Homewood: by I. H. Rathe of the Orphans' Association 6.50. Wittve Rathe 5.00. by John Harmenting from Mrs. Gehle 3.00. by ? Dsv-r-l-t by D. F. Werfelmann 3.00-v. u. Py. Richter 1.00 each, by 44.00. Bon Mich. Grometer in Aurora 1.00. From Addison: By Tielke a wedding collection 3.50; by I. M. 1.00. N. N. 2.00; by John Harmenting from W. Buchholz 5.00. Joach. Range 1.00. by L. Fienne 1.00. by Ferd. Bart-ling 28.00. Theil der Hochzeits-Collecte bei Ed. Firne 10.00. ? Gotsch's Gem. in Uork Centre 12.35. From Arlington Heights: From ? Röder's Gem. 20.00 & by Prof. Selle from E. Röder for paintings sold 11.25. By ? Biltz in Morris. Collecte at a society in E. Warrmann's house, 4.00. Gem. in Secor 4.10. By ? Ellfeldt in South Chicago from Mrs. Jos. Häußler 2.00. By ? Müller in Echester, wedding collecte at F. Fey 6.50. From Harlem: through John Harmenting from D. Kornhaas 2.00; through ? M. Große by W. Drechsler 1.00. F. Volz 1.10. & wedding collecte at H. Oetting 1.35. Mrs. ? Schröder in South Litchfield, thank offering for happy delivery, 2.50. By ? B. Mkester in Ladin-ville, wedding collecte at Herrn. Hauer, 3.55 u. of N. N. 5.00. By ? Schlepsiek in Layuga, by N. N. Thank offering for God's miraculous salvation from great suffering, 5.10. By ? B. Burfeind in Rich, wedding collecte at H. Meier, 15.25. by Wittve M. Stünkel, H. Schulze sen. u. F. Bartling each 1.00. W. Kublmann, 50. F. Bode sen. 2.00. D. Dettmering 2.50. By ? Detzer, wedding collecte at W. Grade in Northfield, 4.11. By ? J. M. Hahn in Staunten a wedding S - Collecte 10.00. By ? C. Brauer in Chain-paign, a fifth of Mtssionstest collecte 14.45. By ? E. A. Brauer in Crete from Carl Steiber 2.00. WeddingS collecte at H. Busse in Elk Grove 27.43. By ? Hallerberg in Outncy, Theil of Missionfest-Collecte, 5.00. ? Schiefer-deckrrs Gem. in New Gehlmebeck 8.00. By H. C. Zutter- meiller of N. N. in Gower 50. From Elgin: By the Young Women's Association in ? Früchtenichts Gem. 10.00. G. I. Schneider in Wdeeling 1.00. Lurch ? Chr. Kühn in Belleville from the Frauen-Verein 5.00. from Mrs. Hesse 25. from ? Steeg's Gem. in Dundee from F. Gut, Fr. Schurig u. I. Rakow 1.00 each, Fr. Redeker 50. Fr. Wollbrcht 1.50. for orphan reports 4.25. from F. Kühn u. I. F. Wäscher 1.00 each, I. Müller, 50. 3rd Fölicher 1.50. for orphan reports 60. from the bell bag from N. N. 2.50. from the Gem. 11.00. By ? Dunsing in Strasburg: part of the harvest festival collection 2.00 and from Heinrich Pieper (proceeds from donated bacop) 1.85. Receipt at the orphan festival (Sept. 28) collection 801.96; by H. Zuttermeiller in Chicago 85.75 and from A. Lomar 10.00. by C. I. Diener the... Ueberchuls von der Eisenbahnfahrt, 367.35. B. M. Lewis in Lombard 25. by ? H. Sieving in Ottawa: from sale of sermon by ? Wagner 1.25. from orphan's box 3.93. u. von den Frauen collectirt 8.30. By ? E. Heher of H. Blume at Matteson 1.00. By F. Buchholz of Chr. Bliebernicht in Elm thirst 5.00. By ? Hornbostel in Bloom. harvest festival collecte, 50. ? Mariens Gem. in Dan-ville 12.10. ? Dormann's parish in Iorkville 8.00. ? Hartmann's congreg. in Woodworth, part of Harvest Festival Collecte, 8.84. By Jens Johnson of ? Kathain's congreg. in Hoyle- ton 9.00. By ? Blanken in Buckley, Reformation Festival Collecte 9.40. From Chicago: by L. Brems 5.00. from ? Reinke's Gem.: by Gast. Klotz 2.00. Gottfr. Gollmewsky, Aug. stocke u. Jürgen Lassen 1.00 each, Mrs. N. N. 5.00. from ? Wunders Gem.: from Adam Mohr, John u. W. Uthpater, Emilie Lemmenich, K. Amhaus, Marie Schwandt each 1.00. Mrs. Chr. Wagner 3.00. Wittve Gils 50. W. Kreidmann 2.00. from ? Engelbrechts Gem.: by Charlotte Schröder 50. Wilhelmine Pest- in 5.00. Mrs. Treide 1.00. N. N. 5.00. from ? Succops Gem.: of Reinh. Gahl 2.00. Carl Albrecht, F. Wackendorf, Jungr. Aug. Lenz 1.00 each. C. Kümmerer u. F. Mrotz 50 each; from ? Wagners Gem.: proceeds from the sale of the sermon at the Waisenfeste 40.00. from F. Topel 25. part of one of ? Wagners Gem. at loss by fire veranstellern Collecte of C. Seifert 10.44. teacher Wambsgans 5.00. F. Willen 5.44. of the virgin association 10.00. of Lydia W. 1.50. Magdalena W. 1.00. H. C. Zutter- meister 5.00. F. Topel 25. from ? L. Lochner's Gem.: from F. Prabel 5.00. Mrs. N. N. 1.00. Mrs. G. Lawell 2.00. Joh. Guider- sahn 1.00. Collecte in the Gem. 69.35 & for orphan reports 40. from ? Holter's Gem.: from the Frauen-Verein 9.00. from the Gem. 29.25. G. Thiele 2.00. Gottl. Scholz, Mrs. Weiland, Mrs. Nützel & Wm. Schultz 1.00 each. Carlome Eckard 3.00 & by John Harmenting from Gust. Jaffke 2.00. from ? Bartling's Gem.: by W. Schmidt 1.00. Joh. Ruffow 2.00. Ferd. Schultz 1.00. H. Zinkann, W. Söhle, Frau Rosa Westvhal each 1.00. B. Kükper 2.00. Wittve Hctbrink, Rud. Pekie, Tb. Reinhardt, H. Schipplock, Ch. Friedland, L. Metz, W. Rambow, G. Nussow, A. Simon u. K. MurowSky each 1.00. K. Fethke, Fr. Haase, Fr. Schröder each 50. John Labahn 5.00. K. Labahn, H. Jochtm each 2.00. I. Mau 1.50. W. Gehrs 2.10. Aug. Kükpe, Joach. Meyer, Joach. Stammer, Aug. Baumann, Fr. Albrecht, Joh. Bornhoff, K. Bornhoff sen. each 1.00. Ernestin Baumann, Gottl. Batting, K. Bruder, W. Bornhoff each 50. W. Wrocklage Jr. Wm. Walter, Br. Springhorn, Br. Mirke, L. Meltzer, Elis. Grubling each 25. C. Kemnitz, Fr. Labahn sen. Fr. Labahn jun. Fr. Stricker each 2.00. Marie Rischow 5.00. Joh. Böske, Carl Bornhoff jun. E. Jüngling, C. Gultzow, G. Fehninger, Ad. Siekmann, Chr. Busse 1.00 each, Aug. Göritz, Aug. Gulsman .50 each, I. Fromme 25. E. H. Fischer 5.00. By ? Stikter in Proviso 2.00 u. for orphan reports 3.60. (Summa \$1992.15.)

From congregations 2c. outside Illinois: By Kassirer C. Ellfeldt 24.40, 9.25. u. 15.36. C. Grahl 82.60. I. S. Simon 24.19. By ? Daib at Oshkosh, Wis. wedding S. Collecte at Kitz 1.08 u. of Mrs. Marie Strutz 1.00. By teacher Steuber at Milwaukee, Wis. surplus from conference coffee, 1.00. N. Kirchner at Eitzen, Minn. 1.00. Joh. S. Trinklein at Frankenmuth, Mich. 50. D. Lüdras at Luzerne, Iowa, 4.00. by teacher Voigt of ? Mueller at Willow Creek, Minn. 50. W. Jung & W. Heinicke at Sheboygan, Wis. each, 1.00. by ? Lauritzen of the comm. at Lapeer, Mich. 3.13. by ? Endres of sr. Gem. at Braver Creek, Nebr., 5.00. By teacher G. Bartel in Plymouth, Wis.: Collecte at Hrn. Huppchms wedding 2.85 u. from .an unbekattitten hand" 1.00. (S. \$178.96.)

Of children: Acknowledged in the Children's Gazette (Sept.) 244.21. Still to be acknowledged 81.34. (p. \$325.55.)
 To Kostgeld: From Bernb. Knötter in Mequon River, Wis. for Aler. & Auguste Wegner 5.00. from Chicago: from Joh. Paul 10.50. Father Jaffke 1.50. Teacher Rihert 16.00. I. N. Nathel for Georg, Christine & Johann Groh 72.00. Mrs. Lügge 1.00. H. Hoyer 10.00. H. Bade 10.00. from Milwaukee, Wis.: from Father Sturr 1.00 & from guardian H. Petermann for Oscar, Albert & Carl Mumm 25.00; from I. I. M. Miller from Ind. 5.00. (S. \$157.00.)
 Addison, Ill, Nov. 9, 1879. H. Bartling, Kassirer.

With heartfelt thanks to God and the givers, the undersigned received for poor students of Concordia College: Through ? Dr. Sihler, collected at the wedding of ? Frosch, \$12.58, at the wedding of ? H. Schröder 8.42, at the wedding of Mr. H. Heine 6.00, at the wedding of Mr. I. Heine 6.00; by Mr. Stecher in Chicago 3.00; by Mr. ? Wichmann, Mission Collecte in Farmers Retreat, 20.00. Likewise by Mr. ? Nützel for G- Fischer from himself 5.00. from sr. Gem. 6.77. from the Women's Association 7.50; for P. Wichmann from Mrs. Potte- baum 2.00. from Mrs. Kullmann 1.00. from Margarethe Scholle, 20; for A. Langhoff through Mr. Koboldt the mission coll. of the Gem. of ? Frese in Effingham, Ill, 30.42; for A. Werfelmann by Mr. Pöschke collected on the Hochzeit of Mr. Sohn- weide, 3.27. (S. \$112.16.)

Fort Wayne, Ind. d. Nov. 13, 1879. H. Dümmling.
 Received for poor students: By Mr. ? Wehrs, sent at a wedding, \$4.30. By Mr. President Biltz 13.20 for Hink and namely 10.00 from the Jungfrauen-Ver. sr. Gem., 2.00 from H. Diekhoff and 1.20 from G. Kurtz. From the Women's Association in La Fayette 10.00 for C. Müller, and also for poor students: 6 sheets, 12 pillowcases, 4 shirts, 9 pairs of stockings, and from Mrs. Langrot 1 quilt. Through Mrs. ? Ridel from the Blooming- toner Women's Association 3 bedspreads, 12 kiffen covers, 6 bust shirts. By Mr. ? I. M. Hahn, on Mr. C. Herrlings Hochzeit, 6.00. From Mr. ? C. F. W. Brandt 5.00. From Mr. I. Senne from Vinton 5.00 for Senne. From Mrs. Nolhvurt from Mr. ? Lohrs Gem. 5 pairs of woolen u. 2 Pr. cotton stockings. By Mr. ? J. Horst from sr. Gem. 1.00 for F. A. Müller. By Mr. ? Lochner of N. N. from the Lincoln congregation (Illinois Synod) 22.00. By Mr. ? Hallerberg 10.00 for I. Müller. By Mr. ? C. C. E. Brandt from the support coffee 10.00 for F. Meyer. By Mr. ? Fourth 3.00. By Hm. D. Müller from the comm. in KimmSwick 5.00 for Sondhaus. From the bell-bag of the Creter Gem. 17.00, desgl. Coll. on the wedding of Mr. Saller 3.80 u. on that of Mr. ?

Nacke 7.23 for H. Brauer. From the local community a part of the surplus from the trip to the Lincoln Mission Festival 33IX). By Prof. Wyneken, part of the Beardstown Missionary Festival roll, 20.00. By Mr. ? Schulenburg, Coll. sr. Gem. 15.35 for Grabarkewitz. By Mr. D. I. Horst of sr. Gem. 15.00 for F. A. Müller. By Mr. D. Bornecke, harvest festival coll. sr. Gem. 5.00 for Grabarkewitz. By Mr. ? Mattfeld, Coll. sr. Gem. 6.25 for Behrens. By Mr. D. L. "hr of sr. Gem. 5.25 for F. Meyer.

For the seminary budget: By Mr. D. C. Vetter 14.53, mission festival coll; .47 by himself. By Mr. D. Slöffler, harvest festival coll. sr. Gem. 6.15, by himself.83.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts)
A. Crämer.

have been received:
1. contributions:
From the DD.: C. Wunsch 4-2.00, Rösener 5.00, Th. Mießler 1.00, A. Lohr 4.00. From the teachers: B. Barthel 2.00, H. Ecck, E. Leubner, H. H. Meyer 4.00 each.

2. gifts:
Don Mrs. Carpens, St. Louis, Mo., 2.00. Dr. F. Schade's that, 20.00. ? Frese's Gem. in Effingham, Ill, 7.62. D. Leut- hänsers Gem. reformation feast coll., 3.25. N. N. by J. Bap- ler, 2.00. Fr. Fricke in D. Kleist's Gem. in Washington, Mo., 1.00.
St. Louis, Mo., Nov. 19, 1879. E. M. Große, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Middle Districts).
have been received:

1. contributions:
From Mr. D. H. Schimet-erg P5.00.
2. gifts:
By Mr. D. P. A. Weyel in Darmstadt, Ind. from three unnamed persons 5.00. By Mr. D. Nützel from his congregation in Columbus, Ind. 10.06. By Mr. D. H. Schöneberg in La Fayette, Ind. from I. Wegner 1.00 and from I. Kahl 2.00. By Mr. ? P. Seuei, Neformations-Coll. sr. Gem. in Indianapolis, Ind. and contribution by himself 28.65. By Mr. ? G. Kunz as Collecte sr. Gem. in Julietta, Ind., 5.00. By Mr. D. H. Kühn, Coll. sr. Gem. in Minden, Ind., 4.55. Indianapolis, Nov. 14, '79 M. Conzelmann, Cassirer.

From the parish of Mr. D. B. Mießler in Carlinville, Ill. received: From H. WolterS 2 sacks of grain, D. Werse 1 side of bacon, E. Bytticher 1 do.; J. Straub 1 barrel u. 1 S. Aeviel; C. Lohr fat & apple butter, C. Distel 1 shoulder, F. Lenz 1 p. potatoes, K. Heuer 1 do., H. Heuer 1 side of bacon, H. Ahrens 10 lbs. beans, Mrs. Meier fat & pearl barley, Mrs. Weils sugar, L. Tiefenbruch beans, H. Rogge 1 p. potatoes & dried apples, D. Mul- tanowski 1 p. potatoes. From the parish of Mr. D. Dunsing in Strasbourg, Ill, 10 lbs. of coffee, 2 barrels of apples. Mr. Winskcy here 1 p. of potatoes, Mr. Gal! 9 pieces of brooms. From D. Schröder's parish in South Litchfield from N. N. 2 pails of apple butter.

Sincerely thanks
Sprtngfield, Ill, Nov. 10, 1879. G. Peacock.
For poor students received with heartfelt thanks by Mr. Past. Kleist from the Werthen Frauen-Verein of his congregation in Washington, Mo. Through Mr. Past. Ph. Schmidt in Wanatah, Ind. collecturt in his parish K4.00.
C. F. W. Walther.

Get
For the synodal treasury: By Mr. Past. F. Köstering from the estate of the Rector Gönner P50.00.
For the church building in Planitz, Saxony: From Past. I. F. Niethammers Gem. in La Porte, Ind., P67.93.
J. T. Schuricht,
Treasurer of the General Synod.

Correction.
In my receipt in No. 21 of the "Lutheran" read: Collecte at the wedding of Mr. B. E. Haatvedt instead of "Hustvedt".
C. Eißfeldt, Kassirer.

The American - Lutheran organist.

Collection of preludes and postludes for use in public worship.

Under this title the first issue of a collection of organ pieces of the mentioned genre will soon be published by the "Lutherische Concordia-Verlage". This I. booklet will contain 25 piers by the following composers: Rinck, Sachs, Volckmar, Ungemach, Wagner, Theophile, F. Müller, Beethoven and Häuser. By mid-December, the current I. issue will be "ready for dispatch". Price: 40 Cts. W.

Changed addresses:

Uav. .I. D. Ilirschmann, Dsnvor, Ool.
<1. ^Vkiss. Lox 1195-Oit^ IdliaU.
The "Lutheran" is published twice a month for the annual subscrip- tion price of one dollar for the out-of-town yahoos who have the same "oranszubezablen".
To Germany, the "Lutheran" is sent by mail, postage paid, for 1.50.
However, letters contain business orders, cancellations, etc. to be sent to the Sub. section, but all other letters, containing business orders, money, etc. should be sent to the Lutheran publishers, 8t. I.vuw, Clo.. to be sent. - In Germany, this sheet can be obtained from Heinrich I. Naumann, 36 Pirmaische Strasse, Dresden.

Short revival speech

to

Preparation for the celebration of the holy. Christmas

from

Dr. Martin Luther. *)

"The day of the birth of our Lord Jesus Christ is approaching, which must be celebrated and praised with joy in the Church, as at all other times, that is, especially on the days which have been dedicated by our forefathers to the memory of His most holy and salvific birth, so that the memory of this supreme good deed, the ineffable mystery and incomprehensible mercy and luminosity of God, according to which God Himself, the Creator of heaven and earth, has dignified us by allowing Himself to descend into our flesh and to become like us in everything, except sin. The greatness of this inestimable and supreme benefit is infinite, and so great that the human mind cannot fully comprehend its extent and importance on this earth. And when godly hearts taste even a few drops of this inexhaustible beneficence and infinite benevolence of God towards us, they fill and shower the hearts with true and thorough joy. And the joy that is felt by pious souls from this beneficence is so great that

When in the year 1544 the holy Christmas was approaching, Luther was driven by the Holy Spirit to stop his lectures on the first book of Moses, with which he was busy at that time, and to give a series of speeches on the prophecy of the prophet Isaiah (Is. 9.) of Christ's gracious birth in preparation for the celebration of the holy Christmas. We share the beginning of these speeches here. O would the dear readers of the "Lutheran", be they preachers or listeners, like to read this "revival speech" again and again with deep thought in these days preceding the Christmas feast! This will warm the preachers to their preaching and fill the listeners to their listening with holy eagerness to hear once again of the miracle of all miracles and of the grace of all grace, and so the coming Christmas feast days will become days of everlasting blessing for shepherd and flock. This is God's intention of grace. May it be fulfilled in all our churches! The message is taken from Walch's edition of Luther's works, where it is found in Volume VI, pages 150 to 154.

W.

St. Louis, Mo., 15 December 1879.

No. 24.

It accompanies us also into the other life, and that we can never get enough of it in eternity: yes, not even the angels can never be satisfied with this joy for all eternity; as they praise and extol this good deed of God with constant and everlasting praise, sing with us, are happy and rejoice, wishing us happiness with all their hearts, and thus do not begrudge us at all.

Therefore, if the state of my health suffers otherwise, let us set aside for some time the histories of the patriarch Joseph, about which we are now engaged in the interpretation of the First Book of Moses, and make some forthcoming days about an interpretation of the Incarnation of the Son of God, of our Lord, which is the greatest work of all works, and the most glorious miracle of all miracles, and such a great benefit to the human race, that we would give out our spirits with great joy if we could grasp and measure the greatness of this benefit in our hearts.

But this cannot happen in this life and in this weakness. No strength of eloquence can explain in words, no human intellect can achieve in thought, this supreme blessing and mystery, that the Son of God dignifies me to become a human being and my brother, so that he unites with me, acts toward me, unites himself so firmly and so closely with me, and attaches himself, as it were, that no man on this earth, even if he were bound to me with the very firmest ties of the most exact friendship and with the very holiest right of the closest blood friendship, could be devoted to me with greater and more exact kinship, more intimate and more connected; because I can and should promise myself more and greater things and expect more important things from him than from any man in the world, even if he is most devoted and affectionate to me; because the inclination of his love towards me is in infinite measure more ardent than the love of a most approved and constant friend towards another friend, than the love of a brother towards another brother whom he loves dearly, or than the love of a pious father. against his son, whom he loves most tenderly.

Although, as I have already said, the human mind cannot fully grasp and comprehend the greatness of this benefit and cannot exhaust this inexhaustible fountain of infinite mercy and kindness, we must nevertheless strive to taste a few drops of this benefit and suckle at its breasts like little children and be fed with milk and other soft food until we become strong and grow into a perfect man according to the measure of the fully grown age of Christ, Eph. 4, 13. 4:13. Therefore, we must be diligent and unwavering in our meditation on the divine word, so that these benefits are brought into our ears, eyes and hearts, inculcated, instilled and attached to them, and the memory of them must always be renewed, so that they are not forgotten by us and so that we do not, when we are thus sluggish and sleepy, fall away from such a great benefit and lose these priceless goods through our laziness, carelessness and ingratitude. For this reason, certain days have been ordered by the church, on which we put aside all other business and worries, with which the human race is occupied after the fall, and do this most wonderful work of God among all, which was decided in the secret council of the Trinity before the beginning of all things out of most ardent love for us most miserable human beings, and which was accomplished at a certain and predetermined time, and to speak among ourselves with pleasure of this consoling union of the divine and human natures of Christ, which no human, indeed no angelic tongue can sufficiently explain. And in this way we should not only comfort ourselves, but also endeavor to propagate this only salvation and light of all nations to the descendants, according to the example of the prophet, who leaps for joy in the spirit and breaks out into these words: 'The people that walk in darkness behold a great light, and upon them that dwell in the land of darkness there shineth light' (Isa. 9:2)."

The Pabstthum is a vain lie.

"Alas, there is lying and deceit in all that is in the Pabst and Pabstthum, from the crown of the head to the heel." Thus Luther wrote as early as 1521 in the Scripture: Of Confession 2c. (Erl. A. 27, 352.) And in the German Answer to King Henry of England's book of 1522 he wrote: "But let him lie who lies. The papacy is based on lies, it is clothed with lies, it teaches lies, and it must be protected with lies, so that there are only lies. (Erl. A. 28, 356.)

Anyone who is only somewhat familiar with Pabstism must agree with everything Luther says here. Pabstism is a vain lie and is spread and defended with lies.

We would like to present an example of the latter kind to our readers today.

The apostate Lutheran, Father Oertel, editor of the "Katholische Kirchenzeitung" (Catholic Church Newspaper), has begun reprinting in this paper a booklet which first appeared in 1736 and was reissued in Münster in 1868. The title of this book of lies is:

"The Catholic Lutheran, that is, palpable proof from Luther's writings "that a Lutheran can accept and publicly confess the true Roman Catholic faith "without departing one nail wide from "Luther's teaching.""

It contains conversations between two so-called Lutherans, the mischievous Boniface and the limited Fidelis. The author, of course, sometimes lets his alleged Lutherans fall out of their role, for example, when he lets them call Lutheran preachers "preachers" (this is what papists call Lutheran preachers), or when he lets them call it Lutheran doctrine that images are absolutely forbidden (this is reformed, but not Lutheran doctrine). Boniface presents Fidelis with passages from Luther's writings, according to which he is supposed to have kept it with the pabstry. These are partly passages from Luther's writings, which he wrote in the early days, when he did not yet recognize the abominations of Pabstism as he did later, and partly they are passages that are torn out of context and twisted. The editor is so bold as to say in the preface that Luther passionately and fiercely fought against the Pabstacy, but "in calm and light moments" he bore witness to the truth and did justice to the Roman Church, and the sayings he communicated were of this kind. Repeatedly, the author has the two so-called Lutherans declare that they must become papist in order to be truly Lutheran. For example, he lets Boniface say: "So we have not been truly Lutheran until now. In order for me to become truly Lutheran, I have to become truly Catholic. (p. 43.) Finally, he lets them go to a Roman priest to be further instructed.

Such a knavery is nothing new. The papists and others did so already during Luther's lifetime. Thus he wrote in the preface to the Schmalkaldic Articles: "What can I say? I am still alive, writing, preaching, and reading daily, and such poisonous people are still to be found, not only among the opponents, but also false brothers who want to be of our part, who dare to lead my writings and teachings straight against me, let me watch and listen, whether they know it well, that I teach differently, and want to decorate their poison with my work and seduce the poor people under my name. What will become more and more after my death? Yes, I should justly answer for everything, because I am still alive, yes, again, how can I alone shut all the devil's mouths? especially to those (as they are all poisoned), who do not want to hear nor notice what we write, but only practice with all diligence, how they may most shamefully pervert and corrupt our words in all letters. To such I will give the devil's answer, or at last God's wrath, as they deserve."

Many examples could be given of how the Jesuits, in particular, have delivered masterpieces in such satanic art since then. However, for today we want to stop at the above-mentioned book of lies.

Many of Luther's sayings cited therein are taken from his first writings. Among others, sayings from the year 1519 are cited: "that the Roman Church is honored above all others is beyond doubt" (p. 36); "the Roman See is to be followed in all things" (p. 51.); further, from a letter written to Pope Leo X in 1518 concerning his fight against indulgences: "Now, as it may be, I will not know otherwise than that Your Holiness's voice is Christ's voice, who acts and speaks through it" (p. 55.).

Now everyone knows that Luther used to be in the pabstical church. He who was to become the reformer of the church had to know all the abominations of the pabstical church from his own experience.

Furthermore, everyone knows that Luther, when God opened his eyes, did not suddenly see all the abominations of the Pabstical Church, which is why some of his first writings still contain things that he later recanted. He himself writes about it in the Latin preface to his writings thus: "First of all, I beg the Christian reader and ask him for the sake of our Lord Jesus Christ, that he read my first books quite contemplatively, also with great compassion, and know that before this time I was also a monk and one of the right nonsensical, frenzied (before great hypocritical devotion and spirituality) papists, when I started this thing (against indulgences), so full and drunk, even so drowned in the pope's doctrine, that I would have been ready with great zeal to murder, if it had been in my power, or would have had the least pleasure in it and would have helped to murder all those who would not have wanted to be obedient and submissive to the pope in the minor syllabus. . . . Therefore, Christian reader, you will find in my first writings and books how many articles I have at that time with great humility indulged and conceded to the pope, which I have afterwards considered and condemned as the most horrible blasphemies and abominations and want to have considered and condemned forever, amen. Will you therefore attribute this error of mine, or, as the adversaries poisonously interpret it, unequal speech, to the time and to my ignorance and inexperience." (Latin in the Erl. edition Oj>. Irrt. vrrr. rriA. etv. I, 15 f.)

In 1533, in the preface to the catalog and register of his writings, he wrote, among other things: "For my part, I would gladly suffer that they all perish, as I have sought nothing with them, but that the holy Scripture and divine truth come to light, which now, thank God, shines so brightly and powerfully everywhere that one can see my and my like (rather

but of my unequal) books could be well advised.... It would be useful to learn and grasp history and history from it, how it has happened to me, yes, to the dear word of God, what it has had to suffer from so many and great enemies in these fifteen past years, before it has come to strength, and how it has increased and also I daily and yearly get further and higher inside; how this is well attested by the first books, in which I "closed and honored the papacy much and almost everything, compared to the last ones, which act Christ alone and purely, leaving nothing to the papacy." (Erl. A. 63, 328.)

As early as 1522, he had written: "Would to God that I had the several parts of my books home again, especially in which I have added much to the pope, concilia, and the like. (Erl. A. 65, 222.)

Is it possible to find words of condemnation strong enough for such a knavery, since from Luther's first writings, as his actual opinion expressed "in calm and light moments," he cites sayings that he himself later recanted? Is it not madness when the author lets Boniface say in regard to such sayings: "It remains therefore: if we want to convert and become truly Lutheran, we must become Catholic." (S. 57.)

The author takes many of Luther's sayings out of context and gives them a completely different meaning.

For the papist worship of images he cites such sayings of Luther, in which he declares that it is not forbidden, yes, that it is useful to have images, but then now to impute a papist meaning to these sayings, the author lets Boniface show Fidelis the picture that is on the title of the first volume of the Jena edition of Luther's works, and makes him believe that on it Luther is on his knees before the Crucifix, of course only to venerate it. But if it were so, as Bonifacius describes the picture, what does this picture, which the organizers of the Jena edition have provided, concern our Luther? Furthermore, if it were true that Luther had knelt before a crucifix, it follows that Luther must have shown idolatrous veneration to the crucifix. If one kneels where there is also a Crucifix, must he worship it idolatrously? But what about the image in reality? Not at all, as the pope lies. On the picture Christ is depicted on the cross and on one side of it we see Luther, on the other a pious prince, both kneeling, but with their faces turned away from the cross. Is this lie not worthy of a papist?

We confess that there are still Christians in the sects that still have essential pieces of the divine word, thus also under the papacy. Luther also confessed this. What does the author do with such passages in which Luther says this? He wants to prove that Luther recognized the Papistical Church as the right, true church. And how does he accomplish this? Simply by omitting the words that belong to it, i.e. by taking Luther's statements out of context. For example, in the statement cited on page 40, he is careful not to include the words: "So we must also say: I believe and am certain that the Christian church has remained under the papacy. But since

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But I know that the great multitude among them, who have prestige above all, are not so; for now our popes, cardinals, bishops are not God's, but the devil's apostles and bishops, and their people not God's, but the devil's people; and yet some among the multitude remain true Christians" 2c. (Erl. A. 50, 9.)

The pope does the same with the passages in which Luther says that the holy church, the congregation of the saints, the sheep of Christ, suffers no lie or false teaching. (p. 44 f.) He imposes a completely foreign meaning on them, as if Luther had spoken of the Roman church and declared it infallible. He therefore tears the words out of context and relates what Luther speaks of the invisible church to the Roman church and therefore omits, for example, in the one quotation (p. 44. Therefore, as the church of the pope is full of indulgences, his own merit, brotherhoods, saintly service, monasticism, masses, satisfaction, and such things as God's service, it is full of error, lies, idolatry, unbelief, murder, and, in sum, the church of all devils. Summa, all devils church. For they cannot say that such things are taught by the Word of God. But now they must confess that the holy Christian church must be holy and a foundation of truth, without error and lies, *quia eccle-*

sia non potest errare (because the church cannot err, they must at the same time confess that they are not nor can be such a holy church, because they are full of such abominable errors, lies and abominations). are godliness." (Erl. A. 26, 34.)

Luther's sayings about the secret confession (private confession) are related by the pope to the papist 'auricular confession', which is something completely different from the Lutheran private confession. Of course, here too he takes the words out of context and, for example, in the passages cited on p. 69, omits the words that immediately follow: "But that is annoying of the pope, that he makes an emergency stable out of it" (Erl. 27, 352.); "See, so you do nonsensical, raging pope also with your sect, you worst enemies of God" (p. 354.).

We are disgusted to mention anything else. The whole book is nothing but lies, distortion, falsification, Inversion.

We communicate this, not because we hoped that the papists would change their mind and be ashamed of such lies, but to let our readers once again have an insight into the web of lies of the papacy. Father Oertel will still make his buffoon jokes about it.

We conclude with the words of Luther: "Dear lords and friends! You should not be surprised if you see or hear that the pope's servants are lying and lying. What have they done against us so far that would not have been unsworn lies? And even though they have often been caught in them and have always been disgraced, they have never turned red from them. They are such strong heroes, and how can they do otherwise? Because all their doctrine and being is founded on lies and deceit, and their God cannot be served in any other way than with lies and murder. (Some articles recently falsified by the papists. 1534. Erl. 65, 99?)

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*) If you want to read more about the atrocious lies of the papists, you are strongly recommended to read Johann Möller's book:

The last great persecution of Christians under Emperor Diocletian and his Müregents.*)

After the defeat of the counter-emperor Macrianus, the Christians finally achieved complete peace throughout the empire, which lasted almost forty years. It is true that during this time they had to endure many plagues at the same time as the pagans, namely the sufferings of an incessant internal war in the shattered Roman Empire, frequent invasions by barbarian peoples, theft and pestilence - but the Christian religion was now recognized by the state and its confessors could best give proof in times of such hardship, that we, for Christ's sake, overcome far in all these things, and by the example of their faith, their love, their patience, could provoke the heathen, as well as by words, to strive to become partakers of the same faith. We also find that during this period Christianity spread with unusual rapidity. The number of Christians grew among all classes. The highest state offices were occupied by Christians. Even at the imperial court there was a large number of believers. The churches had to be enlarged everywhere, and in the larger cities the most magnificent buildings took the place of the simple meeting houses. The name of Christ was carried far beyond the borders of the Roman Empire by Christians who had been taken captive by the invading foreign nations. In our dear Germany, too, the gospel was broken in such a way around this time. Especially along the Rhine and up the Danube, the cross celebrated its victories among the wild tribes living there.

If only the living faith had grown in the same measure as the outer circumference of the church increased! But, unfortunately, the time of rest again had the same detrimental effect as it had before. Now that it was no longer a struggle to be and remain a Christian, a lot of pagan vice entered the church. Church discipline weakened more and more, and injustice, ambition and greed took over. Even in this period, we do not find any men among the heads of the church who could have stepped in front of the crack like Cyprian.

The church was in such a position, the internal damage drowned out by external splendor, when in 284 Emperor Diocletian ascended the Roman throne. Soon after, he accepted Marimianus Herculus as co-regent, and in 292 he appointed two of his most tested commanders, Galerius and Constantius Chlorus, under the title of Caesars, to the highest power. The first years of Diocletian's reign passed quietly for the Christians, although the emperor did not give Christianity "Der vertheidigte Luther, das ist: Gründliche Widerlegung des, was die Pöbstler Dr. Martin Luthers Person vorwurf von. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, affliction, drunkenness, insincerity, volatility, sedition, lies, communion with the devil, falsification of the Scriptures, death, burial 2c. and what else concerns his writings, works, manners and speeches. Short and neatly written by Johann Möller, Dr. of the Holy Scriptures, pastor of the main church. He is pastor of the main church of St. Peter, senior of the honorable ministry and inspector of the schools in Hamburg. St. Louis, Mo" 1868."

Available from the "Luth. Concordia-Verlag". Price postage free 75 cents.

On the second day of Christmas, the Church also commemorates the first martyr or blood witness of Christ, St. Stephen. May then every reader be awakened by the description of the last great persecution of Christians to pledge allegiance to Christ at his manger until death. D. R.

was favorably disposed toward it. However, he was deterred by a number of misgivings from taking a resolutely hostile stance against it. The Christians were, after all, a religious society legally recognized by the state, and he feared that it would cost much bloodshed to suppress them. And experience may have taught the emperor that all previous bloodshed had only contributed to the spread of Christianity. Diocletian would probably not have gotten over these doubts in his life, if he had not been carried away by foreign influence almost against his will.

The pagans, especially the formerly so influential priests, saw the complete decline of their religion coming closer and closer, and believed they had to strike a decisive blow to destroy the faith they hated. A powerful tool for this was offered to them in the emperor's son-in-law, Caesar Galerius. He was blindly devoted to the pagan superstition, and now the priests were constantly provoking him against the Christians. They pretended that all the sacrifices he had made for the happy progress of his arms would be of no avail as long as the Christian soldiers aroused the wrath of the gods by the sign of the cross, which they used to make use of when the pagans sacrificed.

Galerius, meanwhile, could not persuade the cautious Diocletian for a long time to take a decisive measure. The priests, however, fanned the secretly smoldering fire in the emperor's heart more and more eagerly. Finally, with their help, Galerius succeeded in getting the emperor to order all soldiers to

participate in the pagan sacrifices of the army. Many Christians immediately left military service to remain faithful to their faith. Others, who voiced their disapproval of the order and wanted to stay with the army, but did not want to perform the required sacrifices, were executed.

For several years, the persecution extended almost exclusively to the soldiers. Diocletian did not allow himself to be determined to further proceedings. But, angered by Galerius' repeated pleas, he finally agreed to a general persecution. The persecution was to begin in the city of Nicomedia, where the two emperors were located. February 22, 303, a high pagan feast day, was designated for the first attack. At daybreak, the magnificent church of the Christians was broken into. All the books of the Holy Scriptures that were found were burned. The whole church was abandoned to plunder. The two emperors watched the destruction from their palaces. Diocletian even sent his imperial bodyguard, equipped with hatchets and iron axes, to raze the building to the ground. The very next day an imperial decree was posted in Nicomedia to the effect: "The worship meetings of Christians were to be forbidden, the Christian churches torn down, and all manuscripts of the Bible burned. Those Christians who held positions of honor and dignity were to lose them if they did not deny it; torture was to be used against all, without distinction of rank, in judicial investigations. Christians of lesser rank were to lose their freedom. No complaint of any kind should be accepted from them, but any complaint against them should be kind. Christian slaves, as long as they remained Christians, should never be set free."

This decree now went through the whole empire, and must have made an even more terrible impression, since it was announced in many provinces just around the time of Easter, in some regions just on Easter itself. It was aimed at the complete extinction of Christianity; this was especially shown by the order to destroy all manuscripts of the Bible, and if the pagans had really succeeded in blocking the source from which the life of the church always springs anew, then, to speak humanly, the existence of Christianity would also have been in question. But what can human wisdom and power do against the wisdom and omnipotence of God, who still wanted to preserve the treasure of his word for mankind! The emperors could not even instill their hatred of Christianity equally in all their worthies. The Roman governors behaved differently in carrying out the imperial decree. Some were as lukewarm as they could be without obviously violating the imperial order. In most places, however, the new laws were enforced with the utmost severity.

As for the behavior of Christians under these circumstances, the contrasts within the church itself now became sharply apparent. This was hardly to be expected otherwise. Some, soon frightened by the threats of the pagans, immediately handed over the manuscripts of the Bible they possessed. They were called traditors, that is, transmitters, and as such were banished. Others declared with too much zeal, without being asked, that they had copies of the sacred writings, but that they would rather die than hand them over. Others rejected with contempt the means of information offered to them by humanly feeling governors, because they considered any deliberate deception unchristian, since it seemed to them a tacit denial if they delivered other books to the heathen, which the latter then believed to be the holy scriptures. Still others considered it their duty to remain faithful to the faith with deaf simplicity, but to send themselves into the time with Christian prudence. They used all means of precaution not in conflict with Christianity to preserve their lives and their Bibles. But if it came down to it, they also went joyfully to their deaths.

As it usually happened, the persecution gradually increased. Several circumstances contributed to accelerate the fury of the persecution. A sudden conflagration broke out in the imperial palace at Nicomedia, and a fortnight later a second, the instigation of which was blamed on the hated Christians. In the presence of the emperor, cruel torture was immediately used to extort confessions, but in vain. Nevertheless, what was not proven was believed; and since soon after that outbreaks of revolt broke out in Armenia and Syria, the Christians were again to blame. An imperial order appeared, according to which the church servants, as the nearest authors of all the crimes attributed to the Christians, were to be arrested and put in fetters. Soon the prisons were filled with bishops and presbyters. A new order decreed that those among the prisoners who sacrificed should be released, but the others should be forced to sacrifice in every way.

Finally, in 304, the most severe edict appeared, which extended the cruel order concerning the church servants to all Christians without distinction.

In towns and villages, proclamations were made through the streets for all men, women and children to assemble in the temples. Here, each individual was called by name and examined according to lists prepared. At the city gates, all those entering and leaving the city were questioned in detail, and those who were recognized as Christians were immediately arrested. Terrible atrocities were committed. Anthimus, the bishop of Nicomedia, who was beheaded, was followed by great crowds of martyrs in that city. Not only one by one, but heaps of Christians were cut down at the emperor's beckoning, many burned on great pyres, others bound and dragged on barges and then thrown into the sea. In Egypt, women were hung high by one leg, others were fastened between tree branches and torn apart by their extension, a gruesome proof of the brutality and wickedness of their tormentors. Sometimes ten, then thirty and sixty, and once a hundred men and women with their children were executed in one day in various ways. The executioners themselves got tired of it and their tools became blunt. Some were fastened to a wooden machine with their hands bent back and their limbs stretched apart. The torturers tore their whole bodies with iron nails. Others were hung by one hand and had all their joints torn apart. Still others were hung in chains in such a way that their feet could not touch the ground, so that the weight of the body would make the chains fasten all the more tightly and painfully, and they had to endure this torture almost the whole day without interruption. When they had given up the ghost, they were dragged

around on the earth. "Let no one take care of them," ordered the governor, "they are not worthy to be treated as human beings." An entire city, which had only Christian inhabitants, was surrounded by soldiers and, since all the inhabitants refused to sacrifice, set on fire.

But those were still happy whom a quick death took away. The pagans did not grant such a death to the Christians. There were judges who let the crushed heal again, in order to be able to try new tortures on them. According to one report, in one month alone, 17,000 people were killed for the sake of the confession.

After so much Christian blood had been shed, the cruel persecutors thought they had reached their goal. Already they were triumphant, already the extermination of the Christian name was proclaimed by public monuments and inscriptions; but when everything seems lost before human eyes, then God's help only begins. And he was already silently preparing the triumph that the Christian church would soon celebrate over the pagan world.

One of the four emperors who reigned at that time, Constantius Chlorus, who as Caesar ruled over Gaul, Britain and Spain, was of a gentle, philanthropic character, not inclined to persecution according to his disposition. Although not a Christian himself, he was a friend of Christianity and its confessors. He showed special respect and trust to those of his environment who were faithful in their faith, saying that whoever was not faithful to his God would be even less faithful to his prince. Only for the sake of appearances did he establish churches

The emperor Constantius had to tear himself apart in order not to fall apart completely with his co-rulers, but otherwise the Christians enjoyed perfect peace as far as his rule extended. When the emperor Diocletian and his co-ruler Maximianus Herculeus resigned from power in 305, Constantius' influence and territory were significantly increased. On the other hand, a man entered the ranks of Roman rulers who, with regard to his blind pagan superstition and cruelty, was the same as the still ruling Galerius - Gaius Galerius Valerius Maximianus. He renewed the persecution in the east of the Roman Empire and continued it with more and less cruelty until 308, when it seemed that the bloodshed was finally over. But suddenly the Christians were startled out of this temporary calm by a new imperial order, according to which not only all free men, women and slaves were to sacrifice and eat of the sacrificial food, but even small children. All food on the market was to be doused with the water or wine that had been used in the sacrifices, in order to force the Christians into contact with sacrificial food. New tortures and new bloodshed followed. After a period of rest and a renewed persecution in 310, in which nine and thirty confessors were beheaded at once, God miraculously brought about the long-awaited end of so much bloodshed.

Galerius, the author of the terrible persecution, was seized by a severe, painful illness, the consequence of his shameful life. The streams of innocently shed Christian blood came before his soul. The sinner, trembling before death, was overcome by the thought that the God of the Christians was a powerful being, whose wrath had punished him and whom he had to try to reconcile. He had to admit to himself that he had not been able to suppress Christianity by all the bloody measures. Enough, he came to his senses and in 311 suddenly issued the strange decree that ended this last bloody struggle of the Christian church in the Roman Empire. In it it was declared that the emperors, perceiving that most of the Christians, in spite of all attempts to restore them to the paternal religion, had persisted in their way of thinking, wished to extend to them also their customary grace; they should again be allowed to be Christians and to hold their meetings, but after this grace granted to them they must now pray to their God for the welfare of the emperors and of the state, so that the state might be well preserved and they might live quietly in their residences.

We can hardly imagine with what joy this imperial decree filled the hitherto hard-pressed Christians. From the dungeons, from the mines, from the most distant places of exile, the Christians returned in bright heaps. The country roads resounded with songs of praise, in the houses thanksgiving feasts were celebrated with tears of joy; for joyfully and freely the congregations could now praise their Lord and Savior on the day of the Lord in the newly built houses of worship. (Book of Martyrs.)

No worse enemies of Christ and God have ever been than those who persecuted Christ and God in the name of Christ and God. Luther.

What is the cause?

The General Synod's "Kirchenfreund" in its number of December 1 complains as follows: "We know a congregation which has been served for years by a preacher of the General Synod, but now that it has become vacant, has taken a preacher from the Missouri Synod.... One might have expected that she would have been glad to be able to get a pastor from our midst again immediately, for we have served her faithfully, also at various times good preachers of ours have assisted at her mission feasts. But, no! she wanted a Missourian." So far, at first, the "Kirchenfreund." After reporting this sad fact, he also traces the reasons that may have caused the congregation to desire a Missourian preacher. What on earth could have caused a congregation, which had not only been "faithfully" served by the General Synod, but also had the opportunity to hear "good preachers" of theirs at mission festivals, to want a preacher from the Missourians? The "Kirchenfreund" answers this question thus: "As one heard, there was all kinds of suspicion against our preachers in her, as if we were not Lutheran enough, not orthodox in the doctrine of the ministry 2c. This effect on the opinion of those people did not come by chance. What do they know of the controversies which separate us from Missouri? The cause will probably be that neighboring preachers and acquaintances from other congregations incited them against us." The "Kirchenfreund" thinks that the Christians are too foolish and simple-minded if he believes that they must first be brought to the conviction that the Lutheranism of the General Synod is not far off by Missouri "preachers and acquaintances from other congregations. The Lord Christ has not only given the command to His own: "Beloved, do not believe any spirit, but test the spirits, whether they are of God", 1 John 4:1, but He has also given them spiritual understanding through His Word and Holy Spirit, so that they are able to distinguish between lies and truth. Luther writes: "Whoever is informed and persuaded by Scripture and has understood by faith that Christ is the only Savior of the world, without and apart from whom no one can be redeemed from sin and death, nor attain salvation, can soon pass judgment, which doctrine is divine and wholesome, which is seductive and devilish, which faith is righteous and which is false, which works are good and which are hypocritical, which state is holy and spiritual and which is unholy and damnable, and he will not fail; for God's word, by which he judges himself, does not let him err." *) Thus every Christian, with the word of God in his hand, can soon and easily see how he stands with the General Synod and its preachers. We do not deny that even in the General Synod pieces of the Word of God are still preached, but these pieces are mostly mixed with man's doctrine and man's lies, and often so grossly that even the most simple-minded Christian must notice the falsehood. We look into the number of the "Kirchenfreund" of November 15 and find the following in the summary of a mission festival sermon: "The great question of our days is no longer an empty disputation about un

*) E. A. Vol. 52. p. 21.

important, doubtful questions. We have more important problems to worry about: God and immortality. That is why the highest interests of our sacred religion are circulating; against it, however, also the most violent attacks of the enemies of religion are going on. . Nothing better can we offer the world than the practical realization of the fundamental principle of the Christian religion - love for God and man." Has the congregation in question perhaps had the opportunity to listen to similar mission festival sermons by "good preachers"? Well, then one knows what thoughts the Christians in the congregation, even without being "incited" by "missourian" preachers and acquaintances from other congregations, must have had. Not only did they notice that the preacher speaks bad German and searches for learned-sounding expressions that he himself does not understand, but also that he is blathering pagan-rationalistic stuff. Whoever has heard such sermons of "good" General Synodist preachers also knows that between the General Synod and the Missouri Synod it is not only a matter of high "controversial issues" that are beyond the understanding of simple-minded Christians.

Finally, the "Kirchenfreund" warns the General Synod congregations not to spread "Missourian" magazines among themselves and admonishes: "spread those church writings in your congregations which represent your point of view if you want to have peace. He should actually go a little further in his exhortation if he is to have absolutely general synodical peace and preserve his kingdom. He should also say: do not spread and read the holy scriptures anymore, not even Luther's small catechism. These writings are also exceedingly dangerous to his peace. F. P. [Pieper]

To the ecclesiastical chronicle. America.

General Council. A Mr. J. M. K. writes the following in the "Pilgrim" against the communion with false believers, which is still common in the General Council: "If one wants to be Lutheran, then one must be Lutheran in all things; for if this is not the case, then the glory of the full and entire Lutheranism falls away. How does it rhyme when a Lutheran preacher preaches from the pulpit, in the school and in the homes of his members and teaches that according to the clear written word of God and the Lutheran confessions, the true body and the true blood of Jesus Christ are truly and essentially present in Holy Communion, which must therefore also be believed from the heart, if one wants to otherwise obediently submit to the word of God: But if he nevertheless also agrees with those who deny this clear teaching of Scripture and degrade the Lord's Supper to a mere love and memorial meal, he agrees with them at least by the fact that such false believers receive from him in his church the true body and the true blood of Christ?! Rhyme that and call it Lutheran and honest, whoever can, I cannot. I rather curse and condemn such a fraudulent action and procedure, as one must do. Since the Lutheran pastor knows that this or that person to whom he administers the Lord's Supper does not believe in the clear words of the institution of Jesus Christ: "This is my body, this is my blood," and in the essential presence of that body and blood, but considers the Lord's Supper to be just bread and wine, he is not thereby guilty of the most miserable hypocrisy; yes, Should we not assume from such a pastor that he himself has no great respect for the word of the Lord and no love at all or at least not the right love for his neighbor? Think and judge for yourself. How can a pastor do such a thing as giving the body and blood of the Son of God to people who are known to him not to accept our biblical teaching? Can the pastor give the Lord's Supper to whom he pleases and not only to those who have faith in the words of Christ? This testimony of mine on this serious subject I want to prove, confirm and corroborate with the testimony of another and much more learned Lutheran, namely with the following words of Luther himself. In his warning to the people of Frankfurt a. M. to beware of Zwinglian doctrine, 1532, he lets himself be heard thus: "And in sum, that I come from this piece, it is frightening to me to hear that in one and the same church, or at one and the same altar, both parts should fetch and receive one and the same sacrament, and one part should believe that it receives only bread and wine, but the other part believe that it receives the true body and blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and malicious and remain silent about this and let both parts go, each in his delusion that they receive the same sacrament, each according to his faith 2c. But if there is one who must have a heart harder than any stone, steel or diamond, he must certainly be an apostle of wrath. For Turks and Jews are much better, who deny our Sacrament and freely confess it; for thus we remain undeceived by them and fall into no idolatry. But these fellows would have to be the right high arch-devils, who give me vain bread and wine and let me take it for the body and blood of Christ and so miserably deceive. That would be too hot and too hard: God will strike in a short time. Therefore, whosoever hath such preachers, or presumeth to have them, let him be warned of them, as of the devil incarnate."

We communicate the foregoing because we rejoice in the earnest testimony of truth wherever it resounds. However, we believe we must make a remark here. The "Zeitschrift" seems to be very displeased that some ecclesiastical papers have taken the liberty of describing the state of affairs in the General Council as still unsatisfactory. It is, for example, indignant at the "Witness of Truth," and turning its eyes westward, it says that the General Council is not, after all, the thing that one might find described in some western papers. These remarks have alienated us somewhat. What is the point of them? They are entirely intended to lull this and that person back to sleep, to close his eyes again to the terrible damage from which the General Council still lies ill. Considered as an ecclesiastical body, the General Council is, however, still an "undoing", even if we joyfully acknowledge a start to the better in individual parts. We cannot yet speak of unity in pure Lutheran doctrine and

practice. Dr. Krauth's theses, which oppose pulpit and altar fellowship with false believers, have not yet been accepted at all. Many pastors not only offer communion to reformed people, but also publicly defend this shameful act. Dr. Krotel, who at the meeting in Zanesville, O., defended pulpit and communion with false believers, has been appointed editor of the "Lutheran & Missionary". The nonsensical chiliast Dr. Seiß still plays a role. If things are to get better with the General Council, these "undings" must be exposed over and over again and placed in the bright light of the Word of God. The consciences must be emphatically sharpened until they can no longer stand it.

to continue in the sinful practice. This service of love must be rendered by the more enlightened members of the Council to those who are still blind. The former should therefore take care that they do not fall out of their God-ordained profession by concealing their evil.

F. P. [Beeper]

An "independent Catholic Church" has been founded in New York by the former Roman priest J. V. McNamara, who left the Papacy 2 years ago and since then has preached against it not without success. Some time ago McNamara was consecrated bishop. In his address he renounced the doctrines peculiar to Rome and professed the doctrines generally known as evangelical. After the speech, 4 former Roman priests, who share the same position with him, laid hands on him.

Old Catholicism in America. The Old Catholic movement has finally reached the United States. The first manifestations of it in this country have appeared in New Orleans. In a preachers' meeting there appeared also the Rev. T. A. Vaudry, a former Roman priest, who, after showing his testimonies from the leading prelates of the Roman Church concerning his character and the administration of his priesthood, announced that he intended to found an Old Catholic Church. He described the intended movement as an attempt to remove the abuses which, as to doctrine and practice, had crept into the first church; and shall direct his efforts to preserve: 1. the rejection of the new dogmas of the infallibility of the pope and the immaculate conception of the Virgin Mary; 2. abolition of auricular confession. 3. abolition of paid masses for the dead and the living; 4, rejection of Marian adoration; 5, rejection of the forced celibacy of priests; **6, rejection of the "materialism" of the mass;** 7, rejection of the persecutory spirit of the Church; 8, the reading of the Holy Scriptures at all services, and in the vernacular. It is reported that many among the large papist population of New Orleans are willing to join this movement initiated by Priest Vaudry. Ad. Vol.

What unbelief can bring about is clearly shown, among other things, by the "German-American Teachers' Seminar" founded by the unbelievers in Milwaukee. Despite years of writing for it in almost all unbelieving German newspapers, collecting all over the country, organizing theaters, balls, etc., only 32,000 dollars of capital were raised instead of the required 400,000. The income in the previous year was only 2500 dollars and there is a deficit of 1600 dollars. The school had 7 teachers, but only 12 students.

Inaugurations.

On Nov. 23, Rev. H. iW. Wehrs was installed in his new congregation at Northfield, Ill, by me on behalf of the Most Reverend Pres. A. Detzer.
Address: Usv. U. ^V.

Onlc 6Ion, Ooolr 6o., IN.

Rev. Th. Bensen was installed in his new office at Memphis, Tenn. on the first Sunday of Advent (Nov. 30), on behalf of the chrw. presidency of the western district, by

C. F. Obermeyer.

Address: Nsv. Dü. LensM,
61 8outli 24 Ltrsst, Hlewpiüs, Denn.

Church dedications.

On the first Sunday after Trinity, the Lutheran congregation of St. Paul's in Blue Point, Effingham Co., Ill, dedicated its new church, built of wood, to the service of the Triune God. This is 36 feet wide, 60 feet long, with a 100-foot steeple, gilded cross and a new bell, all paid for. The consecration sermon was preached by Praeses Fr. Wolbrecht of the venerable Illi- noiS Synod; the afternoon sermon by Rev. W. C. H. Oetting, and the evening sermon by Rev. F. W. Schlechte. C. F. Brecht.

On the 24th Sunday after Trinity, the Lutheran Zion congregation at Prairie Creek, Merrick Co., Nebr. consecrated their newly built church (a frame building, 18X28) to the service of the Triune God. Pastors A. Leuthäuser, C. W. Baumhöfener and the undersigned were active. F. H. lahn.

On the 18th Sunday after Trin, the new beautiful church of the Lutheran St. Paul congregation at Brecher, Will Co, IllS, was solemnly consecrated. Pastor A. Brauer of Crete preached in the morning, and Pastors F. Döderlein and P. Gräf in the afternoon and evening. The church is a frame building, 40X60 in nave, with a 90 foot tower. F. A. H. Loßne r.

Mission Feast.

On the 14th Sunday after Trinity, our congregations in Fort Wayne and the surrounding area celebrated their mission festival in fellowship with the congregation of this city, which belongs to the Ohio Synod. In the morning the undersigned preached; in the afternoon Prof. Stelhörn and Director Zucker gave lectures on mission history. The collection amounted to K306.87, of which two-thirds was earmarked for inner mission, the rest for negro mission. H. G. Sauer.

Solicitation.

After it has pleased the Lord over life and death in his unfathomable counsel to suddenly call home the faithful director of our deaf-mute institution in Norris near Detroit on November 20. We would like to ask all those who know of a capable man who has the necessary training and experience in teaching the deaf and dumb according to the Lautir method, to name him and, if possible, to send in testimonies about him. If possible, we would like to receive testimonies about him, since we are determined, trusting in God's help, to fill the vacant teaching position as soon as possible and to continue the institution as a deaf-mute institute with the help of our fellow believers, even if it is a great effort and hardship. It should also be noted that teacher Uhlig, with God's help, will continue teaching at the institution alone until we succeed in getting a second teacher.

On behalf of the Detroit Deaf and Dumb Support Association.

C. H. Rohe,
317 Ltrest.

I. A. Hügli.

The Widows' and Orphans' Fund

needs very urgent and urgent support. There are only a few days left until the end of the year, and H900.00 is still missing to meet the requirements of

the fund. Oh, the needs for the winter are so many! It will hardly be necessary to explain again and again that this is not a support society which is based on reciprocity or which limits its assistance to its members, but which takes care of all who are members of our Synod. Therefore, it is the duty of the whole Synod and of every member of it to support the widows and orphans of its preachers and teachers at least to the extent that they do not have to live in want. The society only goes ahead in the matter, regulates the whole, chooses and supervises the necessary officials and sees to it that everything is done honestly and properly. Therefore, the distribution of the support money should be left to the elected officials; there are not only one or two widows to support, but 41 widows and 75 orphans. Among these, of course, are some who take only a portion of the support granted to them from the treasury; others, not included in this number, do without it altogether because they are not so needy, although their husbands and fathers would faithfully support the widows and orphans during their lifetime. The dear donors can therefore be sure that their gifts will not be wasted.

Oh, dear brothers in faith, let us now remember the poor widows and orphans in this dear Christmas time. The Lord, who sees in secret, will reward them publicly. All gifts should be sent to the respective district treasurers of the preachers' and teachers' widows' and orphans' funds.

St. Louis in December 1879.

C. F. W. Sapper, d. Z. allgemein. Kassirer der Wittwen- und Waisen-Kasse.

The worthy patrons of poor students

The editors of the "Lutheraner" take the liberty of pointing out that, while they are prepared to acknowledge in the "Lutheraner" any monetary support that passes through their hands, space does not permit them to do the same with regard to gifts made privately. The Editorial Board.

Conference - Displays.

Randolph County Specialconference held January 7 and 8 in Ehester. G. I- Mueller.

The Lintagsconference of St. Louis for the month of January will be held on the 7th of the month.

The Pastoral and Teachers' Conference of Quincy and vicinity will meet, s. G. w., January 6-8, 1880, at the congregation of the Rev. I. Drögemüller, Arenzville, Cass Co, Ill.

Don't forget to register. I. H. Harg enS.

The Eastern Michigan Specialconference will meet on the 6th and 7th of January at the church of the Rev. Hügli in Detroit, Mich. C. Lohrmann.

Cleveland Specialconference on January 6 and 7, 1W0 at the home of Hern Pastor Bühl in Massillon, Ohio. I. Rupprecht.

Proceeds to the Northwest District treasury:

For the Springfield proseminar; From ? F. Johl's parish, Harvest Festival Collecte P5.00. D. C. Börnecke's Gem. in Mapleton 3.57.
For poor students in Addison: from E. B. in Sheboygan 10.00.
For poor students in Fort Wayne: From E. B. in Sheboygan 10.00.
For Poor Students in Springfield: E. B. at Sheboygan 10.00. N. N. at Logansville 2.00.
For the orphanage at Addison: By I. F. Leyhe baptismal coll. at N. N. 1.96. Immanuelsgem. in Milwaukee 3.90. I. Fackler's congregation 5.50.
F. Gundlack in Milwaukee 1.00. By confirmands of K. C. Seuel 3.00. Ph. Wambsgan's congregation in Adell 9.25. Ph. Koehler in Watertown 1.00. By
F. Johl in Somerset ges. 2.00. D. G. Plehns St. Petri- Gem. 3.02. Wedding collecte of father Doll in Minneapolis 3.60.
For Poor Students in St. Louis: E. B. in Sheboygan 10.00.
For the deaf and dumb in Norris: baptismal coll. at W. West-phal 3.00. Mrs. N. N. in Reedsburgh. 50. H. Vogel in Sher-rills Mount 1.00. k. G. Hilds
Gem. in Town Herman 4.28. Aug. Frederick 1.00. ? I. L. Hertrich's Gem. in Faribault 7.00. in Morrilstown 1.00. Franz Flöter in Racine 1.00. Collecte on
W. SchenckS and M. Stoffeis wedding 4.24. KretzschmarS Gem. 9.00. C. Caesar in Milwaukee 50. Ph. Koehler in Mater- town 1.00. Wedding coll. at
A. Tows 7.08. 4> G. Plehns Gem. in Settlement 1.66. in Brush .82. mission feast coll. of Christ- gem. in Bloomsfield 5.00.
For Pagan Mission: M. Fellwork .50- Mrs. Ekau in Milwaukee 1.00. Kemman in St. Charles, Mo.
For synodical reports: I> C. Börnrcke 2.00. P. C. Meirr in Fredonia 2.00.
For ? Ruhlands widow and orphns: By k. Leyhe Taufcollecte at N. N. 1.00. By members from ? PröhlS parish 1.50. D. F. Sievers in Minneapolis
1.35. from whose Gem. 1.65. I> C. Börnecke 1.00. Part of the harvest festival collection of St. John's parish in Plymouth 5.00. ? Geo. Plehn .50. from
parishioners 1.00. Wedding collection at L. Fritze 4.50. ? C. Seuels lower Immanuel's parish 4.50. 1> I. SchulenburgS Gem. in JoSco 7.65. in Elysian
4.65. E. Groth's Gem. 4.09. C. W. 1.00. F. W. 1.00. W. K. 50. G. W. 25. out? A. G. Döhler's Gem. subsequently 40. I. Ph. Wambsgan's Gem. in
Adell 7.75. H. Lucke .50. F. Schulz .25. A. Fried- rich .50. Geo. Hild 1.00. x. H. Rathjens Gem. 5.00. ? W. Friedrichs Gem. in Waconia 4.50. D. O.
Clötters Gem. 3.77. By teacher Engelbert .25. r. I. Horst 1.00. Christ- gem. in Bloomsfield 4.00.
For the lynodal fund: harvest festival collection in ? Schumanns Gem. in Freistadt 34.50. DeSgl. in ? C. Ross' parish 17.00. I. Fackler's Gem.
4.50. N. N. in Logansville 1.00. ? K. KretzschmarS Gem. 6.40. Trinity's Gem. in Milwaukee 23.31. 4> A. E. Winters Cong. 8.00. ? A. Rohrlacks Gem.
8.00. D. Geo. Hilds Gem. in Town Herman 24.00. I. Ph. Wambsgan's jr. gem. in Hancock 10.00. C. Caesar in Milwaukee 50. D. C. F. Keller's Gem. in
Racine. Communion Scoll., 19.43. Reformation Feastcoll. 7.58. Carl Straube 2.00. ? I. L. Daib and Gem. at Oshkosh 12.60. 1^ C. Meier's Gem. in
Fredonia 2.00. D. Wesemann's Gem. in Grafton 9.61. ? W. Friedrich's Gem. in Waconia 5.75. in Watertown 2.50. D. E. Rolf's Gem. in St. Paul 12.25.
1^ B. I. Zahn's parish in Portage & Lewiston 4.00. ? F. Johl's church in Claremont 5.00. ? W. C. Schilling's parish in Almond Portage 1.83. ? Chr.
Maurers Gem. in Belvidere 3.27. Father Bolland 1.00. C. Kickhafer in Mequon 1.00. I. P. H. Dicke's parish in Town Washington 6.00.
For widow's fund: wedding collection at C. Hennig's in Oshkosh 3.00. N. N. in Logansville 2.00. ? A. G. Doeblers Gem. 2.20. ? C. M. Zorn's Gem.
in Sheboygan 17.35. Joh. Haas in Adell 5.00. k. Geo. Hilds Gem. in Town Herman 10.00. Mr. Wehrmann 1.00. ? C. Börnecke's Gem. in Alma 4.66. C.
F. Keller's Gem. in Racine 6.86. ? Schumann's Gem. in Freistadt 9.02. I> C. F. Schilling's Joh- Gem. 4.20. I> H. Fischer's Gem. in Maple Works 2.50.
C. Caesar in Milwaukee .50. Ph. Koehler in Watertown 1.00. ? G. Pirhns Gem. in Bloomer 70. D. Th. Krumsiegs Gem. in Bentontown 10.00. I> W. C.
Schillings Gem. in Amherst 4.63. C. Reinke's Gem. at Milwaukee 1.00. Trinity's Gem. at Milwaukee 30.48. 10. I. Horst's Gem. at Hay Creek 11.63.
Wedding Coll. at F. Mhlbrath 4.62. I> Georgii's Gem. at Cedarburgh 4.65. contributions of kD C. Börneke. Endeward. A. G. Döhler. F. Leyhe. G. P. H.
Schaaf. E. Rolf. I. Horst 4.M each. G. Hild. G. Barth. Chr. Maurer 2.00 each. G. E. Ahner 3.00. Of the teachers: I. D. Fr. Meier 2.00. A. Brandenstein
5.00. H. Ehman 2.00. Augustin 4.00. 1^ I. Schulenburg 1.00.

For E. Kretschmar in Addison: k. Kretschmar .70, whose Gem. 6.40. Mr. Topke .50.
 For J. Badke in Springfield, wedding S-Collecte at H. Meyer 2.05.
 For the sub-teacher in Springfield: k. C. Kollmorgen's Gem. in Atwater 2.48.
 For A. Meder in Addison: l'. W. Friedrichs Gem. in Waconia 8.00, in Watertown 2.00.
 For the community desk. Schwemly in Kansas: 4>. I. L. Daib and Gem. 5.00.
 For the community in "pirit Lake, Iowa: D.J.L. Daib and Gem. 5.00.
 For D. Brunn in Steeden: 4>. Ledebur's congregation in Mequon 5.00. W. Westphal from Pella 1.00. ?.. B. I. Zahn's St. John's Gem. in Portage 4.22.
 St. Michael's Gem. in Lewiston 1.65. N. N. .13. 4>. C. Seuel's lower Immanuelsgem. 4.50. H. Lücke .50. F. Schulz .25. A. Friedrich .50. k. C. F. Kellers Gem. in Racine ^7.52. Phil. Stoffel 1.00. L. W. Friedrichs Gem. in Waconia 5.00.
 For inner mission: Käselitz' Gem. for the assistant of teacher Kröning 10.00. D. H. F. Pröhl's Gem. in Augusta and Bean Grass Creek 1 i.70. From members of the Gem. of k. H. Rä'deke in Larver 14.50. From the Women's Association of Immanuel- elsgem. in Milwaukee 17.00. Baptismal coll. at Fritz Wallschläger in Granville 1.50. Christ. Reuß in Nicolett 1.00. Harvest Festcollecte of the Gem. in Pella 5.25. k. G. A. Feustel's parish 9.00. H. Lucht 2.00. A. Lucht 1.00. I. Lucht 2.00. N. N. in Logans- ville 1.00. 4>. M. Stülpnagel's Gem. 17.10, its branch 4.00. ?.. F. Leyhe's Gem. 3.00. St. Stephen's Gem. in Milwaukee 15.20. D. Cd. Theel's congreg. in Crystal Lake 7.50. in Newton 7.50. part of Mission Festcoll. in Racine 22.46. L. Georgii's Gem. in Cedarburgh 7.55. Ph. Koehler in Watertown 1.00. 4>. E. G. C. Markworth's Gem. at Manteufel .69, at Fremont 1.17, at Fremont Road .79, at Schroeder's Corner 1.45. D. O. Clöter's Gem. 5.23. L. G. Plehns ^Lt. Joh. Gem. 1.86, Zions Gem. 2.00. H. W. Leßmann 2.00. 1'. F. Sievers' Gem. in Minne- avolis 2.50. ?.. Mende's preaching place in Millwood 1.25. D. Chr. Maurer's branch in Gillford 3.00. l'. Ph. Wambsganß Jr. congreg. in Hancock 5.50. Christ Church mission festival coll. in Bloomfield 13.00.
 For Negro Mission: Women's Association of Immanuelsgem. in Milwaukee 8.110. By k. A. Rohrlack, sent in missionary hours, 6.50. part of missionary festival coll. in Racine 15.30. Ph. Koehler in Watertown 1.00. ?.. O. Clöter's congreg. 4.36. L. Mende's congreg. in Albion 1.15. L. F. Sievers' surplus to ^"Pioneers" 1.00. Christ congreg. mission festival coll. in Bloomfield 5.00.
 For poor and sick pastors and teachers: D. Geo. Plehn's Gem. on the Jellow River 3.25. O. Präger 2.00. L. A. G. Döhler's Gem. 3.00. C. Schubert in Milwaukee 1.00. C. Caesar .50. Phil. Stoffel in Racine 1.00. l>. W. Friedrich's Gem. in Waconia 3.25. Ph. Koehler in Watertown 1.00. l'. G. E. Ahncr 2.00. L. Th. Krumsieas parish in Bontontown 12.00. A. Robbert in Bloomfield, thanking popfcr for recovery from serious illness, 1.00.
 For the orphanage at Tt. Louis: Willie Pröhl 1.00. Emma Katz in Augusta .50. D. Kollmorgen's preaching place at Mannanah, Harvest Festivalcott., 2.95.
 For the Emigrantcn Mission in New York: Fr. Flöter in Racine 1.00. L. E. G. C. Markworth's Gem. on Rat River .79, in Caledonia 1.44. D. G. Plehn's Gem. in Eagle Prairie 1.40.
 Milwaukee, Dec. 5, 1879. c. Eißfeldt, Cassirer.

Revenue to the Illinois DistrietS' coffers:

For the synodal treasury: From D. Müller's congregation in Ehester 813-30. ?.. Dörmann's congreg. in Dorkville 10.00. 1'. Streckfuß's Gem. in Grand Prairie 10.85. l'. Mueller's Gem. at Kankakee 8.00. O. Neinke's Gem. at Chicago 15.85. 4*. Nach- tigall's Cross-Gem. in Waterloo 5.30. D. A. Wangerin's Gem. in Town Sumner 8.00. D. Gieseke's Gem. in Secor 4.1t). By O. Duborg of Jak. Landcck in Washington Heights 5.00. By D. Martin in New Bremen: Collecte sr. Gem. 2.54, by Fried. Böhm 1.00, by N. N. .46. Joh. Rohde in Addison.50. (Summa 884.90.)
 For the inner mission: By 4>. Streckfuß in Grand Prairie from Mr. Schm 10.00. By L. Müller in Kam kakee by N. N. l.oO. By ?.. Reinke in Chicago by Carl Krebs 1.00. By D. Nachtigall in Waterloo, half of the Hochz.- Coll. at F. Kohlmeier, 5.00. (S. 817.00.)
 For the Negro Mission: By D. Müller in Ehester from Mrs. Göhrs .30. By D. Nachtigall in Waterloo, half of the wedding coll. at F. Kohlmeier, 5.00. (p. 85.30.)
 For poor students in St. Louis: By ?.. Streckfuß in Grand Prairie from Mr. Schm 10.00. By D. Schuricht in St. Paul, wedding coll. at Heinr. Junt's, 4.00. By L. Wunder in Chicago for M. Große: from the Virgins' Association 7.0t), from the Women's Association 5.00. By L. Succop in Chicago from the Virgins' Association for F. Otte 6.00, for W. Lewerenz 6.00. By ?.. Wagner in Chicago for C. Huth from the Young Men's Club 15.00. By L. I. C. H. Martin in New Bremen for Kaiser: Wedding Coll. 4.20, Wittwe Schaller 2.00, Coll. of the Gem. 6.37, N. N. .43. (p. 866.00.)
 For the college household in Springfield: ?.. Nachti- galls Gem. in Watcrlcoo 6.00.
 For poor students in Springfield: By L. A. H. Brauer in Worden from H. Sievers 10.00. By L. Streckfuß in Grand Prairie from Hrn. Schm 10.00. (s. 820.00.)
 For poor students in Addison: half of Hochzits coll. at Heinr. Tonne's in Addison, 6.26. L. Bernreuthcr's Gem. in Allegany, N. Zl. for A. I. Wiedman 5.86. By Succop in Chicago for A. Beeskow of the Virgin Society 20.00. By l>. G. I. Mueller in Randolph for W. H. G. Mueller 2.00. (S. 834.12.)
 For the widow's fund: Herm. Lührs in Addison 1.00. By 4'. G. I. Müller in Randolph: Coll. sr. St. Petri-Gem. 7.75 and contribution for 1879 from himself 4.00. By D. I. Delete in Geneseo: Thanksgiving Coll. sr. St. John's congreg. in Edford Township 12.02 & contribution by himself 1.00. (S.

For Wittwe Ruhland: Through I. H. Sieving in Ottawa 1.50.
 For the deaf-mutes in North Mich.: D. A. Pohl's Gem. in Palatine 2.29, By K. Schuricht in St. Paul from Father Böge 4.00. (S. H. 29.)
 For the orphanage near St. Louis: By I. Streckfus in Grand Prairie from Mr. Schm. Through D. Schuricht in St. Paul from Father Böge 4.00.
 10.00, Through D. Schuricht in St. Paul from Father Böge 4.00. (S. H. 14.00.)
 Addison, Ill., Nov. 29, 1879. H. Bartling, Kassirer.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

Received since Sept. 27: From Mr. O. Lantel in South St. Louis \$1.00. Collecte from D. H. C. Michels parish in Boeuf Creek, Mo., 2.25. Mrs. Renner through I. Wesche at Jefferson City, Mo., 1.25. N. N. by dens. 5.00. From Villie, Louise & Hermann's piggy bank by dens. .90. Otto Hering by D. A. H. Brewer in Warden, Ill. 50. Mrs. N. N. in New Brown-
 silence by dens. 1.00. Women's club in D. Schaller's Gem. at Red Bud, Ill. 6 sheets, 6 Kiffenüberztgtr. 6 towels, 3 pairs of underpants, 2 shirts. Mr. E. H. Moritz in St. Louis a parthie of china dishes together with knives, forks and spoons. Mrs. S. Maghus in St. Louis a parth of worn clothes. To Mr. C. Runtzel at Fort Smith, Ark. 1 meric. Dollars. To Mr. G. P. Gehrman in Peru, Ind. 1 do. Unnamed by Mr. Kublenbeck in Collinsville, Ill. 50. Mr. A. Eye by I. I. Hoffman in Madison, Nbr. 3.00. christian teaching coll. in D. Daib's Gem. 10.60. A. A. from Collinsville, Ill. 2.00. From I. C. Vetter's Gem. in Cole Co. Mo. some pots of fat; from ihm itself 2.00. Hrn. Dr. Kruse 1.35. From the Gem. of D. C. C. E. Brandt in North St. Louis, Mo. by Collectors Busse, Bodler, Rodenberg & Wessel 26.00. From Jmmanuels District in St. Louis by Collector Günther 6.70. Coll. Huning 9.20. From the Kreuz-Distr. which was covered by Coll. Körner 2.25. From the Trinity Distr. that by Coll. Ahner 2.75. Mrs. Kieker through D. E. Lenk the 1.00. Mr. A. Vorderjürgen through D. Braun in Houston, Tex. that 1.00. Mrs. Hotoob by dens. 1.50. Mr. Joh. Schmidt the 1.00. Mr. A. Wernecke the 1.00 & by the Sunday School students 5.85. Wedding coll. at H. Schön by D. Weisbrodt in Mt. Olive, Ill. to pay off debt 9.00. Mrs. Ch. Kohning in Zions Distr. in St. Louis desgl. 50.00. I. Haßler in Nebraska 5.00. Teacher Zitzlaff's school children in Evansville, Ind. 5.85. Mrs. W. Westermann in St. Louis 4 pairs of home-knit stockings. By D. Winkler ges. in Central, Mo. 11.50. D. Kahler in St. Louis 75. Mr. Bates in Orrville, Mo. 5.00. ? Klindworth in Texas 1.00. Mr. Wolf in Prairie-town, Ill. 1.00. Mr. Ebmeier in St. Louis 1.00. Hauelsen and Lange das, 1 barrel onion, Mr. Hrmstmann there 1 bag of apples. Mr. Schrimper in Des Peres, Mo. 1 do. Mr. Longwisch that. 1 do. Mrs. Th. Günther in St. Louis 1 parthie worn clothes. Mr. Krietbaum at 4 mile house in St. Louis Co. 2 large packs of worn women's clothes, shoes rr. Becker Strecker in St. Louis several parthie bread. Baker Drees das. one parthie brod. Hrn. W. Waltr das. 11 boxes of soap. Sewing club in (?) 7 pairs of pants, 2 jackets, 5 handkerchiefs, 2 pairs of woollen stockings, 1 waist. Sewing club in Collinsville, Ill. 13 boys' shirts, 3 pairs of stockings. Wedding coll. at Mr. J. Heinicke at >Lt. Louis, 10.06. Mr. H. Tisza at Rose Hill, Tex. 5.00. Ges. at the silb. Joh. Wendler's wedding at Collinsville, Ill. 4.25. Coll. drr survivors of w. Hrn. H. Strunk at Farley, Mo. 2.75. Jubilee coll. of gemm. of DD. Gräbner u. Maack in St. Charles, Mon. 10.26. Jungfr.verein in D. Gräbner's congreg. in St. Charles, 10.00. Mrs. Koch in Washington, Mo. 1.15. Mrs. Auberheide in Miners Town, Mo. 1.00. Mrs. Cave the 2.00. N. N. thanksgiving offering by D. Nething in Benton Co. Mon. 1.00. E. Lange in Weimar, Tex. 5.00. By D. S. Sult in High Hill, Tex. by Bro. Kaase 10.00, by N. N. 3 M. E. Stolle in Mt. Pulaski, Ill. 50. sewing club in D. Brauer's Gem. in Trete, Ill. 6 shirts, 2 pairs stockings. By D. Biltz in Concordia, Mo., by H. F. Oetting 5.00 and wedding - Coll. at Mr. W. Bartmann 7.50. From KreuzDistr. in St. Louis by Coll. Körner 2.50, by Coll. Schumann 28.30. School children of teacher Mangold in St. Louis 2.00. From the Dreieinigkeits-Distr. that, by Coll. Noack 6.70, by Coll. Ahner 1.00, by Coll. Brockmeyer 3.20. From Zion Distr. this, by Coll. Göhmann 18.05. Wittve Gaußmann in Darmstadt, Ill. to pay off debts 1.00. Mrs. L. Kisker in St. Louis 2.00. By D. Weisbrodt in Mt. Olive, Ill. by Mr. Gehner 5.00. Mrs. D. Weisbrodt a parth of dried apples. By I. M. Meier ges. at the funeral of the late H. Strunk at Farley, Mo., 2.60. By D. Hein in St. Louis, wedding coll. at Mr. H. Friedrich's 4.00. Women's club in D. Gräbner's Gem. in St. Charles, Mo., 6 pairs of boys' pants, 10 boys' shirts, 9 bodices, 5 woollen petticoats, 2 white do., 7 dresses, 3 handkerchiefs, 5 aprons, 8 pairs of underpants, girls' shirts, 10 pairs of woollen stockings. A parth of worn dresses from Mrs. Meißner in St. Louis. Some worn children's clothes from Mr. Junkamp das. Mr. M. Mertz Jr. in Des Peres 2 p. potatoes. Mr. Niebrügge that. 2 L>. apples. Mr. G. Mertz there 2 bushels of apples. Mr. H. Keuper in Lincoln, Mo. 4 bbl. molasses.

Sincerely thanking all dear friends
 St. Louis, Nov. 24, 1879. I. M. Estel, Cassirer.

For the orphanage in Addison, Ill., in love gifts received:

From Illinois: From Chicago: From U. Bartling's parish by Mrs. Leitsch 424 Ads. Niederzeug, Ad. Siekmann 49 Ids. do, 10 AdS. Trouser stuff, 6 pairs of stockings, 2 pants, 1 shirt, 1 pair of shoes, Peter Braun 11 Ads. Calico, Mrs. Milhan 3 wadded petticoats, Mrs. N. N. 124 Ids. Flannel and Wittve Büniger 1 worn dress and 1 pair of boots; from D. Reinke's Gem. of Marie Schwartz 144 Ads. Calico, 1 pair of stockings, several worn garments; from D. Hölter's Gem. from some women 26 shirts for boys, Mrs. Marie Keller a bundle of partly worn, partly new garments, by teacher Schächamryer from the women Rirdi, Zeitz, Jung and Schachameyer 4 pillow overziige, 4 aprons and several worn dresses; ans I. Succops Gem. by Schramme 4 worn dresses
 3 aprons; from D. Lochner's collection from Joh. Lütter 4 remnants of calico, from Mina Kuschel 1 jacket; from D. Wunders Gem. of Caröüne Otte 1 quilt, 6 boys' shirts, 4 aprons, 2 remnants of calico, 1 shawl, stuff for mending & buttons, Mrs. Kirchhof's 16 Ads. wollenes, Mrs. Zach 18 Ads. Shirt stuff, Bertha Rittwanz 16 Ids. Kattun; from D. Engelbrechts Gem. all clothes of a deceased girl, Mrs. Garejhs 2 worn suits u.
 1 pair of trousers, Wilhelmine Müller 6 pairs of stockings. At the orphanage of N. N. 34 AdS. Trouser stuff, Auguste Schneider 4 aprons, Marg. David 6 AdS. Kattun u. 2 pairs baumw. Stockings, N. N. 9 pairs of shoes & 4 docks of shoelaces, N. N. 2 scraps of stuff, Seils 1 quilt & 4 pillowcases, N. N. 2 boys' suits, N. N.
 1 piece of bacon and 1 pork shoulder. N. N. 1 quilt, 1 rest baumw. Flannel & calico. Later from N. N. 1 boron with 4 Ncston calico, 1 rest baumw. Flannel, 7 handkerchiefs, 1 ribbon, buttons, thread, pins & 2 collars. From D. M. Golde's Gem. 1 parlein: from Drechsler 1 pair of worn boots, Amling 4 sacks of apples, D. Kornthal 44 Ads. Kattun, 2 pairs of stockings, 1 S. oats, 1 S. grain, 2 pairs of boots, 1 worn vest, Fray 10 ppr. 2 shirts, 2 aprons, 1 pair of gloves. From Ad. Westfal in Oak Park 5 gall. Syrup u. 12 pr. tea. From C. Hiebenthal in Bensenville 3 pairs of shoes. From Trete from D. Brauer's Gem. from the Women's Club 20 boys' shirts, 7 pairs of stockings, 1 apron, Mrs. I. O. Meier 2 gall. Butter, 1 shoulder of pork, D. Seehausen 2 spades, Mrs. W. Rinne 4 bu. Nuts. From Elk Grove from H. Wittenkamp 2 pr. shoes, From Schaumburg; from Lichthardt 1 basket of apples, from H. Thies 3 p. apples, 2 p. flour, 2 p. oats, 1 barrelchcn apple butter, From Du ndee au S. I. Steege's Gem.: from Mrs. Baum 1 black dress, 1 petticoat, 1 collar, C. Hknt 1 p. potatoes, 50 pf. flour, B. Jürs 2 p. potatoes, I. Bohn 50 pf. flour, F. Hinz 1 p. potatoes, 12 cabbage heads, J. Thoms 1 p. potatoes, C. Wolf 1 p. do., 7 Zlds. Kattun, Fr. Henning 6 Ads. white stuff, Fr. Winnke 1 Quilt, F. Ehler, F. Conrad, F. Rackow and I. Pund together 1 Khabenanzua u. 4 Pr. Strümpfe, F. Luther Dress, 1 Apron, Fr. Repke 14 Ids. white stuff, I. Wolf 134 Ads. do, 9 Uds. Stuff to 1 dress together with accessories, Chr. Fölschow 15 Ids. Kattun, 10 Uds. white stuff, worn clothes, 1 Pr. stockings, Mrs. C. F. Fierke Mrs. F. Melahn 1 quilt, Mrs. F. u. C. Fölschow 1 do., Mrs. S. Rackow, F. Rackow, W. Gräning u. F. Schumacher 1 do., L. Drüwel 2 pillow cases u. stuff to 1 dress, Chr. Beth 10 Ids. Calico, F. Müller 1 Nnterock, G. Beth 5 Ids. Gingham, D. Siegge 10 Ids. woollen stuff, E. Bethke 10 Ids. do, C. Rackow 1 p. potatoes, I. Rackow 1 p. do. From Yorkville from the women's club in D. Dörmann's Gem. 2 quilts. From D. Lobcr's Gem. in NileS: 7 p. grain, 4 p. oats, 14 p. red beets, 1 p. roots, 26 crane heads. From John Lembke in Genoa, 11 pairs of shoes, Ans Geneseo from the Women's Assoc. in K. MangelSdorf's Gem. 3 jackets, 5 pants, 4 gingham shirts for boys. From Des Plaines from the sewing club in D. Detzer's Gem. 10 aprons. From Rich by D. Burfeind by Mrs. Weimann 2 remnants of calico. From Addison: by F. Leeseberg 5 p. pfiance potatoes, Mrs. F. Kuhlmann 7 pr. gloves, Mrs. D. Francke & D. Dahmeyer several worn garments, L. Range 44 p. Apples, F. Bartling 3 p. do. L. Balgemann u. W. Gökke a new wagon, N. N. 14 p. Aepfel u. 3 Gall. Butter, H. Backhaus 3 p. apples, Wm. Firne 6 gall. Lard and 1 basket of apples.

From L. White in Fort Dodge, Iowa, 4 pairs of stockings.
 From Mrs. Trinklein in Franke nmuth, Mich. 3 pairs of stockings.
 From La Fayette, Ind., from the Frauen-Verein in D. Schönebergs Gem.: 5 sheets 4 pillowcases, 8 handkerchiefs, 1 worn jacket and 1 small blanket.
 From Neenah, Wis. by the Women's Club in D. O. Hoyer's Gem.: 16 pairs of stockings, 12 dresses, 6 aprons, 3 petticoats, 5 girls' shirts, 3 boys' knabcn suits, 1 pair of boys' pants, 1 shawl, 1 muff and collar, 1 white jacket, 3 shirts, 2 boys' undershirts and 2 boys' undershorts.

Many thanks to all dear donors!

Addison, Ill., Nov. 29, 1879, John Harmening

With heartfelt thanks against kind givers, undersigned received for poor students of Concordia College: from K. Meyer's parish: from D. Bück 14 gallons of apple butter and 10 pounds of lard, E. Stoppenhagen 19 gall. Apple butter, from Prange 4 bushels of grain, 2 bu. Potatoes, 2 bu. Turnips, E. Eick-hoff 4 bu. Wheat, 4 bu. Turnips, 1 Krg canned beans, Chr. Hameler 14 gall. Apple butter, C. Stoppenhagen 15.00. From women's club dcrrs. Gem. 26 shirts, 6 quilts, 11 pairs of woollen stockings, 13 towels. From D. Lehner's Gem.: From Joseph Brudi Co. 1 barrel of flour; from Mrs. Gothe 1 quilt, 1 sheet, 2 pillow cases, 2 towels. Aus D. Bode's Gem.: From Gerke 5 gall. Apple butter, Moritz Buuck 1 quart beef. From K. Stock's Gem.: Don Carl Bradtmüller 3 bu. Oats, 3 bu. Apples, 2 bu. Apples, 2 bu. Grain, 14 bu. Potatoes, 2 gallons apple butter, Rodenbeck 3 sack turnips, 3 p. potatoes, 25 cabbage heads, Chr. Wiese 11 bu. Apples, 2 bu. Turnips, By Mrs. Meyer of the women's association ders. Gem. 6 quilts, from herself 3 apples. From D. Zage's Gem.: From M. F. 15 bu. Korn, Karl Blecke 14 Gall. Apple butter, 1 doz. Cabbage heads. From D. Zschoche's Gem.: For Dannenfeld from H. Scharpenberg 1 Bu. Wheat, 1 p. grain, 1 bu. Kar/offeln. By H. Leidolf from T. Gick 1 bu. Grain, I. Gick 2 bu. Potatoes, Simram 14 bu. Potatoes, Kohlenberg 2 bu. Korn, Fr. Bchrnmann 1 Bu. Korn, Mrs. Bchrnmann 1 Bu. Potatoes, 1 bu. Korn, 2 Bn. Oats, Norwald 1 Bu. Wheat, Chr. Alschweder 14 bu. Potatoes, Bro. Lepper 14 bu. do., Th. Lepper 1 bu. do., H. Kanning 14 bu. Oats, Fr. Meyer 14 bu. do., W. Braun 2 bu. Korn, Katharine Klepper 14 Bu. Apples, H. Ahrendts 14 bu. Potatoes, I. Brück 1 bu. Grain, Krückeberg 2 bu. Oats, Received through L. Scherer: From himself 1 bu. Wheat, 1 S. grain, 1 L>. Cabbage, 1 S. turnips, Ph. Dudenhofer 2 Bu. Wheat, 2 Bu. Oats 2 S. grain, Charlotte Sepper 2 Bu. Oats, 1 Korn, H. Müller 2 bushels wheat, H. Ahnemann 4 bu. Oats, 2 bushels potatoes, 2 s. grain, Fr. Lwrst 2 bu. Oats, 2 s. grain, H. Salfang 2 bu. Hafer, 2 S. Korn, Wittve Benzinger 2 Bu. Oats, Br. Benzinger 1 p. grain, V. Meyer 2 bu. Potatoes, 2 p. grain, H. Brackhage 4 bu. Weizen, D. Wiche 2 p. grain. By Grv. Kaiser of

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several community members" 8 sacks of grain, 4 p. potatoes, 2's. Apples, 4 bu. Oats, 16 heads of cabbage. From L. Schlaudraff l's. Oats, 2 p. grain, Bro. Prange 1 p. potatoes and 1 gallon syrup.
For the college household from the local St. Paul Parish Women's Association, 2 dozen towels.
Fort Wayne, Ind. Dec. 4, 1879. A. Villain.

For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois "District").
have been received:

1. contributions:
Of the : H. (öder H5.00; L. E. Knief, H. Ramelow each 4.00; G. Goßwein, L. v. Schenck each 3.00; W. Dorn 2.00; H. H. Succop 10.00; Chr. Kühn 5.00; W. Achenbach 4.30; I. Drogemüller 4.00. Of the teachers: H. F. Reifert, W. Ganske each 5.00; G. H. Fischer 1.00.

2. gifts:
Reformation Festival Coll. of the Gem, the 2. Nuoff 10.00. From F. Bartling by I'. Burfeind 1.00. From the Gem, the I'. Goßwein 5.00. Wittwe L. Krull by 2. Goßwein 1.00. Ch. Fritz in Staunton 2.50. I'. Schmidt's Gem. in Schaumburg 16.15. D. Dorns Gem. 15.00. N. N. by k. Dorn 2.00. N. N. by I'. Oetting 2.00. Gemm. by I'. Rauschert 15.00. I'. Gmpe's Gem. 7.05. Of N. N. by k. Hahn 5.00. From the gem. of I'. D. Graf in at Blair Point (Illinois Synod) 9.36. From Mrs. Treibe in Chicago 1.00. From N. N. through I'. Engelbrecht 1.00. From an unnamed person through the same .50. Mrs. Hesse through I'. Kühn .55. widow Car. Otto in Chicago 5.00. Gem. of I'. Achenbach 12.70. Gem. of k. Bohlen in Snmmit 17.52. Of its Gem. in Lyons 1.23.

By Mr. Kassirer Bartling were delivered 85.67.
Chicago, Ill, Dec. 5, 1879. H. Wunder, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).
have been received:

1. contributions:
From ? . I. Kaspar in GiddingS, Texas, P5.00. ? . W. Sand" voß in Augusta, Mo., 2.00.

2. gifts:
Through ? . I. Kaspar, ges. from A. Symank's infant baptism, 1.60. Through the same on A. Mrld's infant baptism, 3.55. By ? . B. Sirvers, ges. on the high tent of Hrn- H. Krüger, 3.70. By k. R. Falke from N. N., for glückt. Delivery, 5.00. By I'. Sandvoß congregation, 4.00.
St. Louis, Mo., Dec. 3, 1879. E. M. Große, Cassirer.

Thanks to the Ev. Lutheran Immanuelsgemeinde U. A. C. at Yorkville, N. Y. City, 83, 81r.
Under the 10th day of July, 1878, the undersigned have sent a request to all the congregations belonging to the Missouri Synod, to lessen the debt of near P5300.00, which is encumbering their church, and which cannot be covered by the few members of this congregation, by voluntary love offerings. As a result of our request, we have received the "sum of H452.25. In offering heartfelt thanks to the dear congregations, we wish that the Lord will reward these offerings abundantly.
The Board of Management: Leonh. Leybold.

Received by the undersigned:

G. Stegemann. H. Brüning.

For Wittwe Ruhland: from ? . I. Kaspar .50.
For inner mission in the West; H2.00., collected by I'. P. Andres in Haverstraw, N. Zj.

In my last receipt ("Luth." No. 23) read under "Synodal funds": from the estate of scl. Mrs. Rector Gönner \$100.00 instead of "50.00."

I. T. Schuricht,
Treasurer of the General Synod.
For the congregation of Mr. k. Albrecht at Rockford, Minn, love gifts have been received by the undersigned from the following gentlemen: Emmel in St. Peter, Minn, H5.00. Böltcher in Mt. Pulaski, Ill, 4.00. Bapler in Mobile, Ala, 5.00. Doscher in New Orleans, La, 2.25. Jungkntz in North Judson, Ind, 4.50. Bechtel in West Albany, Minn, 2.60. I. Hahn in "ebe- waing, Mich, Lauritzen in Port Huron, Mich, Ponitz in Cowling, Ill, Ross in Henderson, Minn, each, 1.00, & of N. N. in Chicago, Ill, 1.00. God vergelt it! I. Siegrist.

Received 3 dozen bust shirts for students of the local seminary from the Jrauen Association of the Treieinfgkcts District.

O. Hanser.

Display of new books.

The American Lutheran Organist. Collection of preludes and postludes for use in public worship.

The first issue of this collection has now been published and can be obtained from the "Luth. Concordia-Ber- lag" (M. C. Barthel, Agent) against payment of 40 cents.

Honorary monument of faithful witnesses of Christ. 3 volumes G 1.25.

It is excellent as a Christmas gift for young and old Christians. Each volume is also sold separately. To be obtained from "Luth. Concordia-Verlag".

Collection of riddles for school and home. Published by J. Dörfler and C. Krüger, teachers. Chicago, Ills. 1879.

A riddle, as is well known, is a task that consists in guessing what is meant by a speech that is deliberately made obscure. Giving up riddles is a very old custom. We read of it already in the holy scripture. For example, Samson gave up all kinds of riddles to the Philistines at his wedding (Judges 14:12 ff.) and the queen of Arabia gave up all kinds of riddles to King Solomon (1 Kings 10:1). Yes, Ezek. 17, 2, we even read that God the Lord Himself once instructed the prophet Ezekiel to give a riddle to the house of Israel. From this we see that the giving up of riddles is certainly not evil, if only the riddles themselves do not contain anything ungodly, or at least nothing ludicrous that is not suitable for a Christian. Good riddles can also be of good use. How many sins would be reduced if, in lively company, instead of speaking evil of those who are absent or fooling around, one gave up meaningful riddles! Riddles, however, not only serve for a most pleasant entertainment, but also sharpen the mind and enliven the imagination. They are therefore also an educational tool, that cannot be rejected, both in school and at home. We are therefore pleased to present, upon request, the collection of riddles that has just been published by two Lutheran teachers. Mainly intended, as it seems, to be put into the hands of teachers, this collection contains 70 word, syllable and letter riddles for the lower grades, 50 for the middle grades and 35 for the upper grades, with the solutions given on the last pages. We have no doubt that the publishers of this booklet have made a gift to their colleagues and other adults, who take pleasure in working with and benefiting the youth, for which they will be grateful. The booklet is a booklet of 32 pages in octavo with colored cover. It can be obtained, the copy at 15 Cts, under the address: Hr. .Joh. Ooorklar, 333 lurrudes 8tr., Otrien'an, Ill. W. [Walther]

Pictures from nature. For school and home. From

Dr. H. Dümmling, professor at Concordia College at Fort Wayne, Ind. With many woodcuts. St. Louis, Mo. Printed and published by Louis Lange. 1880.

After rationalism had penetrated into our dear German people, especially into the German scholarly world, about a hundred years ago, it gradually came to pass that Christians, if they wanted to read any newer writings for instructive entertainment, could find it almost only in such writings which not only did not present their subjects in a Christian spirit, but were even filled with the most hostile outbursts against the Christian revelation. This was a sad time for Christians in the highest degree. If they wanted to be entertained and instructed, they mostly had to go to school with the enemies of their religion. This time, praise be to God, is coming to an end more and more. The hope of rationalism, that Christianity, like all other religions of the past, would soon disappear from the earth and that the religion of reason would come to rule alone, has become a disgrace. There is, praise be to God, now again no field of knowledge in which believing scholars and writers do not instruct the Christians in Christian spirit, about whatever they may seek instruction. The writer of this advertisement was reminded of this, since just before the conclusion of the present number of the "Lutheran" the writing of the above title came into his hands. He therefore hastens to acquaint the readers of this paper with it. These "Pictures from Nature" are spiritual nourishment for every Christian, especially for the youth thirsting for knowledge, as it cannot be better served to them, if we disregard the instruction in the Word of God itself. This is guaranteed by the name of the author, Dr. Dümmling, who obviously made it his life's mission to acquaint his young fellow Christians with the wonderful results of natural research in our time, and in doing so, to stick to his motto: "Great are the works of the Lord; whoever respects them has great pleasure in them." Ps. Ill, 2. The Christmas season, the time of gifts, as a reminder of the great gift that God has given to the same through the sending of His Son into the world, is approaching. In our "Pictures from Nature" every giver has a wonderful opportunity to please a person he loves with a gift that is as beautiful as it is useful. By the way, it is the publisher's intention to have such a volume follow the present one every year for the production of a "school and home library containing pictures of nature, history and literature". The present volume, forming a whole by itself, contains 182 pages in octavo, profusely woodcut, and is shipped, cutely bound, for the price of \$1.00. Resellers will receive a reasonable discount. W. [Walther]

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It gives us great pleasure to be able to announce to our readers that the English Lutheran Calendar for the coming year, which is already well known to "most" of them, has also been published under the above title. In addition to the usual contents of the Calendar and the ecclesiastical statistics of the entire Lutheran Synodal Conference, this new volume also contains 34 pages of good and valuable reading material. It can therefore not only be recommended without hesitation, but also with pleasure to all those who wish to have a good English-Lutheran calendar. It is addressed to: äir. 17. Din'vaec-litor, 116 iüolmndia Luüimorö, Nck. The price of a copy is 10 cts. W. [Walther]

A children's sermon, delivered on the 350th anniversary of the Catechism, October 31, 1879, before the children of the Lutheran parochial schools at Pittsburgh and Allegheny City, by I. P. Beyer, pastor of the first German Lutheran congregation in Pittsburgh.

This children's sermon, which shows on the basis of Ps. 119, W. that God has given the children a rich treasure in their catechism, is itself a true treasure. Every child in our synod should receive this treasure. It is indeed precious. Whoever does not yet have it, should order it from the author of the sermon as soon as possible, and see to it that others also get hold of it. It would also be very desirable that more such testimonies of our celebration of the Catechism Jubilee would be handed over to the public. As we rejoice now over such testimonies from ancient times as over a delicious treasure, so our children's children will one day rejoice over ours and bless us for having left them to them.

W. [Walther]

Ev.-Luth. chorale book for church and home.

Collection of the most common chorales of the Lutheran Church, excerpted and reprinted from "Kern des deutschen Kirchengesangs von Dr. F. Layriz." St. Louis, Mo. publisher by L. Volkening. 1879.

This is a new edition of the excellent chorale book well known among us, after it had been out of print for some time. However, this new edition is not a mere reprint of the previous one. It is an enlarged one, enriched, among other things, with the melodies to the songs of the prayer treasure; also, some passages in which less experienced players have complained about the difficulty of the setting have been simplified. The book does not need our praise, it praises itself and has already done our church the good service, which cannot be praised highly enough, that in our churches the old sluggish singing has more and more ceased and the fresh rhythmic singing has become naturalized.

The price is \$1.75 plus 12 Cts. postage. The publisher has had the newly added chorales specially deducted, so that owners of earlier editions can also have this addition (for 10 cents).

W. [Walther]

630 easy-to-perform interludes to the melodies of Layriz's little chorale book. By F. W. Mösta, teacher and organist at Logansport, Indiana. Second increased and improved edition. Milwaukee, Wis. 1878.

It is with pleasure that we call attention to this collection of interludes to the chorale melodies introduced in our synod. The work consists of two parts. The first contains 401 general interludes to chorales of all occurring keys; the other part contains 229 interludes composed especially for certain chorales. Truly "easy to perform" and thoroughly ecclesiastical, these interludes can also be recommended to beginners in organ playing with a clear conscience. The decoration is excellent. The format is quite similar to that of Volkening's chorale book.

The price of a copy is \$1-50. eS can be obtained from the author. W. [Walther]

The Christians Christmas lights for the whole year. 10 illustrated Bible words in finest color print.

This is how these pictures, procured by Mr. I. Koehler, 911 Arch Street, Philadelphia, announce themselves on the cover, and it is not too much to say. The Bible verses are in black, red and gold print, surrounded by flowers. A lovely Christmas gift. Price: 50 cents.

Von Heßhusius' Postille

I have had the first part, a complete volume of sermons, bound alone at the request of many who find the complete Postille too expensive, but would like to have it. The price of this, well bound, is H3.00 without postage. When ordering, please indicate whether only the first part or the complete Postille is desired, and address it:

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O. Lell^vknllovLlly. Teacher. Box 126- Oorll. Ba.

The "Lutheran" is published twice every month for the annual subject", tonnprenr of one dollar for the out-of-town signers who must pay the same vvraus. To Germany, the "Lutheran" is sent by mail postage paid, for A by you, but all others, which contain business orders, cancellations, money etc. are sent to the address: Dulk, 96 Pfandische Strasse, Dresden.

Printing house of the "Luth. Concordia-Verlag."